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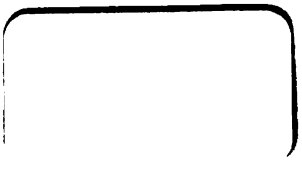

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VOL. XX

FROM JANUARY TO DECEMBER, 1851

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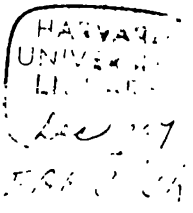

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VOL. XX.—JANUARY, 1851.—No. 1.

ART. I. *A Comparative English and Chinese Calendar for* 1851; *names of foreign residents at the Five Ports and Hongkong; list of officers in the governments of Hongkong, Canton, and Macao; foreign legations and consular establishments in China.*

WITH the Chinese new year, commencing Feb. 1st, 1851, begins a new reign, the seventh in the Manchu dynasty of Tsing, and the two hundred and forty-fourth in the line of sovereigns who have ruled the destinies of the blackhaired race. During a period of 4702 years have twenty-eight families of these monarchs swayed this fair realm, and exhibited in full degree the vices and ignorance which, we think, always attach to man destitute of the elevating and purifying influences of God's revealed word, here relieved only partially by virtue and knowledge. His majesty Hienfung has an arduous task before him, and his position bespeaks the prayers on his behalf of all who wish the peace and wellbeing of China. May the Ruler of nations grant him a long, prosperous, and beneficial reign. The year 1851 of the Christain era answers to the 4488th year of the Chinese chronology, or the 49th year of the 75th cycle; the latter consists of thirteen lunar months, and commences Feb. 1st, and ends Feb. 19th, 1852; in the cycle it is called *sin hái* 辛亥 or the year of the boar; the custom of using the sexagenary cycle is followed by the Japanese, Coreans, and Cochinchinese.

The lunar year, commencing October 27th, is the first day of the Mohammedan year 1268; the Jewish year 5612 begins Sept. 27th; the Parsee year 1221 of 365 days in the era of Yezdegerd, begins Aug. 23d, or Sept. 22d. The lunar year commencing April 2d is the 1213th of the civil era of the Siamese and Burmese, and that beginning May 31st is the 2394th of their religious era.

Jan.	11 & 12 m	Feb.	1 m	Mar.	1 & 2 m	April.	2 & 3 m	May.	4 m	June.	5 m	July.	6 & 7 m	Aug.	7 & 8 m	Sep.	8 & Int.	Oct.	Int. 9 m	Nov.	Int. 10 m	Dec.	Int. 11 m
1 w	29	1 s	1	1 s	29	1 tu	30	1 th	1	1 S	2	1 tu	3	1 f	5	1 m	6	1 w	7	1 s	9	1 m	9
2 th	1	2 S	2	2 S	30	2 w	1	2 f	2	2 m	3	2 w	4	2 s	6	2 tu	7	2 th	8	2 S	10	2 tu	10
3 f	2	3 m	3	3 m	1	3 th	2	3 s	3	3 tu	4	3 th	5	3 S	7	3 w	8	3 f	9	3 m	11	3 w	11
4 s	3	4 tu	4	4 tu	2	4 f	3	4 S	4	4 w	5	4 f	6	4 m	8	4 th	9	4 s	10	4 tu	12	4 th	12
5 S	4	5 w	5	5 w	3	5 s	4	5 m	5	5 th	6	5 s	7	5 tu	9	5 f	10	5 S	11	5 w	13	5 f	13
6 m	5	6 th	6	6 th	4	6 S	5	6 tu	6	6 f	7	6 S	8	6 w	10	6 s	11	6 m	12	6 th	14	6 s	14
7 tu	6	7 f	7	7 f	5	7 m	6	7 w	7	7 s	8	7 m	9	7 th	11	7 S	12	7 tu	13	7 f	15	7 S	15
8 w	7	8 s	8	8 s	6	8 tu	7	8 th	8	8 S	9	8 tu	10	8 f	12	8 m	13	8 w	14	8 s	16	8 m	16
9 th	8	9 S	9	9 S	7	9 w	8	9 f	9	9 m	10	9 w	11	9 s	13	9 tu	14	9 th	15	9 S	17	9 tu	17
10 f	9	10 m	10	10 m	8	10 th	9	10 s	10	10 tu	11	10 th	12	10 S	14	10 w	15	10 f	16	10 m	18	10 w	18
11 s	10	11 tu	11	11 tu	9	11 f	10	11 S	11	11 w	12	11 f	13	11 m	15	11 th	16	11 s	17	11 tu	19	11 th	19
12 S	11	12 w	12	12 w	10	12 s	11	12 m	12	12 th	13	12 s	14	12 tu	16	12 f	17	12 S	18	12 w	20	12 f	20
13 m	12	13 th	13	13 th	11	13 S	12	13 tu	13	13 f	14	13 S	15	13 w	17	13 s	18	13 m	19	13 th	21	13 s	21
14 tu	13	14 f	14	14 f	12	14 m	13	14 w	14	14 s	15	14 m	16	14 th	18	14 S	19	14 tu	20	14 f	22	14 S	22
15 w	14	15 s	15	15 s	13	15 tu	14	15 th	15	15 S	16	15 tu	17	15 f	19	15 m	20	15 w	21	15 s	23	15 m	23
16 th	15	16 S	16	16 S	14	16 w	15	16 f	16	16 m	17	16 w	18	16 s	20	16 tu	21	16 th	22	16 S	24	16 tu	24
17 f	16	17 m	17	17 m	15	17 th	16	17 s	17	17 tu	18	17 th	19	17 S	21	17 w	22	17 f	23	17 m	25	17 w	25
18 s	17	18 tu	18	18 tu	16	18 f	17	18 S	18	18 w	19	18 f	20	18 m	22	18 th	23	18 s	24	18 tu	26	18 th	26
19 S	18	19 w	19	19 w	17	19 s	18	19 m	19	19 th	20	19 s	21	19 tu	23	19 f	24	19 S	25	19 w	27	19 f	27
20 m	19	20 th	20	20 th	18	20 S	19	20 tu	20	20 f	21	20 S	22	20 w	24	20 s	25	20 m	26	20 th	28	20 s	28
21 tu	20	21 f	21	21 f	19	21 m	20	21 w	21	21 s	22	21 m	23	21 th	25	21 S	26	21 tu	27	21 f	29	21 S	29
22 w	21	22 s	22	22 s	20	22 tu	21	22 th	22	22 S	23	22 tu	24	22 f	26	22 m	27	22 w	28	22 s	30	22 m	1
23 th	22	23 S	23	23 S	21	23 w	22	23 f	23	23 m	24	23 w	25	23 s	27	23 tu	28	23 th	29	23 S	1	23 tu	2
24 f	23	24 m	24	24 m	22	24 th	23	24 s	24	24 tu	25	24 th	26	24 S	28	24 w	29	24 f	1	24 m	2	24 w	3
25 s	24	25 tu	25	25 tu	23	25 f	24	25 S	25	25 w	26	25 f	27	25 m	29	25 th	1	25 s	2	25 tu	3	25 th	4
26 S	25	26 w	26	26 w	24	26 s	25	26 m	26	26 th	27	26 s	28	26 tu	30	26 f	2	26 S	3	26 w	4	26 f	5
27 m	26	27 th	27	27 th	25	27 S	26	27 tu	27	27 f	28	27 S	29	27 w	1	27 s	3	27 m	4	27 th	5	27 s	6
28 tu	27	28 f	28	28 f	26	28 m	27	28 w	28	28 s	29	28 m	1	28 th	2	28 S	4	28 tu	5	28 f	6	28 S	7
29 w	28			29 s	27	29 tu	28	29 th	29	29 S	1	29 tu	2	29 f	3	29 m	5	29 w	6	29 s	7	29 m	8
30 th	29			30 S	28	30 w	29	30 f	30	30 m	2	30 w	3	30 s	4	30 tu	6	30 th	7	30 S	8	30 tu	9
31 f	30			31 m	29			31 s	1			31 th	4	31 S	5			31 f	8			31 w	10

LIST OF FOREIGN RESIDENTS IN CHINA.

Abbreviations.—*Ca* stands for Canton; *wh* for Whampoa; *ma* for Macao; *ho* for Hongkong; *am* for Amoy; *fu* for Fuhchau; *ni* for Ningpo; *sh* for Shánghái. *P. c.* and *p. s.* attached to a few names denote that they are *police constables* and *police sergeants* at Hongkong.

Abdola Moladina ca
Abdolaliy Rujabally ca
Abdolvayal Mohmed ca
Adamson, W. R. sh
Aderjee Sapoorjee ca
Aga Mohamed Ally ca
Agabeg, G. L. ca
Agabeg, A. L. ca
Aguilar, José de ma
Alcock, R. and family sh
Aldersey, Miss ni
Alexander, W. H. ho
Alladin Remjee ca
Allanson, William, and family ma
Allureka Versey ca
Almeida, Lino de ma
Ambrose, Rev. Lewis ho
Ameeroodeen Abdool Latiff ca
Anderson, G. ca
Angier, F. J. ho
Anthon, Jr. Henry ho
Aquino, I. E. d' ca
Aquino, Maximiliano J. d' ca
Archibald, C. ho
Ardaseer Nesserwanjee Mody ca
Ardaseer Rustomjee ca
Armstrong, J. ho
Aroné, Jacques sh
Aspinall, W. G. sh
Aspundarjee Tamooljee ca
Ayer, W. E. ho
Ayub Ebrahim ca
Azevedo, A. C. ca
Azevedo, Felix H. de and fam. ho
Azevedo, Luiz M. de ho
Backhouse, John am
Baker, *Lieut.* C. S. 59th ho
Baldwin, Rev. C. C. and fam. fu
Baldwin, J. C. ho
Balfour, Doct. A. H. and fam. ho
Ball, Rev. Dyer, and family ca
Ballard, Samuel, and family ho
Banados, H. ho
Bancroft, A. H. ca
Bankier, Dr. R. A. ho
Bapoojee Pallanjee Runjee ca
Baptista, J. S. sh

Barmester, *Capt.* A. C. 59th ho
Barnard, H. ho
Barnet, George *abs.* ca
Barnet, William ca
Barradas, Angelo ho
Barradas, Francisco C. ho
Barradas, Manoel F. ho
Barradas, Vicente F. ho
Barras, José Vicente ca
Barretto, B. A. ho
Barretto, J. A. and family ho
Barton, Dr. G. K. and family ho
Bateson, Charles E. ca
Baughey, *Major* G. F. F. 59th ho
Baylies, Nicholas and family sh
Beale, Thomas Chay sh
Bellamy, Capt. ca
Bennets, G. J. sh
Berenhard, A. ho
Bessières, Victor ca
Bevan, W. F. ho
Bhoymeah Mohomedally ca
Bidet, A. sh
Bimjee Canjee ca
Bird, Alexander wh
Birdseye, T. J. ca
Birley, F. B. and family ca
Blackhead, J. ho
Bland, J. sh
Blight, John A. ho
Block, Frederick H. ho
Bomanjee Muncherjee sh
Bomanjee Pustakia ca
Bonham, Sir Samuel G. & fam. ho
Bonney, S. W. wh
Booker, Frederic ca
Boone, Rt.-Rev. W. J. and fam. sh
Borel, Constant ca
Botelho, Alberto ho
Bounard, Rev. Louis ho
Bovet, Louis ca
Bovet, Fritz ca
Bowman, Adam sh
Bowman, John sh
Bowra, Charles W. ho
Bowra, William A. ho
Bowring, John C. ho

Bowring, John, LL. D. ca
Boxer, W. ho
Bradley, Charles W. LL. D. am
Bradley, Jr., C. W. am
Braga, Dr. João J. ho
Braga, S. V. ho
Braga, Manoel Roza ho
Brandaõ, A. D. and family ca
Brice, D. wh
Bridges, *Capt.* W. 59th ho
Bridgman, E. C. D. D. and fam. sh
Brimelow, James W. ho
Brine, R. A. sh
Britto, Jozé de, and family ho
Brodersen, C. ca
Brooks, J. A. ho
Broughall, William sh
Brown, Antonio, *Tavern keeper* ho
Brown, D. O. ho
Brown, W. S. sh
Browne, Robert ca
Browning, W. R. am
Buchan, George am
Buckler, William ca
Buckton, Charles wh
Bugelin, —— sh
Bulfa, Rev. Francis ho
Burd, *Capt.* John ho
Burgoyne, George ho
Burjorjee Eduljee ca
Burjorjee Sorabjee ca
Burns, Rev. William C. ca
Burns, *Ensign* S. J. J. 59th sh
Bush, F. T. and family ho
Butt, John ca
Byramjee Coverjee Bhabha ca
Byramjee Rustomjee ca
Byramjee Rustomjee Mody ca
Caine, Hon. Major William ho
Caine, jr. George W. ho
Caise, M. F. *Innkeeper* ho
Calder, Alexander sh
Caldas, Joaquim V. ho
Caldwell, Daniel R. ho
Camajee —— ho
Cameron, Joseph ho
Campbell, Archibald, and fam. ho
Campbell, A. E. H. ho
Campbell, A. ho
Campbell, Patrick ca
Campos, E. ho
Campos, Joaquim de ho
Cameus, J. ho
Cannan, John H. ho
Carlowitz, Richard ca
Carpenter, Rev. C. and family sh
Carter, Augustus ho
Cartwright, H. D. ca
Carvalho, R. H. and family ho
Carvalno, M. de ca
Carvalho, L. and family ca
Carvalho, C. F. ca
Carvalho, J. A. ho
Carvalho, Jozé H. and family ho
Carvalho, Antonio J. H. sh
Cassels, John sh
Castro, L. d'Almada e ho
Castro, J. M. d'Almada e ho
Cay, R. Dundas, and family ho
Chadwick, *Lieut.* C. F. 59th ho
Chalmers, Patrick ca
Chapman, F. ca
Chapman, *Lieut.* J. G. 59th ho
Chinnery, George ma
Chomley, Francis C. ho
Churcher, John E. ho
Clark, D. O. sh
Clarke, Herbert ho
Clarke, *Lieut.* J. S. P. 59th ho
Cleeman, C. ho
Cleverly, C. St. Geo., and fam. ho
Cleverly, Osmund, and fam. ho
Clifton, G. and family ho
Cobbold, Rev. R. H. ni
Codrika, A. de, and family ma
Cohen, E. ho
Cohen, P. ho
Cohen, I. ho
Cole, Richard, and family ho
Collins, J. ho
Collins, Rev. J. D. fu
Compton, Charles S. fu
Compton. J. B. ho
Compton, Spencer ca
Comstock, jr. William ca
Comstock, W. O. ca
Connolly, A. sh
Connor, William, and family sh
Cooke, John wh
Cooverjee Bomanjee sh
Cordeiro, Albano A. and family ho
Cordeiro, T. P. sh
Cornabé, William am
Cortella, Antonio M. ho
Costa, Joaõ da ca
Costa, N. T. da ca
Coulter, M S. and family ni
Cowasjee Eduljee Cumbata ca
Cowasjee Framjee ca
Cowasjee Pestonjee, ca
Cowasjee Pallanjee, ca
Cowasjee Sapoorjee Lungrana ca
Cowper, J. C. wh
Cowper, — wh
Cox, *Lieut.* J. *Ceylon Rifles* ho
Crakanthorp, Richard H. ho
Crampton, J. ca
Crawford, Ninian ho
Crook, John ho
Croom, A. F. and fam sh

Crossley, James sh
Cruz, C. de ca
Cruz, F. F. de ca
Culbertson, Rev. M S and fam ni
Cunmings, Rev. S. and fam fu
Cumoorden Meerjee ca
Cunningham, Edward ca
Cunningham, William ho
Currie, John ho
Cursetjee Jamsetjee Botiwala ca
Da Costa, M. D. *Tavern keeper* ho
Dadabhoy Hosunjee ca
Dadabhoy D Lalcaca ho
Dadabhoy Pestonjee ca
Dadabhoy Jamsetjee Dulackow ca
Dainty, John F. ho
Dale, W. W. and family ca
. allas, A. Grant sh
Dalziel, W. R. ho
Daniell, E. J. ca
Davidson, Walter ho
Davidson, William ni
Davis, Henry ca
Dawson, *Lieut.* G. T. *Cey. Rif.* ho
De Montmorency *Lieut.* J. 59th ho
De Silva, Manoel, and fam *p. s.* ho
De Silver, R. P. ma
De Silver, H. T. ho
Deacon, E. sh
Dean, Rev. William ho
Dellevie, S. ho
Dent, George ca
Dent, John ca
Dent, Wilkinson *abs* ho
Dent, jr. William ho
Dhunjeebhoy Ruttunjee ca
Dhunjeebhoy Muncherjee ca
Dhunjeebhoy Eduljee ca
Dickenson, *Lieut.* R. J. *Cey. Rif.* ho
Dildarkhan Goolabkhan, ca
Dimier, C. ca
Dinshaw Merwanjee, ca
Dinshawjee Framjee Casna ca
Dixson, Andrew S. ho
Donaldson, C. M. and fam sh
Donaldson, P. ho
Doolittle, Rev. Justus, and fam fu
Dorabjee Byramjee ca
Dorabjee Nesser. Cama, *abs* ca
Dossabhoy Hormusjee, sh
Dossabhoy Hormusjee Camajee ca
Dossabhoy Bajonjee ca
Doty, Rev. Elihu, and fam am
Drake, Francis C. ho
Drewett, A. ho
Dreyer, William ca
Drinker, Sandwith, and fam. ho
Duddell, George ho
Dunlop, Archibald ca
Durran, J. A. ma

Duus, N. and family ho
Ebrahim Shaik Hoosen ca
Edan, B. sh
Edger, Hon. Joseph F. and fam ho
Edkins, Rev. Joseph sh
Eduljee Furdoonjee Khambata ho
Eduljee Cursetjee, ca
Eichbaum, C W. ho
Eleazer Abraham sh
Elgquist, Rev. A. fu
Ellice, Robert ca
Ellis, William ho
Elmslie, Adam W. ca
Emeny, W. and family ho
Encarnacaõ, Antonio L. d' ho
Endicott, J. B. cum
Everard, Thomas ca
Everett, J. H. ca
Fagan, J. W. ho
Fazul Damany, ca
Fearon, Charles A. and fam. sh
Feliciani, Rev. Antonio ho
Fenouil, Rev. John ho
Fenwick, *Capt.* N. *Cey. Rif.* ho
Fincham, A. sh
Findlay, George *abs.* ho
Fischer, Maximilian, and fam. ca
Fisher, R. A. *Capt.* and fam. ho
Fittock, W. H. sh
Fitzpatrick, John ma
Fletcher, Duncan ho
Fogg, H. sh
Fonçeca, Antonio de ho
Fonçeca, Athanazio A. de & fam ho
Forbes, R. B. ca
Forcade, Rt. Rev. T. A. ho
Forth-Rouen, A. *abs* ma
Foster, F. sh
Fox, G. S. ho
Framjee Bomanjee Bhundara ca
Framjee Nowrojee Taback ca
Framjee Sapoorjee Lungrana sh
Framjee Jamsetjee ho
Framjee Eduljee ca
Framjee Sapoorjee, ca
Framjee Burjorjee ca
Frayer, David ho
Freemantle, C. A. ho
French, Rev. John B. ca
Froget, Aloysio ho
Fryer, A. H. ho
Fryer, W. ho
Fuller, *Captain* F. 59th ho
Fysk, William W. am
Gangjee Goolam Hoosain ca
Gareta, Esteban ma
Gaskell, W. and family ho
Genaehr, Rev. Ferdinand ho
Gibb, T. Jones *abs.* ho
Gibb, John D. sh

Gibb, George ca
Gifford, A. ho
Gilbert, W. ca
Gilfillan, Rev. Thomas am
Gilman, Richard J. ca
Gingell, W. R. *abs.* fu
Girard, Rev. Prudence ho
Gittins, Thomas ca
Gorió, C. J. ho
Goodale, Samuel P. *abs.* ho
Goddard, John ho
Goddard, Rev. Jos. T. & fam ni
Goodings, Robt. and fam. ho
Goodridge, John B. ca
Gordon, Francis *P. C.* ho
Gordon, — *Capt.* 59th. ho
Gough, Rev. S. ni
Grandpré, A. ho
Graves, Pierce W. sh
Gray, H. M. M. sh
Gray, Samuel ho
Gray, *Lieut* W. R. *Cey Rif.* ho
Greaney, J. *P. C.* ho
Green, George F. sh
Griswold, John N. Alsop sh
Grosvenor, A. W. wh
Guillermin, Rev. M. ca
Gutierres, Rufino sh
Gutierres, L. J. am
Gutierres, Venancio ho
Gutierres, Querino ho
Gutzlaff, Rev. Charles and fam ho
Hague, Patrick, and family ni
Hajee Elias Hussan, ca
Hale, F. H. *abs.* sh
Hall, Edward and family sh
Hall, G. R. and family sh
Halton, E. sh
Hamberg, Rev. Theodore ho
Hance, Dr. H. F. ho
Hancock, B. sh
Happer, Rev. A. P. and family ca
Hardie, H. R. ca
Hare, J. ho
Harkort, Bernhard *abs.* ca
Harland, *Doct.* W. A. ho
Harris, R. *P. C.* ho
Harris, C. P. S. ho
Hargreaves, W. sh
Harvey, F. E. ho
Haskell, G. E. ho
Hassam Fakira ca
Head, C. H. ho
Heard, John ca
Heard, jr. Augustine *abs.* ca
Hedges, H. B. ho
Heerjeebhoy Hormusjee *abs.* ca
Heerjeebhoy Rustomjee ma
Helbling, Lewis sh
Helms, Henry am

Henning, Robert ho
Hertslet, F L. and fam. am
Hickson, W. D. ho
Hill, J. ho
Hill, N. of Str. "Hongkong" ho
Hillier, Charles B. and fam ho
Hirschberg, *Doct.* H. J. ho
Hitchcock, L. N. ca
Hobson, B. M.D. and family ca
Hobson, Rev. John and fam. sh
Hogg, James sh
Hogg, William, and fam. sh
Holderness, J. ho
Holdforth, C. G. *abs.* ho
Holliday, John, and family ca
Holtz, Andreas sh
Horsburgh, Rev. A. ca
Hooper, James sh
Hormusjee Cowasjee ma
Hormusjee Eduljee ca
Hormusjee Jamasjee Nadershaw ca
Hormusjee Nesser. Pochajee ca
Hormusjee Rustomjee Daver ca
Hubertson, G. F. *absent* sh
Hudson, Aug. R. ca
Hudson, Rev. T. H. ni
Hudson, Joseph ni
Hudson, John and family ho
Hudson, C. W. ca
Huffum, F. S. ho
Hulme, Hon. John W. and fam ho
Humphreys, Alfred *abs.* ho
Hunt, Thomas and family wh
Hunter, James D. ca
Hurjee Jamal ca
Hurst, Wm. ho
Husun, F. G. sh
Hutchinson, Wm. ca
Huttleston, J. Thomas sh
Hyland, Thomas ho
Hyndman, Henrique ca
Hyndman, Joaõ ho
Hyslop, James, M. D. and fam am
Ince, H. A. ho
Irons, James sh
Isaac Reuben sh
Irwin, Thomas ho
Jacob Hassan ca
Jacob Reubin ca
Jackson, R. B. and family *abs.* fu
Jackson, Robert am
Jackson, Rev. John D. fu
Jacson, Roger sh
Jafferbhoy Budroodin, ca
Jalbhoy Cursetjee, ca
Jamieson, T. of str. "Canton" ho
Jamsetjee Bozanjee sh
Jamsetjee Ruttunjee ca
Jamsetjee Rustomjee Eranee, ca
Jamsetjee N. Echeye ca

Jamsetjee Eduljee, ca
Jardine, Hon. David ho
Jardine, Joseph ca
Jardine, Robert ho
Jeewabhoy Abdolally ca
Jehangeer Framjee Buxey ca
Jenkins, Rev. B. and fam sh
Jeraz Munjee ca
Johnson, D. H. ca
Johnson, F. B. ca
Johnson, Rev. John ho
Johnson, Rev. S. and family fu
Johnston, Hon. A. R. ho
Jones, Thomas *abs.* ho
Jones, *Lieut.* D. *Royal Art.* ho
Jordan, J. P. sh
Josephs, Levin ca
Jummoojee Nesserwanjee ca
Just, G. S. ho
Just, Leonard ho
Jezus, L. J. de ca
Jezus, J. A. and family ho
Kakeebhoy Bahaderbhoy, ca
Kay, William, and family sh
Kean, *Ensign* H. 59th ho
Kennedy, David ca
Kennedy, Henry H. *abs.* sh
Kenny, *Doct.* B. and family ca
Khan Mohamed Habibhoy ca
Khan Mohamed Datoobhoy ca
Khumooredeen Nuverally, ca
King, F. A. ca
King, David O. sh
King and family, *Lieut.* J. 59th ho
Kirk, Thomas sh
Klezkowski, M. de sh
Koch, C. A. ca
Kreyenhagen, Julius ca
Krone, Rev. R. ho
Kupferschmidt, P. ho
Lamson, George H. ca
Ladah Kakey ca
Lança, E. L. ca
Lane, T. A. ho
Langley, E. sh
Lapraik, Douglas ho
Lay, Horatio ho
Layton, F. A. sh
Layard, *Major* W. F. *Cey. Rif.* ho
Lecaroz, Juan ma
Lechler, Rev. Rudolph ho
Legge, James, D D and fam ho
Lemon, J.
Lemon, — ho
Lena, Alexander *abs.* ho
Leslie, T. C. ho
Levin, E. H. ho
Lewer, Dr. wh
Lewin, D. D. sh
Lewis, W. D. and fam. ca

Lexis, William *P. C.* ho
Leyne, *Lieut.* J. 59th ho
Libois, Rev. Napoleon F. ho
Liddall, E. ho
Lima, J. M. O. wh
Livingston, W. P. ca
Livy, J. L. ca
Lleyd, *Lieut.* J. 59th ho
Lobscheid, Rev. Wilhelm ho
Locke, J. B. sh
Lockhart, William and family sh
Lodder, *Capt* W. W. 59th ho
Loomis, Rev. George wh
Lopez, E. ca
Lord, Joseph ho
Lord, Rev. E. C. and family ni
Loureiro, P. J. jr. sh
Loureiro, F. sh
Low, Edward A. *abs.* ca
Lübeck, L. Aug. ho
Luce, William H. ca
Lucas, C. ca
Ludda Chatoor, ca
Lugg, *lt.* J. R. *Royal Artillery* ho
Luugley, *Capt.* cum
Lyall, George and family ho
Lyons, Alexr. *Tavern-keeper* ho
Macandrew, Dr. *Staff Surg.* ho
Macandrew, J. sh
Macculloch, Alex. sh
Macdonald, *Capt* J M & fam *CR* ho
Macdonald, James sh
Macduff, H. C. R. sh
Macgowan, D. J., M. D. & fam ni
Mackay, Eneas J. am
Mackean, Thomas W. L. & fam ho
Mackenzie, D. W. ca
Mackenzie, J. W. L. ho
Mackenzie, Kenneth R. sh
Mackenzie, C. D. sh
Mackenzie, S. ca
Mackertoom, M G. ca
Maclachlan, J. E. ca
Maclay, Rev. R. S. and fam fu
Maclehose, James and fam ho
Maclean, A. C. ho
Maclean, J. L. sh
Macleod, M A. *abs* ca
Maitland, S. sh
Maloobhoy Donghersee sh
Maltby, Charles sh
Maneckjee Nanabhoy ca
Maneckjee Pestonjee *abs* ca
Marcal, Honorio A. ma
Margesson, H. D. ca
Marjoribanks, *Doct.* Samuel ca
Markwick, Charles and family ho
Markwick, R. jr. ho
Marques, D. P. ho
Marques, F. F. ca

Marques, José M. ma
Marques, Manoel V. ho
Marsh, W. T. *abs.* ho
Marshall, S. ho
Martin, Rev. W. A. P. and fam ni
Martin, Rev. S. N. D. and fam ni
Mas, H. E. Don Sinibaldo de ho
Matheson, W. F. S. ho
Matheson, C. S. sh
Mathews, S. H. and fam ho
May, Charles, and fam ho
McCartee M. D., D. B. ni
McClatchie, Rev. T. and fam sh
McClaren, —— ho
McGregor, R. ca
McKenzie, Robert ho
McMahon, Rev. Felix ho
McMurdo, Robert am
Meadows, Thomas T. ca
Meadows, John A. T. ni
Medhurst, W. H. D D. and fam sh
Medhurst, jr. W. H. sh
Meer Mohamed Tukey ca
Meer Sasson Moshee sh
Meigs, F. B. ho
Mello, F. de ca
Mello, A. A. de, and fam. ma
Melrose, W ca
Melvon, John *P. C.* ho
Mennecken, C. V. ho
Mercer, Hon. W. T. *abs.* ho
Merwanjee Dadabhoy ca
Merwanjee Dadabhoy Wadia ca
Merwanjee Eduljee, ca
Meveety, J. *Tavern-keeper* ho
Michell, E. R. ho
Michell, George ho
Middleton, John, and fam ma
Millar, *Capt of "Ft. William"* ho
Milne, Rev. W. C. and family sh
Mitabhey, —— ca
Mitchell, J. ho
Mitchell, William H. and fam ho
Mitton, Thomas ho
Mohamed Syan ca
Mohamed Goveer ca
Mohamed Pudmey Muscatee, ca
Moncrieff, Rev. E. T. R LL. D. ho
Moncrieff, Thomas sh
Monicou, Pierre ho
Montigny, C. de sh
Moore, B. C. ho
Moore, William ca
Moresby —— *Notary Public* ho
Morgan, Edward ho
Morison, William, M. D. & fam ho
Morison, John G ho
Morrison, Martin C. am
Morrison, George S. ho
Morrison, W. ho
Moses, A. R. B. ca
Mottley, George sh
Moul, George ca
Muir, J. D. am
Muirhead, Rev. W. and family sh
Muncherjee Sapoorjee Lung. ca
Muncherjee Nesserwanjee, ca
Mur, J. Manuel *abs* ca
Murphy, M. ho
Murray, John Ivor, M. D. sh
Murray, C. W. ca
Murray, H. ca
Murrow, Y. J. ho
Murrow, L. E. ho
Nanjee Yacoob ca
Napier, Charles ho
Natt, Samuel *P. C.* ho
Naughton, W. H. ho
Neave, Thomas D. ho
Nesserwanjee Byramjee Fack. ca
Nesserwanjee A. Bhanja *abs.* ca
Nesserwanjee Bomanjee Mody ca
Newbolt, K. ho
Neucomen, *Lieut.* G. 59th ho
Niel, R. & fam. *Albion House* ho
Noor Mohamed Kamal ca
Noor Mohamed Datoobhoy, ca
Norleen, Gustav ca
Noronha, José M. de and fam ho
Noronha, D. and family ho
Norris, George ho
Nowrojee Cursetjee, ca
Nowrojee Nesserwanjee sh
Nowrojee Maneckjee Lungrana sh
Noyes, C. H. *abs.* ho
Nye, Clement D. sh
Nye, E. C. H. ca
Nye, Jr. Gideon ca
Oakley, Charles ho
Oakley, Horace ca
Odell, B. A. M. C. ho
Olding, J. A. ho
Oliveira, J. J. d' ca
Olmsted, Henry M. ca
Outerio, Joze M. d' ho
Ozorio, Candido A. ho
Ozorio, Candido J. ho
Pages, Leon ma
Pallanjee Dorabjee, ca
Pallanjee Dorabjee Lalcaca ca
Pallanjee Nesserwanjee ca
Parish, Frank sh
Park, James Dickson ca
Parker, *Capt.* Charles R. N. ho
Parker, Rev. P., M. D. and fam. ca
Parkes, H. S. *abs.* sh
Parkin, W. W. sh
Pearcy, Rev. Geo. and fam sh
Pearson, G., *Lt. Ceylon Rifles.* ho
Pedder, lieut. William R. N. ho

Pedder, W. H. am
Peerbhoy Yacoob ca
Peet, Rev. L. B. and fam fu
Penrose, Wm. *Tavern Keeper.* ho
Perceval, Alexander ca
Pereira, Ignacio de A. and fam ho
Pereira, Edward ho
Pereira, J. Lourenco ca
Pereira, B. A. ca
Pereira, Manoel L. R. ho
Perkins, George ma
Perkins, George, and family ho
Pestonjee Dinshawjee ca
Pestonjee Dadabhoy ca
Pestonjee Merwanjee Eranee ca
Pestonjee Framjee Cama *abs.* ca
Pestonjee Jamsetjee Motiwalla ca
Pestonjee Nowrojee. *abs* ca
Pestonjee Rustomjee ca
Phillips, G. P. ho
Phillips, J. ho
Piccope, T. C. ho
Piccope, W. N. sh
Pierce, William G. sh
Pinto, A. ho
Pitcher, M. W. ca
Pollard, E. H. ho
Ponder, Stephen ca
Potter, M. L. sh
Potter, W. sh
Potter, D. sh
Powell, Dr. 59th ho
Power, J. C. and fam ho
Prattent, J. R. ho
Preston, W. J. ho
Probst, W. ca
Purdon, James ca
Pustau, William ca
Pyke, Thomas ca
Quarterman, Rev. J. W. ni
Quin, M. ho
Quin, James ho
Rangel, Segismundo, and fam ca
Rangel, R. ho
Rangel, Jayme, and fam ca
Rangel, Floriano A. ho
Rankin, Rev. H. V. and fam. ni
Rawle, S. B. and family ho
Rawson, Samuel, and family ca
Reiche, F. ca
Reid, Frank W. am
Reimers, Edward ho
Remedios, J. V. and family ho
Remedios, J. B. dos ca
Remedios, J. J. and fam ho
Rémi, D. sh
Ribeiro, L. F. N. and fam. ho
Ribeiro, J. G. ca
Rice, J. *T. keeper* ho
Richards, Rev. William L. fu
Richards, P. F. sh
Richie, John *Tavern-keeper.* ho
Rickett, John, and family ho
Rienaecker, R. ho
Ripley, P. W., and family *abs.* ca
Rizios, A. ho
Rizzolati, Rev. Joseph ho
Roberts, Rev. I. J. and family ca
Roberts, J. *T. keeper* ho
Roberts, O. E. sh
Robertson, D. B. ni
Robertson, Samuel ca
Rodrick, Anthony *T. keeper* ho
Rogul, V. R. ho
Roose, William R. ho
Ross, J. B. sh
Ross, W and family ho
Rothwell, Richard ca
Rowe, John wh
Rowe, J R am
Roza, Floriano ca
Roza, A B da ca
Roza, Formino da ho
Rozorio, C F sh
Rozorio, A ho
Rozorio, Florencio do ca
Rozorio, P D ho
Rusden, J sh
Russell, George *P. C.* ho
Russell, Rev. W. A. ni
Rustomjee Burjorjee, ca
Rustomjee Byramjee, ca
Rustomjee Jalbhoy ca
Rustomjee Merwanjee Nalear. ca
Rustomjee Pestonjee C. ca
Rustomjee Pestonjee Motiwalla ca
Rustomjee Ruttunjee, ca
Rustomjee Framjee Mehta ca
Rutherfurd, Robert ho
Rutherford, *Lieut.* A. M. *Coy. R.* ho
Rutter, Henry ca
Ryder, C *abs* ca
Ryrie, P. ho
Sadarkhan Jaferkhan ca
Sage, William ma
Saley Mohamed Kanjee ca
Sanders, Charles *abs* ca
Santos, M de ho
Santos, Antonio dos sh
Sapoorjee Bomanjee, *abs* ca
Sapoorjee Byramjee ca
Sassoon, Abdalah David ca
Sassoon, R David ca
Saul, R Powell, and family sh
Saur, Julius, and family sh
Scarth, John sh
Schwemann, D. W. ca
Scott, William ho
Scott, Adam ho
Seabra, Francisco A ca

Seare, Benjamin, and family ma
Senior, *Lieut.* Stanton 59th ho
Seth, S. A. and family ca
Shaik Tayeb Furjoolabhoy ca
Shaik Davood ca
Shaikally Mearally ca
Shaw, Charles sh
Shaw, W. sh
Shearman, Henry and family sh
Sherard, R. B. ho
Shortrede, Andrew ho
Shuck, Rev. J L and family sh
Shujawoodin Tyabjee, ca
Siehel, M. ca
Siemssen, G. T. ca
Sillar, John C sh
Sillar, D sh
Silva, Marciliano da ca
Silva, Jozé M., and family ho
Silva, Quentiliano da ca
Silva, Ignacio M da ma
Silva, Joaquim M da ho
Silva e Souza, J J de ho
Silva, F C P. da ho
Silveira, Albino da and family ca
Silveira, Albino P da ho
Simoens, Manoel ca
Simoens, S. ho
Simms, S *Innkeeper* ho
Sinclair, Fraser *abs* ca
Sinclair, C A fu
Skinner, John ca
Smith, Dr wh
Smith, John and family ma
Smith, Arthur ca
Smith, E M sh
Smith, J Mackrill and family sh
Smith, J Caldecott sh
Smith, H H ca
Smith, Richard am
Smith, J W and family ho
Smith, Arthur ma
Smith, Rt.-Rev. Geo. and fam. ho
Smith, J. ho
Smith, H C. ho
Smithers, J. ho
Snow, Edmund N. ho
Soames, Capt. of Str. Canton ca
Soares, Francisco ma
Solomon David ca
Sorabjee Nowrojee Wadiah *abs* ca
Sorabjee Pestonjee sh
Souza Jr., M. da ho
Souza, Miguel de ca
Souza, Florencio de ho
Spencer, S. *Roy. Art.* ho
Spencer, A. ho
Spooner, C. W. ca
Spreckley, G. S. sh
St. Croix, Nicholas de ca
St. Croix, George de ca
St. Hill, Henry ho
St. John, St. Andrew, *Lieut.* ho
Stavely, Capt. ho
Stavely, Hon. maj-gen. & fam. ho
Steedman, Rev. S. W. ho
Stevens, D. and family ho
Stewart, Patrick, and family ma
Still, Edmund A. ca
Still, C. F. *abs.* ho
Stirling, Hon Paul I. ho
Strachan, George sh
Strachan, Robert ho
Stronach, Rev. Alex. and fam. am
Stronach, Rev. John sh
Suart, Dr. and fam. *Cey. Rif.* ho
Stuart, Charles F. J. and fam. ho
Sturgis, James P. ma
Sturgis, Robert S. ca
Suacar, Ricardo *T. keeper* ho
Sullivan, G. G. and family am
Summers, James sh
Sumsoodin —— ca
Sutton, W. H. *Sailmaker* ho
Syle, Rev. E, and family sh
Taaffe, G. O'Hara ho
Tait, James am
Talmage, Rev. John V.N.&fam. am
Tarmohmed, L. sh
Tarmohamed Nanicey ca
Tarrant, William ho
Tarrant, H J. ho
Tavanez, P. ho
Taylor, Rev. C. M. D. and fam. sh
Taylor, C. ca
Teesdale, *Lieut.* C. P. ho
Thanabhoy Alana, ca
Thompson, John am
Thorburn, W. sh
Thorburn, R. F. sh
Thorne, A. sh
Thornton, R. *Surg. Roy Art.* ho
Tilby, A. sh
Tinawy, Joseph ca
Tozer, Frederick ho
Trantman, J. T. H. sh
Tranchell, *Lieut.* C. F. *Cey Rif.* ho
Trery, J. ho
Trevor, *Col.* A. H. 59th ho
Trevor, *Lieut* F. A. 59th ho
Trotter, G. A. ho
Trubshaw, James ho
Tyndall, Bruce ho
Ullet, R. B. ho
Unverally — ca
Urmson, G. and family ca
Urquhard, *Paymaster* 59th ho
Vacher, W. H. *abs* ca
Van Loffelt, J. P. ca
Vandenberg, A. F. ca

Vaucher, Fritz	ca	Willaume, John and family	ho
Vaucher, Henri	ca	Williams, C. D.	ho
Vidigal, Antonio de	ho	Williams, John	ho
Viegas, A. and family	ca	Williams, John	ca
Vieira, A. J.	ca	Williams, F. D.	sh
Vieira, L. F.	ho	Williams, S. Wells and family	ca
Villarte, J.	ma	Wills, Charles	sh
Vogel, Rev. Carl	ho	Wilson, Craven	sh
Wade, T. F.	ho	Wilson, *Lieut.* J. J. *Roy. Eng.*	ho
Wadman, Edward	ni	Wilson, Brith	ho
Walker, J. T.	ca	Wilson, C.	ho
Walkinshaw, W.	ca	Wilson, Alexander	ho
Walsh, T.	ca	Winch, J. H.	sh
Wardley, W. H. *abs*	ca	Winchester, C. A. and family	am
Wardner, Rev. N. and family	sh	Winiberg, H. and family	ho
Waters, Charles	sh	Withamy, C. D.	ho
Watson, *Dr.* T. Boswell, & fam.	ma	Withington, James	sh
Watson, J. P.	sh	Wolcott, Henry G. *abs*	sh
Way, Rev. R. Q. and family	ni	Woodgate, W.	ho
Webb, Edward	sh	Woods, J.	ho
Weiss, Charles	ho	Wright, J.	sh
Welton, Rev. William, M. D.	fu	Wright, James M.	ca
Wetherly, James	sh	Wright, J. F. E.	ho
Wetmore, W. Shepard	ca	Wylie, A.	sh
White, Rev. M. C.	fu	Wylson, R. E.	am
Whittall, James	ca	Yates, Rev. M. T. and family	sh
Wiener, A. G.	ho	Young, A. J.	sh
Wiese, L.	ca	Young, *Doct.* James H.	am
Wight, Rev. J. K. and family	sh	Young, Rev. W. and family	am
Wilks, jr. J.	sh	Yusufbhoy, Furjoollabhoy	ca
Wilkinson, Alfred	ca	Zanolle, Jules	ma

Summary of the Preceding List.

Total number of names in the alphabetical list of foreigners		1007
Number of those who have their families		140
Commercial Houses, or Agencies		144
Residents at Canton and Whampoa—To wit:		208
English	88	
Parsees	69	
Moors, Arabs, &c	41	
Americans	39	
French, Germans, Swiss, Armenians, &c	27	
Portuguese	34	
Residents at Shánghái (mostly English)		153
Residents at Ningpo		22
Residents at Fuhchau		14
Residents at Amoy		30

GOVERNMENT OF HONGKONG.

H. E. Sir Samuel George Bonham, C. B., *Governor, Commander-in-chief, Vice-Admiral, Plenipotentiary, and Chief Superintendent of Trade.*
C. P. Teesdale, lieut. H. M. 83d Regt. *A. D. C. to H. E. the Governor.*
Hon. Major-Gen. William Staveley, C. B., *Lieut.-Governor and Commander of the forces.*
Hon. Major W. Caine, *Colonial Secretary and Auditor-General.*
Hon. A. R. Johnston, *Secretary and Registrar.*
Hon. John W. Hulme, *Chief-Justice.*
Hon. W. T. Mercer, *Colonial Treasurer,* *absent.*
Hon. Joseph F. Edger, & Hon. David Jardine, *Members of Council.*

COLONIAL SECRETARY'S OFFICE.

Hon. Major Caine,	*Colonial Secretary.*
Rev. Charles Gutzlaff,	*Chinese Secretary.*
L. D. Almada e Castro,	*Chief clerk.*
J. M. d'Almada e Castro,	*2d clerk.*
H. F. Hance,	*3d do.*

AUDIT OFFICE.

Hon. Major Caine,	*Auditor General.*
Edward Morgan,	*Clerk.*

COLONIAL TREASURY.

Hon. W. T. Mercer,	*Treasurer. absent.*
R. Rienaecker,	*Accountant and acting Treasurer.*
J. Hare,	*Assistant.*
Messrs. May and Caldwell,	*Assessors and Collectors.*

SURVEYOR-GENERAL'S OFFICE.

C. St. George Cleverly,	*Surveyor-general.*
J. C. Power,	*Accountant & clerk of Registry.*

ECCLESIASTICAL.

Rt-.Rev. the Lord Bishop of Victoria.

Rev. Vincent J. Stanton,	*Chaplain. absent.*
Rev. Edward T. R. Moncrieff, LL.D.,	*Acting colonial chaplain, domestic chaplain to the Bishop, and Senior Tutor in St. Paul's college.*
M. C. Odell, B. A.	*Junior Tutor, and private sec. to the Bis.*
J. Holderness, *and* Chun Kwang,	*Instructors.*
F. C. Drake,	*Clerk and Sexton.*

SUPREME AND ADMIRALTY COURT.

Hon. John W. Hulme.	*Chief Justice & Commissary.*
Hon. Paul I. Stirling,	*Attorney General.*
W. Gaskell,	*Queen's Proctor.*
R. Dundas Cay,	*Registrar.*
W. H. Alexander,	*Deputy Registrar & Surrogate.*
G. A. Trotter,	*Clerk to Chief Justice.*
J. Smithers,	*Clerk, Usher, and Bailiff.*
John Crook,	*Under Bailiff.*
'Ng Fungshan,	*Chinese clerk & Shroff.*

POLICE ESTABLISHMENT.

C. B. Hillier,	*Chief Magistrate.*
C. G. Holdforth	*Sheriff. absent.*
W. H. Mitchell,	*Acting Sheriff & Provost marshal.*
Charles May,	*Superintendent of police.*
D. R. Caldwell,	*Assistant Superintendent.*
J. Collins, M. Quin, and G. Clifton,	*Clerks.*
Thomas Mitton,	*Jailor.*
Sylvester Marshall,	*Sheriff's Officer.*

CORONERS.

C. B. Hillier, *and* C. G. Holdforth.

HARBOR MASTER'S OFFICE.

Lieut. W. Pedder, R. N.	*Harbor Master and Marine Magistrate.*
E. R. Michell,	*Assistant.*

REGISTRAR GENERAL'S OFFICE.

Charles May,	*Officiating Registrar General.*
A. Grandpré,	*Clerk.*
Woo Apat,	*Chinese clerk.*

CIVIL HOSPITAL.

William Morrison,	*Colonial Surgeon.*
Alberto Bolelho, *and* John F. Dainty,	*Dispensers.*

POST-OFFICE.

T. Hyland,	*Postmaster.*
R. H. Crakanthorp,	*Chief clerk.*
T. W. Marsh	*2d clerk* *absent.*
John Hudson,	*3d Do.*
J. F. E. Wright,	*4th Do.*
J. B. dos Remedios,	*Clerk in charge at Canton.*

ROYAL ENGINEER'S OFFICE.

Lieut. St. Andrew St. John.	
S. H. Mathews,	*Clerk of works.*
George Burgoyne,	*Foreman of works.*
H. C. Smith,	*Clerk.*

ORDNANCE OFFICE.

Henry St. Hill,	*Ordnance Storekeeper.*
Theo. S. Ford,	*1st clerk.*
Joseph Cameron,	*2d clerk.*
Herbert Clarke,	*3d clerk.*
John J. Blight, Thomas Irwin, F. C. P. da Silveira, J. A. Brooks, J. R. Prattent, *and* John McClaren,	*Temporary clerks.*

OFFICERS OF H. M.'S 59TH REGIMENT.

A. H. Trevor,	*Colonel*	C. S. Baker,	*Lieut.*
G. F. F. Banghey,	*Major.*	J. Lleyd,	"
A. C. Barmester,	*Captain.*	C. F. Chadwick,	"
W. W. Lodder,	"	J. S. P. Clarke,	"
—— Gordon,	"	J. G. Chapman,	"
F. Fuller,	"	H. Kean,	*Ensign.*
W. Bridges,	"	F. A. Trevor,	"
J. De Montmorency,	*Lieut.*	S. J. J. Burns,	"
G. Neucomen,	"	J. J. Urquhard,	*Paymaster.*
J. King.	"	—— Powell,	*Surgeons.*
J. Leyne,	"	—— Gorronge, *abs.*	"
Stanton Senior,	"		

ROYAL ARTILLERY.

Lt.-col. Eyre,	*Commanding.*	Capt. E. H. Fisher.	
Lieut. J. R. Lugg.		*Lieut.* D. Jones,	
R. Thornton,		*Assistant Surgeon.*	
S. Spencer,		*Sergeant Major.*	

COMMISSARY.

J. W. Smith,	*Assistant commissary-general.*
C. W. Eichbaum,	*Deputy Assistant*
J. W. Fagan,	*commissary-generals.*

NAVAL YARD, WEST POINT.

Capt. C. Parker, R. N.	*Naval Storekeeper.*
Geo. Dewar,	*Chief clerk, absent.*
W. D. Hickson, *2d clerk*	J. E. Churcher, *3d clerk*
E. Liddall, *and* W. Boxer,	*Storemen.*
J. Trery, Wm. Cunningham, *and* I. Hill,	*Coopers.*
A. Speneer,	*Clerk.*

HIGH CHINESE OFFICERS AT CANTON.

H. E. Sü Kwángtsin,	徐廣縉	*Governor-general of Liáng Kwáng.*
H. E. Yeh Mingchin,	葉名琛	*Governor of Kwángtung province.*
Muhtihgan,	穆特恩	*General of the Manchu troops.*
Hü Náicháu,	許乃釗	*Literary Chancellor.*
Pihkwei,	栢貴	*Treasurer or píching sz'.*
Kí Suhtsáu,	祁宿藻	*Judge, or ngánchá sz'.*
Wáng Tsanghien,	王增謙	*Commissioner of gabel and grain.*
Wurántai,	烏蘭泰	*Lieut.-general of the Manchu troops.*
Tohgantungeh,	托明阿	*Lieut.-general of the Chinese troops.*
Hwáitáhpú,	懷塔布	*Col. in command of Gov.-gen.'s brigade.*
Tsishán,	濟山	*Col. commanding Governor's brigade.*
Hung Minghiáng,	洪名香	*Admiral at the Bogue.*
Tsangwei,	曾維	*Collector of customs, or Hoppo.*
Cháng Pehkwei,	張百揆	*Prefect of Canton, or Kwángchau fu.*
Kingyen,	慶寅	*Colonel of the prefecture.*
Fung Yuen,	馮沅	*District magistrate of Nánhái.*
Chin I'chí,	陳宜之	*Deputy District magistrate.*
Cháng Shúfán,	張樹蕃	*Assistant deputy do.*
Cháng Hú,	張護	*Magistrate of 'Ngtauhau sz' at Fatshán*
Sháu Ngántsang,	邵安	„ *of Shin-ngán sz' near Fúti.*
Sü Fúwan,	徐浦	„ *of Kiangpú sz' near Saichiü.*
Tsau Mienting,	鄒冕	„ *of Hwangting sz' near Fatshán.*
Wáng Sihcháng,	王錫祺	„ *of Kamli sz'; the extreme west.*
Shauki,	承禧	*District magistrate of Pwányú.*
Ching Chinghiun,	程訓	*Deputy district magistrate.*

Shin Siuntsiuen,	沈駿選	*Assistant deputy district magistrate.*
Sung Tsiuen,	宋銓	*Magistrate of Kiuláng sz', near 2d Bar*
Chin Yuhshin,	陳玉森	*„ of Luhpo sz', near E. of city.*
Hü Wanshin,	許文琛	*„ of Shávún sz', on the east.*
Shin Hwanchang,	沈運昌	*Mag. of Molakli sz' on the northeast.*
Cháng Sihyü,	張錫餘	*Superintendent of boats, or hopo sho.*

GOVERNMENT OF MACAO.

D. Jeronimo Jozé de Matta, *Bishop.*
João Maria de Siqueira Pinto, *Chief Justice.*
João Tavaris d'Almeida, *commandante.*
Miguel Pereira Simoens, *Fiscal.*
Jozé B. Goularte, *Vereador.*
Lourenço Marques, *Procurador.*
} *Council of Government.*

Governor's Department.

Antonio Jozé de Miranda, *Secretary to government.*
Jeronimo Pereira Leite, *Aid-de-camp to the governor.*
Jozé Carlos Barros, Jozé Franco, *clerks.*

Dom. Jeronimo Jozé Matta, *Bishop.*
Rev. Braz de Mello, *Secretary to the Bishop.*
João Tavaris d'Almeida, *commandante.*
J. B. Goularte, *Provisionary commandante.*
Dr. Joaõ Damasceno C. dos Santos, *Attorney-general.*
P. J. da Silva Loureiro, *Harbor-master.*
D. J. Barradas, *Postmaster.*

João Maria de Siqueira Pinto, *Judge.*
Joaõ Batisto Gomes, *Substitute of the Judge.*
Francisco Antonio P. da Silveira, C. de O. C.
Thomas de Aquino Migueis,
} *Registrars.*
Miguel F. Telles, *clerk.*
Antonio Rangel, *Accountant.*

Municipal chamber.

Lourenço Pereira, G. da Silveira, } *Judges*
Jozé B. Goularte, Francisco d'A. Fernandez, Alexandrino A. de Mello } *Vereadores.*
Lourenço Marques, *Procurador.*
Maximiano da Roza, Pedro da Roza, } *clerks.*

Chinese Department.

L. Marques, *Procurador.*
Joaõ R. Gonsalves, *Interpreter.*
Florentino dos Remedios, *Do.*
Jeronimo da Luz, *Do.*
B. Simoens, Pio de Carvalho, } *clerks.*

Revenue Department.

Miguel P. Simoens, *Fiscal.*

M. de Souza, *Treasurer.*
Jozé J. d'Azevedo
Ludivino Simoens
I. Simoens.
} *Accountants.*

Justices of the Peace.

Candido Ozorio.
Antonio José da Rocha.
Antonio Rangel, *clerk.*

Treasury.

Miguel de Souza, *act'g Treasurer.*
Francisco de Nozueira, *clerk.*

Assessors.

Dr. J. D. C. dos Santos.
Joaõ Lourenço d'Almeida.
Fran. A. P. de Silveira.
Miguel Maher.
A. A. de Silva, *Secretary.*

DIPLOMATIC ESTABLISHMENTS IN CHINA.

H. B. M. SUPERINTENDENT OF TRADE AND CONSULAR ESTABLISHMENTS.

At Hongkong.

His Excellency Sir SAMUEL GEORGE BONHAM,	*H. B. M. Plenipotentiary and Chief Superintendent of Trade.*
Hon. A. R. JOHNSTON,	*Secretary and Registrar.*
Rev. Charles Gutzlaff,	*Chinese Secretary.*
T. F. Wade,	*Assistant do.*
Mr. Frederick E. Harvey	*First Assistant.*
Mr. W. Woodgate	*Second Do.*
Mr. Joaõ Hyndman	*3d Clerk.*
Mr. G. S. Morrison	*4th Clerk.*

At Canton.

JOHN BOWRING, LL. D.	*Consul.*
Adam W. Elmslie, Esq.	*Vice Consul.*
Thomas T. Meadows, Esq.	*Interpreter.*
Mr. J. T. Walker,	*Senior Assistant.*
Mr. Horace Oakley,	*Junior Assistant.*
Alexander Bird,	*Consular Agent, Whampoa.*

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John Backhouse, Esq.	*Vice Consul.*
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Mr. Frederick L. Hertslet,	*First Assistant.*
Charles A. Winchester, M. D.	*Second Do. & medical attendant.*
Mr. W. H. Pedder.	*Clerk*

At Fuhchau.

R B. JACKSON, Esq.	*Consul, absent.*
William Connor, Esq.	*Acting Consul.*
C. A. Sinclair, Esq.	*Interpreter.*

At Ningpo.

D. B. ROBERTSON Esq.	*Vice Consul.*
J. A. T. Meadows, Esq.	*Acting Interpreter.*
Mr. Patrick Hague,	*Senior Assistant.*

At Shánghái.

RUTHERFORD ALCOCK, Esq.	*Consul.*
Walter H. Medhurst, jr.	*Interpreter.*
Mr. F. H. Hale, (absent.)	*Senior Assistant and medical attendant.*
Mr. Frank Parish,	*Acting senior assistant.*
Mr. W. H. Fittock.	*Junior assistant.*

LEGATION OF THE UNITED STATES.

Rev. PETER PARKER, M. D.	*Chargé d'affaires, Secretary of Legation, and Chinese Interpreter.*
R. B. Forbes, Esq.	*Vice Consul at Canton.*
F. T. Bush, Esq.	*Consul at Hongkong.*
Charles W. Bradley, LL. D.	*Consul at Amoy.*
John N. A. Griswold, Esq.	*Consul at Shánghái.*
R. P. De Silver, Esq.	*Consul and Naval Storekeeper, Macao.*
Thomas Hunt. Esq.	*Consular Agent at Whampoa, & U. S. Marshal.*

FRENCH LEGATION.

Alexandre Forth-Rouen,	*Envoyé de France en Chine.* (absent)
A. de Codrika,	*Acting Envoyé.*
Leon Pages,	*Secretaire.*
Jules Zanolle,	*Chancelier.*
Arthur Smith,	*Attaché de la legation.*
Jozé M. Marques,	*Interpreter.*
H. G. I. Reynvaan, Esq.	*Vice Consul at Canton.*
G. E. Haskell, Esq.	*Agent Consulaire at Hongkong.*
Robert Jackson, Esq.	*Agent Consulaire at Amoy.*
M. de Montigny,	*Consul at Shánghái, and Acting Consul for Ningpo.*
M. B. Edan,	*Chancelier to Consul at Sháaghái.*
M. de Klezkowski,	*Interpreter at Shánghái.*

SPANISH LEGATION.

Don Sinibaldo de Mas,	*Envoy Extraordinary and Minister Plenipotentiary.*
Don Juan Bamtista de Sandoval,	*Secretary of Legation.*
Don Jozé de Aguliar,	*Attachés & students.*
Don Juan Lecaroz,	
James Tait, Esq.	*Vice Consul at Amoy.*
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W. W. Parkin, Esq.	*Consul for Peru at Canton.*
Gideon Nye Jr., Esq.	*Consul for Chili at Canton.*
John Burd, Esq.	*Danish Consul, Hongkong.*
Joseph Jardine, Esq.	*Acting Danish Consul, Canton.*
Alexander Calder, Esq.	*Acting Danish Consul, Shanghái.*
John Dent, Esq.	*Portuguese Consul at Canton.*
T. C. Beale, Esq.	*Portuguese Consul at Shánghái.*
Sr. A. A. de Mello,	*Brazilian Consul.*
Camillo Lelis de Souza,	*Vice Consul for Brazil at Macao.*
Robert Browne, Esq.	*Consul for Netherlands.*
Richard Carlowitz, Esq.	*Consul for Prussia and Saxony.*
William Pustau, Esq.	*Consular Agent for Austria.*

Art. II. *Travels in Siberia: including excursions northwards down the Obi to the Polar circle, and southwards to the Chinese Frontier.* By Adolph Erman. 2 Vols. Philadelphia, 1850.

These two volumes have been translated from the original German by W. D. Cooley, and contain a great amount of minute and apparently trustworthy information concerning the productions and people of the vast regions lying between the Ural Mts. and the Sea of Okotsk. We say 'apparently trustworthy,' because our own knowledge of these parts of the Russian empire is scanty, and we have not the opportunity to compare Dr. Erman's statements with others to verify them; though from the encomiums passed upon him by Sir R. J. Murchison, when, as president of the Royal Geographical Society, he conferred on him one of the Society's medals, in 1844, we should be disposed to take his word even against others. Sir Roderick says, "That, with the exception of Humboldt himself, it would be difficult, if not impossible to find a single man in the broad field of explorers, not already honored with our medal, who is more richly deserving of it." This praise does not seem too high after one has got well into the volumes; and the author's intelligent sympathy with the various tribes which inhabit Siberia, as well as the foreigners he met there, and his ready consideration for their peculiar position, soon wins upon the reader, and he begins to have more interest in Ostyaks, Yakuts, Samoyedes, Buraets, and Tunguzes, than he perhaps had thought possible. It is not stated in the volumes why the publication of this work has been delayed so long, nor when the author returned from Siberia, where we understand he spent several years. It would have been more satisfactory to know the dates of many items here mentioned of a commercial and political character, in order to compare them with subsequent notices and changes. As it is, we must refer them all to the years 1828–29.

Dr. Erman had contemplated scientific travel long before the way was open for him actually to enter upon any particular field of exploration, but the opportunity of the mission of Professor Hansteen under the patronage of the Norwegian government to investigate terrestrial magnetism in Siberia, was so favorable, that he applied and was accepted as an assistant. The company started from Berlin in April 1828, and went to St. Petersburgh, at which place preparations were to be made for the journey—instruments compared, vehicles engaged, passports granted, and all the curious wants of a scientific expedition

into little known regions carefully provided for. The party left the Russian metropolis, July 9th 1828, direct for Moscow and Nijnei Novgorod. At the latter city, M. Erman visited the Chinese quarter, where, in a row of houses arranged and ornamented after the Chinese fashion, the trade in tea and other articles is carried on by Russian agents connected with the mercantile establishments at Kiakhta. The expedition left this remarkable city of fairs on the 9th of August, to cross the Volga, and in fact to enter upon its real work.

It is not our intention in this notice to follow M. Erman through his wanderings among the Ural Mts., and down the Oby to Beresov and Obdorsk; nor to repeat his descriptions of the cities he passed through, which, combined as they are with considerable historical and antiquarian research, render them very satisfactory to the general reader; nor shall we detail the result of his scientific inquiries into the position of the magnetic pole. Our main object is rather to learn what he says of the Chinese and their trade at Kiakhta, and of the customs of the people along the southern frontier of Siberia.

The wide ramifications of this trade are not very difficult to follow, arising from the peculiar character of the goods. For instance, at Tobolsk, European and Chinese fabrics were strangely mingled, and the author remarks "that the Siberians invariably give the preference to the Chinese, partly on account of their cheapness, partly from ancient habit." Cottons of various sorts and colors, called *kitaika* (*i. e.* Chinese cloth) and *dabu*, are brought from Kiakhta; and two kinds of silken stuffs, one called *fansa*, white and light in texture, the other called *kanfa*, heavy and black, are much prized by the better classes of Siberian women. The brick tea forms the largest item of the traffic in Chinese products. It is bought up by the native tribes throughout Siberia, which prefer the porridge-looking mixture prepared from it to the infusion we call tea. The markets of Tobolsk, Krasnoyarsk, and the intermediate places, are supplied by petty traders who obtain it from Kiakhta, and barter it along the rivers with the hunters for furs and peltry. At Tobolsk, a considerable variety of goods is also offered for sale, brought from Yarkand in Ílí through Tashkend and Kokand to Petropaulovsk on the borders of the province of Omsk, and thence to Tobolsk. Cotton cloths, less elaborately worked and cheaper, but more durable than the eastern fabrics, mixed cotton and silk stuffs, calicoes printed in large, colored patterns, and blue and white sashes made of the strongest cotton thread, constitute the principal portion of these commodities; mingled, however, with fruits, gems, medicines, skins, &c., from Bokhara and other parts.

Armenians, Bokharese, Kirgís, and others, carry on this traffic in caravans of horses, camels, and oxen, probably in much the same manner as was done eight centuries ago when the Mongols swayed the whole of Central Asia. M. Erman gives many details of the circuitous route taken by the caravans to avoid their enemies, and to obtain grass and water for their cattle—which are not only interesting in themselves, but serve to prove the reach of our traveler's inquiries.

He reached Irkutsk, Feb. 17th, 1829, and made an excursion from that city to Kiakhta through Selenginsk, while waiting for the spring to open. Even at this early season, he speaks of the pleasant weather experienced in this region, the deep blue unclouded sky, and the purity of the atmosphere. "The climate of Irkutsk has an interesting counterpart with that of Canton," he remarks, "and what the south winds are to Irkutsk, the north winds are to Canton." The Siberian city is 1237 feet above the sea, and is exposed to the southerly winds for five consecutive months, besides receiving them a good portion of the other seven; these winds are completely exhausted of humidity by the desert tracts over which they blow. At Irkutsk, he first saw the Buraets, who are closely allied to the Mongolian tribes in language and customs. These people brought hay and peltry to market to exchange for tea, woolens, and other articles; they were dressed in skins, fur inwards, made up into a kind of mantle doubled over the breast, and faced and seamed with fur or strips of red cloth, which gave them a gay and even elegant appearance. Even among the Russians, the Mongolian tongue was the medium of communication in the market, and the stalls were supplied with immense quantities of beef, game, and fish. The society in this city is a curious compound of European and Asiatic elements, and on the whole, according to our traveler, much better than in the towns west of it. He met many exiles of distinguished abilities, and learned many particulars of the conduct of the Russian government towards them. Irkutsk, being the capital of the six divisions of Eastern Siberia, contains a large proportion of governmental officers, whose presence also tends to elevate the tone of society.

The physical phenomena observed by M. Erman at Irkutsk are curious, showing that the region combines the characteristics of temperate and frozen climes. He deduced the yearly mean temperature at 33° Fah., and yet he observed the Siberian stone-pine and dwarf birch of the polar circle growing on the sides of hills whose bottoms were adorned with the apricot, mossberry, Chinese apple (a sweet tasted fruit growing in bunches about the size of cherries), and lilies. The Buraet with his camel would also pass the Tungusian on his rein-

deer, and the Chinese tiger was hunted in the same forests where the bear was taking its sleep.

Leaving Irkutsk on the 12th of February, with a party bound for Kiakhta, M. Erman crossed Lake Baikal on the ice, drawn by spirited Buraet horses at the rate of 15½ miles an hour. As he ascended the river Selenga, he met trains of sledges fifty or a hundred in a body, laden with tea sewed in hide packages; and in order to keep the horses in file, each sledge had a bundle of hay bound on its hinder part to tempt the rear horse. In this manner a hundred poods (3600 lbs. av.) were conveyed to Moscow, more than four thousand miles, so cheaply that the merchants found their account in it. At Verkhnei Udinsk, the sandy ground was bare, and the people were using wheeled carriages. A few observations showed the unusual dryness of the atmosphere at this place, proving that all the water dissolved in a column of air would not if condensed into rain, form a stratum of a line in thickness. At Selenginsk, the next town, and a military post, he saw a company of Buraets, whom he thus describes:—

"Just at the outskirts of the town we fell in with the encampment of a Buraet family, where we had our first opportunity of gathering some particulars of the mode of life and habits of this remarkable race. Their dwelling consisted of two conical tents upon a level plot of ground, and inclosed with a wooden paling, to prevent the horses from straying. The rest of their cattle were, as usual, left to pasture upon the neighboring steppe: there the cows, sheep, horses, and camels, which compose the possession of the Buraets of Selenginsk, find a certain, though scanty, subsistence through the winter. Their tents, like those of the Samoyedes, were constructed with poles meeting together at top, and encompassing a circular space below. Their felt tent-clothes, which supplied the place of the Obdorsk deer-skins, were, like them, doubled, but the Buraets arrange their tent-poles at a much greater angle above than the Samoyedes. Their occupants, who came out courteously to meet us, exhibited the usual projection of the cheek-bones, with the oblique and elongated eye, jet black hair, and teeth of unequaled whiteness. Their faces, as well as most of their furniture, were obviously discolored by the smoke, which may, on the other hand, produce an effect in favor of their teeth, not only by really improving their color, but by the influence of contrast with their skin.

"The men had their hair, which they let grow upon the crown of the head, plaited into a long cue that hung quite down their backs. The rest of the head was cut close, but not shaved, as among the Tartars. The complete removal of the hair is distinctive of the priesthood. The head-dress of the women was extravagantly rich. They wore their hair in two thick braids, which fell from the temples below the shoulders; besides which they bind a fillet round their foreheads studded with beads of mother-of-pearl or Uralian malachite, and enriched with roundish pieces of polished coral. The unmar-

ried girls interweave their braids with strings of the same costly materials. The beauty of the females is well deserving of such ornaments. Their eyes are lively and impressive, and their cheeks, notwithstanding the darkness of their skin, are tinged with a ruddy hue. A dress, fitting closely to the person, displays the symmetry of their delicate figures, and most of those whom we encountered seemed to be above the middle size. . . . . .

"An object which from religious associations seemed more deserving our attention, was a sort of altar which stood against the wall of the tent opposite the door. It was a kind of double chest, carefully finished, the lower portion of which was about four feet long, by about three high, and the same in breadth, while the upper, with the same length and height, was considerably less wide. The hinder sides of both were precisely in a line, so that the greater breadth of the lower chest left it to project beyond the other, and form a sort of table in front. Several drawers were contained in the lower chest, in which all the requisites for the performance of religious worship were deposited during journeys. A highly colored painting hung down upon the front of the upper compartment, and concealed it entirely. It was a representation of Chigemune, the principal burkhan or saint of the Mongols, sitting as if engaged in prayer with his legs drawn under him. Upon the table before this figure, six round bronze cups of about an inch in diameter were ranged at equal distances; they were filled with water, and a mirror, also round, and of the same metal, lay among them. This apparatus is used by the lamas or priests for a purpose which is compared by the Russians to the consecration of water according to the Greek rite, but it is more probably a symbol of the transmission of spiritual endowments. The figure of the burkhan is held opposite to the mirror, a stream of water being at the same time poured over it into the little dishes, which in this manner receive the image of the divinity along with the water."—*Vol.* II., *page* 158.

The Christian reader will always associate the town of Selenginsk with the philanthropic labors of the English missionaries Swan, Stallybrass, and Yuille, whose work among the Buraets was interdicted by Nicholas in 1840, and they ordered to leave. M. Erman saw Mr. Yuille, and expresses his pleasure at finding that "the English missionaries had taken example from the wise toleration which distinguishes the Russians," and had renounced direct attempts at religious conversion, and confined themselves to written or oral instruction respecting conflicting creeds. All converts were required to enter the Greek church, for the Russians would prefer them to remain pagans than become Protestants, and when the Buraets did in a few cases receive the truth in the love of it, and refused to conform to the mummeries of the Greek church, they were persecuted. Mr. Yuille was then engaged in the compilation of a Mongolian-English and Manchu-English dictionary; and further informed our author that the books of the Budhists and lamas in that region were written in pure Sanscrit

We should judge from the few remarks on this subject by Dr. Erman, that he had not very clear ideas of the nature of Protestant missions. He praises the plans here pursued of educating the natives in useful knowledge, and mentions a Mr. Igumnov, who established schools among these tribes as early as 1818.

Leaving Selenginsk, he continued his journey on the ice up the river to Ust-Kiakhta, a small post-town at the junction of the Selenga and Kiakhta rivers, where the snow became so thin that the party exchanged their sledges for *tilegas*, or carts, for the rest of the way, twelve miles to Troitsko Savsk, a fortress and custom-house near the frontier, and three miles from Kiakhta itself. Nearly three thousand Buraet and Tungusian soldiers are appointed to this post, whose principal occupation, we are told, is to act as interpreters in Mongolian between the Chinese and Russians; the five regiments relieve each other alternately. From this town, the trading-mart which was the object of the visit, was plainly seen, and the next day, Feb. 17th, they all went across the river to inspect it. A palisade forms the defense, and an armed Cossack keeps guard at the entrance to prevent any article of merchandize passing without a permit. Kiakhta is the name given to the part of the town on the Russian side, and Maimachen 買賣鎮 the name of that on the Chinese side; a wooden barricade divides the town in two, and every person of the respective nations is obliged to be in his own quarter by nightfall. The houses of the Russians are comfortable abodes, and their number large. An extensive wooden building, towards which the crowd was pressing, proved, on entering, to be the great warehouse, where the merchandize is stored; and a door at the further end of its central quadrangle opened upon the barricade, through which a wide portal, ornamented on its northern side by the cypher of the emperor Nicholas and the Russian eagle, led into China.

"The change upon passing through this gate seemed like a dream, or the effect of magic; a contrast so startling could hardly be experienced at any other spot upon the earth. The unvaried sober hues of the Russian side were succeeded all at once by an exhibition of gaudy finery, more fantastic and extravagant than was ever seen at any Christmas wake or parish village festival in Germany. The road-way of the streets consists of a bed of well-beaten clay, which is always neatly swept; while the walls of the same material, on either side, are relieved by windows of Chinese paper. These walls do not at first sight present the appearance of fronts of houses, as the roofs are flat and not seen from the street. Indeed, they are nearly altogether concealed by the gay-colored paper lanterns and flags with inscriptions on them, which are hung out on both sides of the way. Cords, with similar

scrolls and lanterns, are likewise stretched from roof to roof across the street. These dazzling decorations stand out in glaring contrast with the dull yellow of the ground and walls. In the open crossings of the streets, which intersect each other at right angles, stood enormous chafing-dishes of cast-iron, like basins, upon a slender pedestal of four feet in height. The benches by which they were surrounded were occupied by tea-drinkers, who sat smoking from the little pipes which they carry at their girdles, while their kettles were boiling at the common fire. It is only the porters and camel drivers, and the petty dealers, that is, Mongols of the lowest class, who thus seek refreshment and chit-chat in the streets. Some of the poorer Russian Buraets occasionally resort there too; and both nations avail themselves of the niches or little chapels which are seen at the corners of the adjacent houses. These are dedicated to Budha, and when the doors were open we could readily distinguish the images of the saints within. Metal dishes, like those observed by us in the tents at Selenginsk, were placed before these divinities, and filled with consecrated water; and between them were pastilles of vegetable extracts, and in the shape of slender yellow rods, which emitted no flame, but a bluish aromatic vapor; we saw reddish tapers, also, of tallow, which were occasionally lighted by some passer-by. Similar tapers were burning against the door-frames or walls of the chapels, either in the open air or in lanterns of various taste.

"The Mongols of the lower orders wear close jackets and hose of gray camel-hair cloth, without the upper garment of the traders. They are little used to be treated with consideration by their superiors, so that they returned our salutations with great cordiality, always offering us their pipes. A peculiar and distinct dialect of the Russian language may be said to have here grown out of the intercourse with the Chinese. The merchants of Peking, some of whom have regularly visited Maimachen for twenty years, have of necessity acquired some knowledge of Russian, but have permitted themselves so many novelties in pronunciation and construction, that it has been found convenient for both parties to adopt their strange patois. Hence, a Chinese is never called a *Kitaets* here, as in other parts of Russia, but a *Nikanets* (pl. Nikantsi), a term which in Mongol is said to mean a valiant warrior; whereas *Kitaets* is derived from a contemptuous appellation bestowed by the Manchus on their Chinese subjects. A pretty thing, for instance, is called in the Kiakhta dialect *chogolskaya*, or dandyish; while a paper rooble is known by the familiar title of *moneta*. The Russians themselves are changed into *O-lo-lossi*, by the substitution of one or more *l's* for every *r*, and the separation of every two consecutive consonants by some nasal sound or mute vowel. We ourselves were asked if we were *Tsiani*, the name given to Europeans, and seemed to satisfy themselves that we must be *Khundi*, as the English are called among them, from a word that is explained to mean red-heads. The money-value of things, however, seemed to interest them most, for some of our smoking acquaintances set themselves very coolly to inquire the price of some parts of our clothes, as if they had an intention of making us an immediate offer for them.

"We proceeded on our walk, and came to a wooden tower at the intersection of two of the principal streets. This was a square building, with four doors and a flat projecting roof. The level platform which rested upon the four walls was protected by a balustrade, and from its centre rose an octangular turret, terminated by a similar pyramid with concave sides. From the corners and apex of this roof, lines of lanterns and streamers of every variety of color ran down to the railing of the platform; while each of the perpendicular faces of the turret was covered with grotesque paintings representing allegorical figures, which brought forcibly to our mind Cortes' description of the Mexican temples. The subjects were human figures, with the faces of brutes, painted red and green, some of them having the claws of devils and other fantastic appendages."—*Vol.* II., *pages* 163–165.

Sunset was announced by gongs, and the travelers were obliged to retire. The next day was the annual feast given by the *sarguchei*, or head-officer, in Maimachen at the Chinese newyear to all the more respectable inhabitants of both towns; and M. Erman and his fellow-travelers were invited. The sarguchei is always a Manchú, and is appointed triennially, from Peking; he is subject to the control of the *wáng* at Kurun, but is supreme in all matters of detail in carrying on the trade. Important questions are settled between the governor-general at Irkutsk and the *wáng*, by special messengers, who are usually foreigners. The carriages and horses belonging to the party stopped at the gate, and the guests and interpreters went in regular procession to the abode of their host. The houses were decorated with sentences on colored papers written in Manchú, having, we doubt not, the same general signification, and placed above and beside the doors as they are in Canton at the same season; the noise of crackers to celebrate the day was everywhere heard as they passed. Other amusements also were seen:—

"The streets presented a very animated appearance, and in one of them, near the sarguchei's residence, was a crowd of people, in masquerade costumes, making as great a din as possible, with all the instruments of noise. This was the company of players of Maimachen. They had wooden drums, shaped like casks, brass cymbals, and plates of the same metal, or gongs, held by a string and beaten with knockers, and wooden truncheons of different sizes, which they used as castanets. Deep, indeed, was the impression which the simultaneous thundering of this musical battery made on the ears of the passer-by. Several of the performers personated women, and so very naturally that one might have almost suspected some infraction, in this respect, of the treaty. The younger and more delicate faces had been selected to represent the female parts; and the deception was rendered more perfect by means of wigs and long tresses of black hair, but especially by curls pressed flat upon the forehead, which reminded one of the old French fashion

of wearing crochets. We saw no masks, properly so called; but instead of them the faces were painted white, black, and red, in oil colors; in some cases with a view to represent spectacles, moustaches, &c., and sometimes to conceal the human features, or make them look monstrous. One face was covered with colored rays, which issued from the mouth. The same actor had also a feather on his head, which is, in Chinese comedy, the conventional mark of a ghost or apparition. Another wore a golden helmet, which was enough to constitute him a warrior. Several kept beating themselves incessantly on the hip with a cane, and by so doing, intimated that they were on horseback. I received the explanation of these conventional modes of representation from Russians, who had seen such plays and pantomimes frequently and for many years, for they are produced at every Chinese festival.

"This day's performance consisted of two acts, which, to us, who knew nothing of the language, seemed to present very little change or variety. The whole company formed a ring, in which during the first act, they marched one after another, in a very slow and measured step. At the same time all the musical instruments were beaten, and between every two blows a syllable, of a kind of recitative, was ejaculated by the whole company. The raising of the feet coincided with the beating of the instruments, and the fall of them with the syllabic chorus so exactly, that nothing can be conceived more regular and solemn. After the circuit of the stage had been made two or three times, a rattling, hurrying music, succeeded to the andante; and during the second act, which began here, most of the dancers tripped with great rapidity on tiptoe, like birds, one after the other round the ring, while some, in the middle, delighted the spectators at the same time with extraordinary leaps and clever drollery. They threw the two sticks, with which they had been previously making a clatter, into the air and then, springing up, caught them as they fell, with the most extraordinary contortions of the body."—*p.* 173.

These players had been sent forward to receive the guests, for as soon as the diversions were over, they conducted the train whither it was bound, and remained in the portico to perform music for the entertainment of the populace. As the foreigners entered, a crowd of well dressed Chinese met them in the antechamber, every one of whom studiously shook hands with each foreigner, and then ushered them into the dining-room, where their host received them with calm and dignified ease. The rooms in this establishment were rather dark, the windows being formed of panes of mica joined together, from the shade of the projecting roof; transparent paper is sometimes employed instead of mica, but glass very seldom. The feast was served up in the usual Chinese manner in little saucers placed on each of the four tables at which the guests were seated, and consisted of biche-de-mer, meats, fruits, sweetmeats, &c., in great variety. Two particulars in which it differed from other similar performances in China were, that as each course was finished, "the servants brought on a tray a second,

and in succession many more courses of new kinds of viands, which were laid upon the preceding stratum, until at length there arose a lofty pyramid of gastronomical curiosities;" and also, after the feast was finished, on each table was set a fuming, steaming vessel, containing an infusion of cabbage-leaves to be drawn off and drank out of cups. When the feast was over, the sarguchei conducted his visitors to the principal temple, which is thus described:—

"The temple, which we now visited, has two wings, separated by curtains form the central portion of the building, which has its own entrance. In the court in front of it lie two colossal lion-shaped figures, made of clay and painted green. Here, too, flags and banners were waving before the doors. A few steps brought us to the threshold of the sanctuary, which, like everything else in Maimachen, made on us a deep impression of matchless singularity. At the back-ground of the quadrangular area, in the first wing, was a broad step or elevated space, on which were four or six idols of the size of life, and with the oddest expressions of their attributes. They were made of clay, and most fantastically painted. This part of the building is closed by a curtain, between which and the figures were lying or hanging the vessels and finery required for the performance of the ceremonies.

"But the eye of the curious spectator turns involuntarily from the vague and the monstrous to the more intelligible offerings, which are brought here by the devout, on these sacred occasions, in amazing quantities. They lay heaped up in hillocks at the feet of the statues. Among them were whole sheep without the skin, plucked fowls, pheasants, and guinea-fowls, in their natural positions and glistening with fat. There was a long table like the counter in European shops, running parallel with the threshold of the temple, so that it was necessary to go round the ends of it, in order to get from the door to the statues. On this was now built up an absolute wall of offerings. Six sheep occupied the middle, and round them lay dressed meats and cakes of every kind. The whole was surrounded with an extremely elaborate structure of white dough, which was reared from the ground to the height of five or six feet, so as to be above the table. The dough or paste was formed into an open lattice-work, like that with which we sometimes fence our gardens, but the openings in the lattice-work were here filled with dried fruits and confectionery of the finest kind.

"Respecting the idols, which are grouped in a semicircle, it must be remarked, in the first instance, that the two near the middle were manifestly the principal, while those standing at the sides were of subordinate rank. As to explaining what they represent, I can do no more than repeat the words of the Russians who accompanied us, and who called one of the figures in the middle the god of Riches, the other the god of Horses. The other figures were said to represent the attendants of these."

In the other wing of this temple was sitting an image of manifold deformity, naked, of a fiery red color, in the middle of whose body was

a piece of glass, called the god of Fire. Another idol was styled by the Russians the god of the Cow, one of whose attendants held in his hand a cow, as did one of those near the god of Horses present a small figure of a horse to the large image. The whole edifice was a gloomy place, fit abode for the obscene idols and worship of paganism.

The sarguchei now led his guests into the streets to call on several of the principal Chinese merchants. It being after sunset, the procession was headed by lantern bearers, then followed the play-actors, "whose legs and throats were just as active and loud as they were in the morning," succeeded by policemen, carrying crooked sticks six feet in length, the interpreters, and lastly, the personages for whom the procession was made. The appearance of the counting-houses of the traders, whom they visited, forms a curious counterpart to the foreign factories in Canton at the other end of the Chinese empire:—

"We visited about a dozen of the merchants' houses, the bodyguard, lantern-bearers, and the rest of the mob remaining before the doors. We were welcomed by servants at the threshold, who lighted little rockets, about an inch long, and crackers, and threw them over our heads. Our host then received us in his chief apartment with such another feast as that of the sarguchei; but the meat gradually diminished in quantity, and the treat was at last confined to conserves, tea, and pipes. The merchants kept pressing their guests continually with the words *Pi khai! Pi khai!* which means Drink! Drink! for it is a source of satisfaction to them when their tea is drunk eagerly by their friends. The teas served on these occasions were what are denominated *family teas*; that is, the product of certain plantations in the province of Phudjan, the farming of which is hereditary in certain families. The tea which arrives at Maimachen, under the name of one and the same family, may belong either to the black or green variety, or to any one of the almost countless subdivisions of these. The name of the planter serves merely to testify a known origin, and consequently to warrant the genuineness and purity of the article; whereas, what is called *common tea* is much less esteemed, because it is brought by factors, who are unable to tell exactly whence it came. The merchants in Kiakhta, therefore, bestow the greatest attention on the study of the marks affixed by each family to their chests or packages of tea; and written lists of these, as well as of the names of all the sub-varieties of tea coming from the same plantation, with translations into Russian, are looked upon as indispensably requisite for the proper management of the tea trade.

"The apartments of the merchants were more elegantly fitted up than those of the sarguchei. They generally serve as shops for the sale of the finer articles, which are kept in presses along one side of the room, and are arranged with the minutest carefulness. On the side of the room opposite to the presses, and through its whole length, is a wide projection, about three feet high, which serves at once as a stove and a sleeping-place. It is built

of brick and is hollow, with an opening at the side through which the fire within is supplied with fuel. The brickwork is covered with wood, and on this are placed cushions and silk coverlets; the adjoining wall of the room is also tastefully hung with red silk. In the middle of every room there stands also a metal brazier for making tea, such as we had already seen in the streets of Maimachon."—*Vol.* II., *pages* 180, 181.

The festivities and ceremonies of the day were at last finished, though not without the punishment of a drunken Mongol, by exposing him in the cangue, for insulting the sarguchei. The following day was devoted to an examination of the shops in Maimachen, and while passing from one to another, our author saw a file of camels just arrived from Peking, or more likely from Kánsuh and Shensí, which their drivers were unloading; these camels were guided by a bridle fastened to a semicircular piece of bone thrust through the cartilage of the nose. Their loads consisted chiefly of brick-tea, which Dr. Erman found also to be the standard of value as well as the great article of traffic:—

"This article, to which I have frequently had occasion to allude, is a mixture of the spoiled leaves and stalks of the tea-plant, with the leaves of some wild plants and bullock's blood, dried in the oven. In Irkutsk, where an imitation of it has been attempted, elm leaves, sloe leaves and some others have been substituted with tolerable success for those of the wild plants of China.

"In the southern provinces of China, there are a number of manufactories in which this article is prepared. It is divided into pieces weighing from three to three and a half pounds each; and having always the same prismatical form, exactly like that of our bricks (in Russian, *kirpich*). Hence, they may be called in Germany brick-tea, with more propriety than tile-tea, as they are usually styled. The Manchus themselves never make use of this production, but to the Mongolian nomades in China, to the Buraets and Kalmuks collectively, to the Russian peasants south of the Baikal, and to most of Siberian Tartars, it is become as indispensable as bread in Europe. About 300,000 *lbs.*, that is 4,000 bales or half horse-loads (in Russian *miśla*), of it are brought annually to Kiakhta. This is sufficient for the supply of 10,000 people, if it be assumed that they drink brick-tea twice a day the whole year round, as they do now during the winter. Every brick or *kirpich* contains sixty or seventy portions, because the infusion made with it is mixed also with rye-meal, mutton fat, and with *kujir* or búsum, that is, salt from the lakes in the steppes. The rich people among the Russian Buraets and the Kalkhas Mongols lay by stores of this article, which serve them for money, although the weighed silver bars which are used in China reach the bazaar in Urga, also, in the course of trade. In dry situations, the brick-tea will remain a long time undeteriorated; and consequently, an accumulation of it in the steppe is often thought a better and safer treasure than great herds

and flocks. In Maimachen and Kiakhta it is an article of no less importance. The Russians purchase an immense quantity of it from the Chinese; but, besides, the *kirpich* or brick of tea is the money unit and standard of value, in which the price of every other kind of exchangeable property is expressed.

"The merchants of Kiakhta commence their dealings, therefore, by asking those of Maimachen how many bricks the commodities which they wish to purchase are valued at; or, in other words, at what price they are set down for the year. They then put upon the squirrel skins, which they bring to market in great quantities, a fixed price in tea bricks and their fractions; and their further traffic is carried on by written bills, always expressed in the same vegetable money. Russian officers, when they wish to make small purchases in the shops of the Chinese, buy of their fellow-countrymen in Kiakhta, for Russian money, the requisite capital in bricks. In this transaction, the exchange of the ruble into the tea-brick is managed by taking the value of each as compared with the squirrel's skin; the ruble being changed according to the market price of the skin in Irkutsk, the tea-brick according to that in Maimachen. The tea-brick at this time was worth about two rubles. It is often necessary to pay fractional parts of this unit, which the Russians and Buraets cut off, measuring by the eye; and the Chinese make no difficulty about taking in payment the pieces cut in this way."—*Vol.* II., *pages* 182–184.

Besides the brick tea, not less than 70,000 *miésta*, or half-loads for a pack-horse, of the leaf tea, or about 5,000,000 *lbs.*, worth from ten to fifteen millions of Prussian dollars, are purchased at this mart for consumption in Russia. The amount of rhubarb sent off is about 400,000 *lbs.* valued at $600,000. More recent information concerning this trade than is furnished by Dr. Erman has already been given (Vol. XIV, page 280), to which the reader is referred. In making his purchases, our tourist had an eye to the scientific, and selected whatever would illustrate the learning and art of the Chinese. His account of the portable sun-dials he procured is as good as any we have seen:—

"Among the scientific articles, I reckon the portable sun-dials, which were set in position by means of an attached compass. The adjustment of a thread, which, when the instrument is arranged for use, coincides with the celestial axis; and the marking of a horizontal and inclined hour-place on the body and cover of the box, are essentially the same as in the instruments of like kind, which the artists of Nürnberg used to make a few centuries ago; only that in the Chinese dials, day and night together are divided into twelve parts, of two hours each, instead of twenty-four hours, as with us, and are distinguished by those twelve signs which the Chinese astronomers use for all divisions of the circle. The first of these Chinese divisions of the natural day extends from 11 P. M. to 1 A. M.; and on the dial of Maimachen, the extreme shadow lines coincided with the beginning of the fourth division and the end of the tenth, so that it was calculated for a day of fourteen hours in length, and not more.

"The magnetic part of the apparatus differs in so many particulars from the European compass, that even on this account alone, one would be inclined to ascribe to the Chinese an independent invention of that important instrument. The magnetic needle of the instrument which I purchased in Maimachen, is but five Parisian lines long, and the steel or magnetic portion of it weighs but a quarter of a grain; but it is united to a copper cap, weighing ten times as much, or two grains and a half, and which turns on the point that supports it. The magnetic needle lies about half a line higher than the point of support; the centre of gravity of the copper portion is as much below the same point. The under side of the copper cap forms a flat square; the sides are half as long as the needle. This singular arrangement, which European instrument-makers never thought of, is not without considerable advantages, for every shake sets the system with which the needle is connected in lively oscillation, which is sufficient to overcome the friction at the point of support. The magnetic force, weak as it is, turns the needle more easily, when it is thus set in motion by gravitation, than when the centre of gravity coincides with the point of support, as in our European compasses, and the needle is at rest. In this latter case, the whole of the friction must be overcome by magnetism.

"In this, as in all the other Chinese compasses which I have seen, the southern half of the needle is marked with a red line; and the character which marks the south on the surrounding ring is distinguished from the rest, as being the most important, by the same color. It has been long known that the Chinese philosophers attribute magnetic attraction, as well as many other physical advantages, to the southern regions of the earth. By the angle of the gnomon on the instrument in question, I found that it was capable of giving the time correctly, under the thirty-second parallel of latitude nearly. It is likely, therefore, that it was made in Nanking, in lat. 32.° 1, and not in Peking, which is in 39.° 9. At the former place, the longest day is 14*h.* 0*m.*, which agrees with the extent given to the hour circle of the Maimachen sun-dial. At Peking, on the other hand, the longest day is nearly fifteen hours." —*Vol.* II., *pages* 185, 186.

Besides these things, ornaments made of cornelian, chalcedony, agate, nephrite, and other minerals, paintings, porcelain, musk and other perfumes, figures and sculptures in wood, bronze, stone, and metal, in great variety, tempted the rubles out of our traveler's pocket. Crackers, rockets, and fire-works of various sorts, drinking vessels of turned wood, and lackered wooden-ware of larger size, were also seen in large quantities; they are exchanged for hardware, buttons, &c., the nomades on both sides of the border being thus supplied with the common household articles of the other, and probably far more cheaply and certainly than they could be by means of caravans.

A historical notice of the relations between Russia and China, which led to the establishment of Kiakhta, has been already given in

Vol. VIII, page 417, but we here add some notices which M. Erman obtained from the director of customs residing at Kiakhta, of an early attempt to open a trade with Peking, which will render that notice more complete :—

"A singular record of the early attempts to obtain a treaty, is to be found in the fragments of a journal kept by Fedor Isakovich Baikov, the son of a Boyar of Tobolsk, who conducted, in 1655–8, one of those earliest ambassies to Cambalu, that is to say, to Peking. On his way thither, he gathered about him a caravan of Russian and Bokharian merchants, with whom he resided for six months in the capital of China. Yet, at the conclusion of that time, 'neither himself nor his people could tell whether Cambalu was great or small,' because they were kept confined in the house assigned for their residence, as if in a prison. His behavior to the Chinese potentate was anything but pliant. He complained that there were only ten courtiers sent, and only half a verst, to welcome him into the city. He was not to be induced to alight from his horse at the gate of the city, and bend his knee before the palace of the Emperor, for he maintained that he never saluted, even his own Tsar, but when he met him, and then, too, he stood, and only took off his hat. He found cause of offense, also, in the tea which was offered to him in the name of the Emperor, when he was making his entry into Peking; for though it was only the first week of the great fast (3d March, old style), yet the tea was made sinfully, and, as if to insult him, with milk and butter. Baikov condescended, after much persuasion, to take a cup, but he returned it unemptied; and he remarks thereupon, that the Chinese courtiers affected to take no notice of his evasion. They seem, however, to have thenceforward taken a less good-humored view of the Cossack's bluntness. Some days afterwards they came to the Russians, by order of the Bogdu Khan, to receive the presents of the Tsar, and to give a formal receipt for them. But here, again, the sturdy Cossack raised fresh difficulties, for he insisted that, according to the customs of Russia, the envoy should first present his master's letter, and afterwards deliver the presents as marks of attachment. Some months passed away, during which Baikov was pressed in vain to deliver his letters to the minister of the Bogdu Khan, and to practice the necessary ceremonials and signs of homage preparatory to his receiving audience. But he continued obstinate in his determination to deliver the Tsar's letter to the Emperor with his own hand, and also to salute his Manchú Majesty only in the Russian fashion; until, at last, on the 12th August in the same year, his presents were sent back, and he himself was ordered to depart; 'as he had in no respect met the Emperor's wishes. His demand to have at once an audience of the Bogdu Khan was presumptuous, for such a mark of favor was reserved exclusively for the most eminent of the Emperor's own subjects and servants; and the refusal to go through the usual ceremonial was so much the more offensive, as a Russian envoy of much higher rank, named Peter Yaruishkin, had, as well as all other European ambassadors, already performed it in Peking.'

"This mild reproof is a remarkable example of Chinese patience; Baikov, however, thought otherwise, and with great naïveté, complains bitterly that they allowed him to quit the city without showing him any farther courtesy, and with only the necessary guides. It is remarkable that he soon after repented of his proceedings, for when he had gone but a nine days' journey from Peking, he halted and sent an Indian, who was serving in his train in the capacity of a *kashever*, that is, cook or baker, back to the capital, to ask pardon of the Bogdu Khan, and to promise that he would preform all required of him. The negotiations, in fact, were renewed, but only to be broken off decidedly, in consequence of another irregularity on the part of Baikov. The Chinese couriers, who were sent from Peking, found him no longer at the place where his cook had left him; he had gone, for some reason unexplained, three days farther from Peking. When information of this move reached the capital, couriers were immediately dispatched to the Russian camp, to tell Baikov, as he himself relates, that 'conduct such as his gave proof of little understanding; and, although he styled himself the Tsar's envoy, he wanted the capacity required for that honorable office.'"—*Vol.* II., *page* 166.

He then gives a succinct account of another ambassy sent to Peking in 1675, the attack on the fortress of Albasin in 1684, and the final settlement of difficulties at Nipchu or Nertchinsk in 1689, the same as has been already related. The fortress of Troitsko Savsk was named after the envoy Sava Vladislavich, who negotiated a second treaty in 1727, by which the trade was settled on its present basis; he founded and fortified it, after he had settled the treaty; Cottrell says it contains five thousand inhabitants of all ranks. The town of Maimachen gradually grew up, and had a population of about 1,500 in 1842, almost all of whom are men, for no Chinese merchant is allowed to bring his family to Kiakhta. This latter traveler, as well as Erman, speaks of the cleanliness in the houses of the Chinese merchants, and remarks upon their luxurious and dissolute manners.

The party left Kiakhta, Feb. 22d, on their return to Selenginsk, but at the town of Monakhonova, they found four lamas who had come there for the purpose of inviting them to visit the khamba lama of the Buraets at his residence, and see the new-year's ceremonies. These messengers were clad in a gay apparel of yellow caps and scarlet robes, which was well set off by their fine figures and elegant carriage, giving a high idea of the Buraet lamas. The khamba lama was set up as the head of this hierarchy by the Russian government, in order to prevent the students going to Kurun in Mongolia to receive ordination as lamas from the kutuktu. He is elected by the other lamas and the *tayshas* or Buraet noblemen, and his nomination guarantied by the local government. He consequently has no little importance among

the tribes in this region, and a visit to him was an interesting ovent. The offer was of course quickly accepted, and the party started off the next morning on horseback to the southwest, to his residence. In the progress of the ride, several droves of horses wandering in the open plain were met, which are so far wild that they must be caught with the lasso; camels are also turned out to pasture on these steppes, and are as well able to endure the cold of the Sabaikalian regions as they are the heat of the Sahar. After a rapid ride of eighteen miles towards Goose Lake, where the khamba lama has his abode, the party halted before a line of lamas, who stood on each side of the road leading to his house, with various instruments of music in their hands, and presenting a remarkably gay appearance in their scarlet robes, with striped pennons and flags waving over them. As the travelers dismounted,—

"There began a strain of music, as overpowering as it was peculiar; every one of the lamas contributed something towards it: and we now saw with them gigantic kettle-drums, carried on four wheels; copper trumpets ten feet long, the anterior end of which was rested by the performer on the shoulders of a man standing before him. There were horns of all shapes and sizes, brass gongs and bells, cymbals, wooden drums, triangles, and many other instruments. As in the Chinese music, so here, an andante of brass horns and kettle-drums, was followed by a Bacchantic allegro of all the instruments. But the concert at Maimachen was but a trifle to that performed here, in which the grave prelude of the wind instruments was like a roaring hurricane, and the chorus of brass gongs, drums, &c., resembled the crash of a falling mountain."—*page* 204.

They were then saluted by the successor elect of the khamba lama, and conducted to his presence, when they entered into conversation through a Tungusian prince who acted as interpreter. In the course of remark, the high priest said that the lamaism of the Buraets was like the Budhism in Ceylon and Nipál, but had no connection with that of Fuh in China—but either his reverence was ignorant of the true state of the case, or M. Erman misunderstood him. He remarked that he worshiped the mother of Shakyamuni, but considered the *burkhans*, whose images were in the temples, to be like the saints in the Greek church—merely teachers and instructive examples to men. Only himself and the lama next in rank were allowed to read any book they pleased; and though so few of the clergy had unlimited access to the library, there were "enormous heaps" of books in the temple, containing, we apprehend, very little calculated to enlarge or strengthen the mind, if one might form a judgment from the reported conversation of the khamba. Hearing that his visitors were on a scientific

expedition, he inquired respecting astronomy; he partly assented to their opinion that the stars stood still while the earth moved, but he maintained that the latter rested on the back of an elephant, and that the apparent motion of the heavenly bodies is the reflected images of the fixed stars in flowing water which goes round the earth. The conversation was broken off by the announcement that the ceremonies of the day were about to begin; but in respect to most of the information given by M. Erman we may here remark, that we have no great faith in conversations reported in this manner through interpreters having no knowledge of the subjects treated of. The temple to which the party now repaired stood in the middle of a quadrangle, around which were thirteen smaller buildings, all of them built of squared beams. The main edifice was raised on a plinth, whose sides were sheltered by a colonnade, and a broad flight of steps conducted into the interior. The sights and sounds which met the newcomers in this place are best described by M. Erman :—

"Ascending this flight of steps, we entered at first a square antechamber, variously and brightly decorated, and then passed into what might almost be called a Gothic church. A broad nave in the middle is separated from a less elevated aisle, on each side, by a double row of pillars; and in the middle of the church the main nave rises to an elevated and flatly roofed cupola. The square columns bear broader capitals of the same form, with carved and painted ornaments; and some hundreds of pictures hang on the side-walls of the church, in the cupola, and on the northern wall, in front of which stands the high altar and the table for offerings.

"Benches, covered with voilok, are placed between the pillars of each of the four rows: at the north end of the two middle rows are four cushioned seats, a little higher than the rest, at each side of the high altar; at the northern wall, is a chair like a throne, beneath silk hangings. All these places were occupied by priests when we entered. In the aisles sat the inferior lamas, pressed close together; in the main nave were those of higher rank, and on the divans at the north end, were the priests who performed especial parts of the service. Of the canopied seats, one, which belonged to the Khamba lama, was unoccupied, in the other sat a priest who was entitled *Tsorja lama*. He kept an eye on the ranks of the other priests, and directed with signs the course of the solemnities.

"Here, again, all the robes were of scarlet cloth, all the headdresses of bright, yellow stuff, but differently shaped according to the rank of the priests. The principal lamas had hats which seemed to be faithful copies of an ancient helmet. On the crown stood a crest-like frill, and behind was a flap covering the neck, and with its convex side turned downwards. The hats of the inferior priesthood, on the other hand, had brims all round, and rose in pointed cones, like the common Buraet hat.

"The service began with music, to which every one of the two hundred

lamas present contributed his share. The instruments were, on this occasion, more various even than at our reception. The enormous trumpets, the brass horns, the kettle-drums and gongs, were now at work, as before; but, besides, there were several lamas blowing the gigantic conch (*Triton ium variegatum*, Cuv.), which is used by the inhabitants of the South Sea islands to sound the alarm of war. Many others beat timbrels of various sizes, which they bore fastened to belts round the neck. I observed, also, in the back row, on the west side of the temple, a lama who was playing a set of bells. This consisted of a quadrangular frame, standing upright; three cords were stretched across it in parallel lines, and from each of these hung three bells, which were struck by the priest with clappers. The lamas on the cushions near the altar were alone without instruments. At the beginning of the service, they sang, or rather chanted, in recitative, with a deep bass voice, and in slow time, verses or portions of prayers, which were accompanied with instrumental music. The trombones and deep-toned horns predominated in this grave recitative, until, at the conclusion of the strophe, all the lamas joined in an animated and indescribably impressive chorus. All now recited together, in an abruptly divided measure; and between every two syllables, each performer sounded a note of his instrument in such a way as to enhance the emphasis of the words uttered. The building shook with the sound of the voices and brazen instruments.

"Responses of this kind, or in alternate recitative, were frequently repeated, and when the chorus was to join in, the superior lamas gave a sign with little bells, as is also the custom with the Roman Catholics. Before the Tsorja lama there lay, for the purpose of calling attention to the principal portions of the service, a small drum or rattle, with a handle, and filled with sounding bodies. The peculiar rattle of this instrument was heard clearly above all the rest. The Tsorja lama bore also, for the same purpose, a short brass truncheon, with oval and ornamented ends. This he held in the middle, like a marshal's staff, and seemed to direct, by its motions, the priests near him.

"During a pause in the chant, he took a bowl filled with corn from the table before the altar; with this he proceeded through the middle alley of the temple, and gave each of those sitting there a handful of grain. Then the music and singing began anew, and, after a few verses, all, at the same time, threw the grain into the air, so that it fell in a wide curve, just as if they were sowing a field. The corn served again for another symbolical ceremony. A number of priests, going one after the other, marched through the middle nave and eastern aisle of the temple, each of them bowing, as he passed, to the table of offerings, and touching with his forehead the bowl of corn; then each stopped before one of the sitting lamas, and again received from him, out of another bowl, a handful of grain. This ceremony necessarily reminded one, at first sight, of the Christian communion; and the resemblance was increased, till it became almost illusive by the solemn chant with which the lamas accompanied the march round the temple, and which was hardly to be distinguished from one of our old chorales."—*Vol.* II., *pages* 207–209.

The audience consisted of the men and women of the adjacent region dressed in their holiday clothes, but they had no further interest in the ceremonies than to be attentive spectators. After all had left the room, the visitors had an opportunity of examining the "incredibly variegated and dazzling decorations of the interior of the building." Its size is not mentioned, and it is only by inference from the account of the number of priests and spectators that we can even guess the area it covers. Its images and decorations differ considerably from the temples in the vicinity of Canton, and some of the latter may have been copied from the Russian churches to please the Buraets or their rulers. In one part of the room, screened by a curtain, lay thousands of Tangutian books, each of them consisting of loose leaves tied between two boards, and wrapped round with striped cloth. The author thus describes the temple:—

"Above the altar, at the north end of the middle passage were hanging, beneath a silken canopy, the portraits of Chigemune (or Shakya-mune, as he is also called), and his mother, and of some other saints. Sacred candles made of butter with cotton wicks, were burning on the altar; the ashes of which were collected in a wooden trough. Near these were glimmering some Chinese pastiles and other kinds of incense in brass vessels. Bronze basins with consecrated water, such as we had seen on the domestic altars of a Buraet yurt, stood between the lights.

"The offerings lay on a separate table before the altar. The bowls with corn, already mentioned, contained also the seeds of a plantanus and other plants of the steppe. Besides these, large blossoms and other pretty objects, imitated in butter, formed a considerable portion of the gifts.

"It would have been to no purpose for us to guess or to inquire the meaning of the sacred pictures with which the walls around were covered. We saw among them allegorical, or only semi-human, figures, with wings, beasts' heads, several pairs of arms, and such other additions; and also figures of men praying, with their hands joined, and sitting on their heels. These all had the simple, conical mitre of the Indians, such as the Khamba alone, of all the lamas at this place, wears, and a circular glory round the head. In this allegory, too, as in the details of the ritual, we discovered involuntarily, a close resemblance between the Budhist mythology and the Catholic legends. But the study of the Tangutian books can alone decide, whether we must, in this case, look for an explanation of the fact to the early influence of the Nestorian Christians on the Mongolian tribes, or to the close vicinity of the sources of the two creeds, and the numerous ways by which the traditions and usages of Southern Asia have reached Europe, even in later times. Our painters would probably rather trace the glories round the saints' heads to an imitation, by the Byzantine school, of Budhistic images, than continue to believe, as hitherto, that they originated in the *nimbus*, with which the sculptors of classical antiquity protected the heads of their statues from the dung of birds.

"I was particularly struck here with the extraordinary frequency of a painted figure, which appears to have wholly escaped the notice even of the Russians acquainted with the language and manners of the Mongols. At the back part of the temple were lines hanging from the ceiling, and close together, on which were strung an immense number of thin panels, all cut into the shape of a head. They were painted all exactly alike, with a face having a dog's snout, two deeply set eyes, and in the middle of the forehead, a black round mark, which either represented the pupil of a third eye, or else a scar from a wound. From the chin, a bunch of variegated ribbons hung to each panel, so as to form a beard. M. Igumnov, of whom I subsequently made inquiries respecting this singular effigy, had never seen it in the temples, but he confirmed my conjecture that the Mongolian myths made mention of beings exactly resembling the Cyclops of the Greeks.

"Still more attractive than these effigies, were the heaps of the natural productions of Southern Asia; for these prove, in the most decisive manner, the uninterrupted communication of the lamas with Tibet and with India. Great elephants' tusks and gigantic sea-shells were to be seen set up in different parts of the temple, and on the pillars were hanging the skins of tigers and leopards, and plumes of peacocks' feathers. The antechamber, also, or porch of the temple, is filled with spoils of the same sort, from warmer climates; and there are standing there, among other things, like sentries, at the threshold of the sanctuary, a perfect tiger and a lion, stuffed in a very elaborate manner, and true to nature. Before we quitted this chamber, we asked respecting the use of a singular-looking piece of machinery in the middle of it. A hollow cylinder, about six feet high, is pasted over with paper, on which prayers are written in Tangutian, and by means of two pins may be turned round on an upright axis. Bunches of ribbons and pictures adorn the upper end of this sacred whirligig, and two arms projecting from the cylinder, strike, at every revolution, bells placed on both sides. We learned from the lama who attended us, that this machine is intended for the ignorant laity who can neither read their prayers nor commit them to memory. Such people do a meritorious work, if, as they quit the temple, they set the machine in motion, and count the proofs of their zeal by the ringing of the bells. This reminds one of the Roman Catholic practice of counting the rosary, without uttering the prayers at the same time. The lamas themselves use, for the purpose of counting the prayers which they actually repeat, a string with 108 beads, called *erikhe*, and held, exactly like the Christian rosary, in the right hand, while the left counts the beads.*

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* These praying machines are made of various sizes and in several forms, but in all of them, a rotatory motion appears to be necessary to their effectiveness. Some of them are set up by the road-side to accommodate travelers, and are turned by the wind; others are made portable, as described in the following extract from the Church Missionary Gleaner:—

I met a company of Tartars and lamas with their cattle, in the Sutledge valley; some had manis, but would not sell them. Some time ago I met one here turning his mani most quickly whilst he walked, his small bundle of property being on his back. I stopped

"Of the adjoining buildings, near the great temple, we visited but one; it contained a covered car, in which, as we were informed, the image of Chigemune's mother is carried on festivals. Seven wooden horses fixed to a board, under which are rollers, form the team yoked to this chariot. They are disfigured by green paint, but otherwise made with a truth which might do honor to better known artists. The way in which they are placed and yoked is exactly that practiced by the Russians, and there can be no doubt that the Buraet sculptors took their model from the carriages of their neighbors, The middle horse, which goes in the shafts, and under the bow tied to the axle, is of the natural size, and has on each side three horses, diminishing successively, so that those at the outside are but a fourth of the size of life. At the bow has been suspended, whimsically enough, in honor of the mother of God, the bell which serves to distinguish the imperial post-carriers. We were not, however, disposed to ridicule the ancient Tibetan religion; for although we thought that we could discern here and there some tasteless perversions and infringements made by the lamas, who get a living by them, yet we felt impressed by the chanting and the incomparable music in the temple, and by the holy rites, in which we could just trace an ancient relationship with the symbols of Christianity."—*Vol.* II., *pages* 209–212.

One need not be much surprised at this closing sentence from a man who evidently judged every form of religion according to the ceremonies used in its ritual, and was quite willing that the Buraets should remain in ignorance of the only Name given under heaven among men whereby we must be saved, if they were only well disposed and up-

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him, and asked him if he would sell it to me, as I have been asked frequently by friends to procure some of these manis (prayer-wheels), for forwarding to Europe. He refused it; but entering into conversation with him, and telling him he should fix his own price, he asked three rupees for it: it was, however, a very inferior one, made of leather, whilst the valuable ones are made of copper, inlaid with silver letters, &c. I paid him the money, and he gave me the mani; when all at once, after a little while, he asked me to give it back to him. As soon as he had it in his hands again, he put it three times to his forehead, made his salaam to it, and returned it to me, poor fellow, and off he went. It is difficult to get these manis here, as very few like to part with them. Once, at the Rampur fair, I asked a Ladak man to sell me his; but he refused to do so, on the ground that I might turn it round the wrong way—from the right to the left, as it must always be turned to the right—in consequence of which he would have to suffer if he sold it to me.

These little manis are a remarkable invention. They are wooden, or iron, or copper cylinders—filled with a long, but narrow roll of paper or cloth, on which their idols and symbols are painted, and, below, prayers, either printed or written in the Tibetan character—about two inches in diameter and three inches long. It moves on points like a horizontal wheel, and in a small string is a kind of iron or brass frame attached to the wheel to make it swing nicely. Not only the Budhist clergy, but also any of the laity who feel inclined to do so, use this wheel. Those who are too poor, buy at least the prayers without the wheel, and carry the roll of paper on which they are written, or printed from a wooden block, on their chest, sewed in a rag. A part of the lamas procure their subsistence by writing or printing these prayers or sacred sentences. In Upper Kanawr they have very big manis in their temples, which one man turns round by a handle. In 1815, I saw a very fine one at Sabrung: one turned it, and a number of people sat near it, so that the wind caused by turning it might touch their face, which is considered not only fortunate, but also blessed. The people have such manis or prayer-wheels built even in small streams close to their houses, so that the water by turning the wheel, performs the necessary prayers for them.

right. He confesses, however, that the priesthood corrupt the morals of the people, and the celibacy of the lamas has the most prejudicial consequences. One sixth of the whole population enter their ranks, and live on the industry of others. The lamas are divided into *khuaraki* or monks, and *obushi* or secular lamas, in each of which are several subdivisions. The nuns are divided also into the *chibagantsi*, or nuns who shave and enter convents, and the *obusuntsi*, who remain in the yurts, and only take certain vows on them. Such systems of forms as the lamaism of Central Asia, the Budhism of China and Malaysia, and the monkery of corrupt Christianity, can never elevate purify the evil heart of man.

After his return to Selenginsk and Irkutsk, M. Erman began to make preparations for his journey eastward, and finally left the latter place the 19th of March, and reached Okotsk the 19th of May. His route lay through the valleys of the Lena and its tributaries, to Yakutsk, through the pass of Mount Kapitan, the valley of the Arka, and so to the seaside. At Olekminsk, a town at the junction of the river Olekma with the Lena, he found traders and productions from the remotest regions of Siberia. Some of the former greatly regretted the prohibition in the treaty by which they were prevented from navigating the Sagalien, and carrying their furs and other articles directly to a market in Okotsk from town of Nertchinsk on the river Shilka. Looking at the map, every one must see that the Sagalien is the natural outlet for central Siberia, and it may not be many years before it is also the political border, and the immense regions it drains made more accessible than they now are.

M. Erman's account of Siberian traveling, and the simple manners of the Yakuts and Tunguses, gives one a good idea of the condition of these people, but as they are not connected with the principal object of this notice, we refer our readers to the book itself. Such works as Dr. Erman's enlarge our knowledge of the race, and increase our sympathies with man wherever found; and his descriptions of the poverty, ignorance, and moral degradation of the people he met, are calculated to lead every wellwisher of his race to more earnestly pray for the day when the knowledge of the Lord shall cover the earth as the waters cover the sea.

ART. III. *Testimony to the truth of Christianity, given by Kiying, late governor-general of Canton, minister plenipotentiary, guardian of the heir apparent, &c., &c.*

WITHIN a few years past, three Chinese statesmen have written and published their opinions regarding foreigners and foreign affairs, thereby affording clear indices of the march of improvement, and demonstrating that a spirit of inquiry is waking up and gaining strength in this land. We hail it as the dawn of a glorious day! The three men to whom we refer, are the late imperial commissioner Lin Tsehsü, the present governor of Fuhkien Sü Kiyü, and the late cabinet minister Kiying. Notices of the works of the two former will be found in our previous volumes (see Vols. XIV. page 543, and XIX., pages 457, 595, 600). Kiying, following their example, has published a work in seven volumes—only a single copy of which, so far as we know, has yet fallen into the hands of foreigners, and this we have not had the pleasure of seeing. The way the work came to the knowledge of foreigners is given in the following extract from a letter from the Rev. M. C. White, of Fuhchau, to a friend in Shánghái.

"The imperial commissioner Kiying has published a volume of miscellaneous Essays. I yesterday obtained a copy of that and of other works of H. E. in seven volumes. A literary man offered it to me, saying he obtained it in Peking, from whence he has just returned to his home in this city (Fuhchau). I consider one section of said work on prayer to *Tien shin* 天神 as giving high sanction to our use of *shin* 神 for God κατ' ἐξοχήν. I send you herewith a copy of said Essay, which you may depend on as accurate."

In many respects, we regard this paper as one of great value, and as one which augurs well for the progress of truth in China. Taken in connection with the recent degradation of its author for his sympathies towards foreigners, it possesses more than usual interest. We may, indeed, surmise that his downfall was hastened by the publication of this paper, or of these Essays, but as we have no information on the point, we can only add the hope that the distinguished statesman who penned it may be led to look more carefully into the volume of inspiration, and fully learn the way of salvation. His re-instatement in power and favor seems at present improbable, even if his years are prolonged, and he may be inclined now to turn his attention again to these subjects. The hearts of kings and rulers are in the hands of God, and we can but pray that this high officer may be brought to a saving knowledge of the Savior.

上旨

禱天神祝文並序。

兩廣總督耆英撰。

按康熙字典云。耶穌西國稱救世主也。西人翻譯之本。述其行跡甚詳。其教以禮神悔罪爲主。意謂世間獨此一位造化群生。但知天神能主宰萬有。無所不在。無所不知。因鑒觀下土。憫念凡生。命帝子耶穌降生塵網。捐軀救世。死而復生。諸多奇跡。向空中叩請。稱天神並耶穌名。翌日病愈。此後有求輒遂。因屬余作祝文。誌其所傳。寔無不善。自宜具奏。

聞其招撫各外洋。因查究西人所傳。祈福之事。遂向空中得病。鬼神醫卜。一切罔效。偶聞西人所習教。是否邪正。及前後觀察。知其所傳。寔無不善。自宜具奏。

請免驅除。以示柔遠。適幕友李公自述其前冬得病。鬼神其天神並耶穌名。翌日病愈。此後有求輒遂。因屬余作祝文。誌其

有刑痛楚。我願世人悔心自處。作善降祥。千秋格語。從此禮神。

求輒許。拔爾永刑。救爾罪苦。神之格思。萬福臨汝。尙饗。

神主無所不在。無所不聞。無所不視。巍乎神功。聿昭萬古。嗟爾衆生。罔知

飽食暖衣。弗感神賜。奸詐貪嗔。甘遭神怒。輾轉死期。寘

惟神無私。開天闢宇。萬象幷蠁。羣靈鼓舞。憫念羣黎。鑒觀下

其靈感之異。以備廣記。拾遺之一考云。

土。無所不聞。無所不視。巍乎神功。聿昭萬古。嗟爾衆生。罔知

飽食暖衣。弗感神賜。奸詐貪嗔。甘遭神怒。輾轉死期。寘

惟神無私。開天闢宇。萬象幷蠁。羣靈鼓舞。憫念羣黎。鑒觀下

其靈感之異。以備廣記。拾遺之一考云。

Form of prayer to the God of heaven, with a preface, composed by Kíying, governor-general of Kwángtung and Kwángsí. In the Dictionary of Kánghí, it is said, "*Jesus, western nations designate the Savior of the world.*" The books translated by western men, narrate the actions he wrought with great perspicuity. His religion regards the worship of God 神, and repenting of sins, as its essentials; and its teaching is, that in the world, there is only this one creating celestial God 天神 who has power to rule all things and creatures, who is everywhere present, and knows all things. Because, when looking down upon the earth, he commiserated mankind, he commanded his ruling* Son, Jesus 帝子耶蘇, to descend, and to be born into this dusty, toilsome world. He gave up his body to save the world; he died and rose again to life; and many were the miracles he wrought. Those who believe in him do not worship images; but in public places or in their private rooms, they purify their hearts and repent of their errors, and turning their faces towards the God of creation (or the creating God) in the empty space (*sc.* 空中 the firmament, the sky), they kneel and worship, beg forgiveness for their sins, and implore blessings.

Last year, I was commissioned to go to Liáng Kwáng, and also received the emperor's commands to tranquilize the affairs of the foreigners; and therefore made strict inquiry concerning the religion practiced by western men, in order to ascertain whether it was corrupt or pure: and having carefully examined all the time I was there, I came to know that what they teach had really nothing in it which was not good. I felt that I ought therefore, to memorialize the emperor, and request that, showing kindness to men from afar, he would not persecute or prohibit it.

Now it happened that my private secretary, Mr. Lí, told me of his sickness during the previous winter, and how that, when all recourse to the gods 鬼神, to the doctors, and the diviners, had utterly failed, he chanced to hear of what western men teach concerning praying for blessings; and at once turning his face towards the sky, he prostrated

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* The exact idea of the word *tí* in this place is somewhat doubtful. Some of whom we have inquired, give it the sense of *godlike*, or *God*, making it a contracted expression for *Tien tí* (Heavenly Ruler), or *Sháng-tí* (Supreme Ruler). Others render it "his imperial, or royal, son;" while others say it means "ruling." The context affords no light, and we hardly know which of the three words to choose; but as Kíying regards his *kwángtí*, or emperor, as the *t'ien tsz'*, or son of heaven, delegated by Heaven to rule over the *t'ien-hiá*, or world, so we think he drew the idea from the books he read that Jesus held some similar position, and was delegated to execute his commission upon earth.

himself (*i. e.* made the *kotau*), and prayed, calling on the names of the God of heaven, and of Jesus. The next day he was quite well; and from that time whatever he asked in prayer he at once obtained.

He therefore called upon me to write a form of prayer, commemorating this extraordinary answer of grace, and I have prepared and put it into a record book for future examination:—

Prayer.

"God *(shin)* only is impartial; he opened the heavens, and spread abroad the universe; all that has form he protects, all intelligences 羣靈 owe their activity to him. He mercifully regards mankind.* Looking down upon the earth, there is nothing that he does not hear, nothing that he does not behold. How great are the works of God, shedding lustre through all time! But, alas! that ye, living men, are ignorant of the Divine Lord 神主; and though fully fed and warmly clothed, are ungrateful for these gifts of God! Depraved, deceitful, gain-seeking, and passionate, you willingly incur God's 神 anger! The appointed day of death will come, and the punishment of Hades is painfully distressing. O, that you, men of the world, would change your hearts, and reform your lives! 'Do good and call down felicity,' are the excellent words of many ages. From this time forward worship God, and whatever you ask he will give. He will deliver you from eternal punishment, he will save you from your sins and miseries. The scrutinizing eye of God is on your thoughts;† [and if good] all blessings will rest upon you! Accept our offerings."

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* The two phrases, *wán siáng* and *kiun ling*, denote all living and intelligent beings, but whether the writer intended to include incorporeal, spiritual intelligences only in the latter expression is not so clear.—The original for the word "mankind" is *kiun lí*, *i. e.* the host of blackhaired peoples; the word *lí* usually denotes only the Chinese, but here we think the context requires it to comprise all mankind.

† This sentence *(shin chí kih ez')* is from the Book of Odes, Part III., cap. 3 §2, from whence it is also quoted into the Due Medium. The idea is, that the gods *(kwei shin)*, being without form, can and do oversee and scrutinize the secret actions of men in the most retired places, where even their teachers never see them. In the Due Medium, this idea is illustrated by the light of heaven coming into an inner apartment of a house through a crevice in the roof, so is the glance of the gods into the thoughts of men. Kiying evidently refers *shin* to the God he had before been speaking of, and does not mean the gods *(kwei shin)* spoken of in the Shí King. The quotation was relevant to his subject, and he introduced the sentence from the Classics to express the power of the God he had before referred to. He seems to have had no suspicion that such a use of his national Classics would render his composition either vulgar or obscure, any more than it did Paul's speech when he quoted the poet Aratus before the Areopagus.

The latter part of the above is what is termed a *chuh wan*, or prayer, and like most of such compositions among the Chinese is written in a set style, and in short sentences of four characters each. The two last words might, with propriety, be rendered "Amen," for they form the usual ending of prayers; but their literal meaning is as given above. Instead of remarking further upon this paper ourselves, we insert a few observations upon it by Bishop Boone.

"It is very encouraging to us as laborers for the advancement of Christ's cause in China to find a man so high in station, publishing at Peking a paper in which he thus declares, that having 'examined the religion practiced by western men,' he has found it '*all verily good;*' and this too after he has set forth the *incarnation*, the *atonement*, and the necessity of *repentance*. This fact may encourage the belief that a great deal more than we have ever ventured to hope for may have been going on in this vast empire. What would have been considered more improbable than that a high imperial commissioner should have spent (as we learn from this paper he did) any portion of his time in writing a form of prayer addressed to the God worshiped by the western men, whom he had been sent to pacificate?

"The case of Mr. Lí Ting here mentioned is very remarkable. His recovery immediately after his prayer, gave occasion, we are told, to this paper. The supposition that this statement in the preface is false can not be admitted, for Kiying could have had no object in perpetrating and publishing such a falsehood. And if we accept the fact as here stated, and suppose that his friend Mr. Lí was really cured immediately after he called upon the names of the God of heaven and of Jesus, then we have either a very remarkable coincidence, or a signal interposition of Divine Providence in answer to prayer.

"This paper is of much interest also, from the light it throws on the controversy respecting the rendering of the word *God* into Chinese. It has been very confidently asserted that the Chinese could never get any correct idea of our meaning, if we say that '*Shin* made the heavens and the earth.' Dr. Medhurst, and the other signers of the letter of the 30th Jan. 1850, assert that the insertion of *Shin* as a translation of Θεος in the New Testament would render 'the whole work *unclassical* and *contemptible*.' As if to answer these assertions, Kiying here repeatedly uses *Shin*, and this character *Shin* too, standing absolutely and without any adjunct whatsoever, as the name of the Creator. According to him, it is Shin who 'opened out the heavens, and spread out the universe.' It is quite worthy of remark to , that he does not stumble at the monotheism he ascribes to Christians

when he says, 'According to their ideas, in the world there only is THIS ONE, creating, celestial SHIN.'

"The assertion that the use of *Shin* for God in the New Testament will render the work 'unclassical and contemptible,' will, I am afraid, very much prejudice the cause of truth in the eyes of those unacquainted with the Chinese language. The reader unacquainted with Chinese might, from this assertion, suppose that the word *Shin* was a low, vulgar word, not used by any good writer, and that therefore its use would render God's holy word contemptible in the eyes of the Chinese. This, however, is not the meaning of the writers of the Letter of the 30th of Jan. The word *shin* occurs all through the Classics; it is not the word itself, but our using it for a purpose for which it was never used by any Chinese classical author, that in the opinion of these writers renders our copies of the Chinese New Test. unclassical and contemptible. I would beg the reader to fix his attention on this point. It is not pretended that the use of Shin for God, will violate any grammatical rule of the Chinese language, nor that this is a low, vulgar word not used by any good Chinese writer; for our opponents themselves use this word for the Holy Spirit, who is God, and is to be honored and worshiped as God; but it is merely the fact of our using this word in a manner in which it has never been used by any classical writer—*i. e.* as the name of a Being whom *they* have never called by this name, that renders our copies of the New Testament unclassical and contemptible.

"The first remark I shall make on this is, What an unreasonable elevation of heathen writers have we here by Christian missionaries. What does the principle here laid down amount to but this:—'If the words used in the translation of the New Test. into a heathen language can not be found used in the same sense in the writings of the heathen classical writers of said language, the whole work is unclassical and contemptible.' When laying down this canon—'unclassical and contemptible,' the writers, I am sure, could not have reflected upon the sentence they were passing upon our Greek Testament, unless they design to claim more for the Chinese classical writers than for the Greek. There are many, many Greek words whose use in the N. T. does not correspond with that in the classical writers. This Dr. Medhurst and his friends would not deny, and yet, I am sure, here is a case in which they would not say 'unclassical, *ergo* contemptible.' Why then should the Chinese Classics be elevated into a Christian man's standard of what is contemptible or otherwise?

"In the next place, I would observe that this canon seems to have been got up, by the writers, merely to suit the case in hand and for present use against their opponents, without pausing to reflect what effect it might have upon other parties, as it is capable of being turned with equal effect against themselves.

"What is the offense charged? That, notwithstanding 'Shin has never been employed by any Chinese writer to designate God by way of eminence,' we have used this word for this purpose in our copies of the New Test., and the whole work is therefore unclassical and contemptible. I wish, that instead of merely making this assertion, Dr. M. and his friends had taken the trouble to point out to us how the use of an appellative noun κατ' ἐξοχην, to designate an individual being, who had never been designated by it before, could render a work either unclassical or contemptible. There is no one of the human race who has rendered himself so eminent as to be styled in English the Man κατ' ἐξοχην; but if a writer should thus designate any individual, he would violate no law of the English language; it would excite no contempt in the minds of English readers; and the propriety of his using this phrase to designate the individual in question would turn, not upon the fact *whether the classical writers in English had ever so employed this phrase before*, but upon the *eminence* of the individual so styled. The use of some appellative nouns in this κατ' ἐξοχην way to *designate definite individuals* can not be avoided in translating the Sacred Scriptures into the languages of heathen nations, and that whether the classical writers in these languages have preceded us or not in such κατ' ἐξοχην use of these words. *E. g.* It will readily be admitted, I suppose, that the appellative noun *fù* 父 father, has never been used in Chinese to designate the first Person of the blessed Trinity, as the Father κατ' ἐξοχην; if then, in translating the sentence 'the Father himself loveth you,' we should use this word *fú* 父 to designate the first Person of the Trinity, who is here designated by the phrase 'the Father;' as no instance of such a use of this word can be found in the Chinese Classics, if this canon is to be adhered to, the work would thereby be rendered 'unclassical and contemptible?' And so too in the case of the word *tsz'* 子 son, if used to render 'the Son,' in the sentence, 'If the Son therefore shall make you free, ye shall be free indeed.'

"Or, take a case still more in point: 'The Spirit himself beareth witness with our spirit,' &c. Here the absolute appellative noun *spirit* is used to designate him, who is the Spirit by way of eminence—the third Person of the Trinity. It is certain that no classical writer

has ever used any word in Chinese to designate this Being; what do our friends do in such a case? If they use a word in a way not sanctioned by the classical writers, their whole work will be unclassical and contemptible; with great inconsistency they have used this very word *shin*, though I am well assured they can find no classical sanction for such a use.

"The appellative name for *god* in Chinese must be used in this emphatic manner to designate the true God, and that whether we have any Chinese precedent for it or not. In his letter of the 30th January 1850, Dr. Medhurst admits that, when in preaching he uses the phrase Shángtí, he designates thereby no being with whom the Chinese were previously acquainted; classical authority can not therefore be *pleaded* for the use of this phrase to designate the true God, and if the canon 'unclassical, *ergo* contemptible,' is to stand, we must write these words upon the cover of all the New Testaments in which the word *God* is rendered by this phrase. Happily, this canon is of no binding force. Kiying knew nothing of it, and accordingly uses *Shin* for God all through this paper.

"We have now had the Apostles' Creed rendered into Chinese, for several years in use in Shánghái. The first clause, 'I believe in God the Father Almighty,' is rendered by the Chinese characters 我信一神聖父全能者, 'I believe there is only one Shin, the Father Almighty.' This Creed has been read by many hundreds of Chinese, and has been repeated in the hearing of many hundreds more, and yet none of us, who have been using it, have ever had it objected to by any native of this land; nor have we ever seen an instance of its exciting contempt in the mind of *any one* towards this venerable symbol of the Christian faith.

"That there is no example of such a use of *shin* in the Chinese Classics, I, for one, freely admit; but that the use of this word for God violates any rules of the Chinese language, or that it will offend the Chinese, or in any way excite their contempt, I confidently deny, both from its use in this paper by Kiying, and from the test we have made of it in the Apostles' Creed, with hundreds of Chinese, as I have mentioned above."

ART. IV. *Journal of Occurrences; arrival of Governor Cardoza at Macao; death of a Chinese at Amoy by bambooing; degradation of Muhchangah and Kiying; official life of the premier; posthumous honors conferred on Lin Tsehsü; petition of the insurgents in Kwángsi; military force at the command of the provincial officers; judicial decisions among the Chinese; purchase of office.*

THE *newly appointed governor of the province of Macao, Timor, and Solor* arrived at Hongkong in H. F. M.'s corvette Don João I°, and after exchanging civilities with the authorities, left for Macao, where the ship anchored on the 24th inst. H. E. Francisco Antonio Gonsalves Cordoza, R. N., landed on the 26th with the honors due to his station. He was received by the Provisional Council on reaching the wharf, and all the authorities of the settlement, with the foreign officials, waited on him soon after he reached the Palace. The settlement has been quiet since the demise of Gov. Cunha, and the Chinese trade with the place has somewhat improved during the last year.

A Chinese was beaten to death at Amoy by order of the intendant of circuit on the 3d inst., on the charge that he was a member of a lodge of the Triad Society. This man, Tan King-chin, was born at Singapore of a Malayan mother, and had been taught to read and write the English language; he was engaged at Amoy in one of the receiving-ships, or was connected with them in some way, but was registered in the Consulate as a British subject. The intendant caused him to be seized early in the morning, and on hearing of it, the British consul went to his office and demanded a fair trial, with the charges made out in writing, which the táutái agreed to do. In defiance, however, of every humane feeling, and in contempt of his promise, he beat the man so that he died under the bamboo; and then, as if to add a gross insult to his falsehood, in the evening sent the corpse in a sedan to the residence of the British consul. The offense of belonging to the Triad Society and of dealing in opium, are both capital by Chinese law, but how far those who are registered as British subjects, and yet living in China, go about among the natives with all the privileges and freedom of Chinese subjects, come under Chinese law, is a question not yet clearly settled, though the law of the case seems to be in favor of the Chinese authorities exercising jurisdiction over them in their own territory. Such atrocious barbarity however, as was here exhibited, can never be excused; it would disgrace a Fijian.

The degradation of the premier Muhchangah and the cabinet-minister Kiying, has already been known to our readers for some weeks. It shows that a strong influence is at work at court against them personally, but whether it is also directed against their policy in reference to foreign intercourse is not so plain. We do not lay the whole stress on the reasons given in the following paper for their removal from office, for if his majesty had resolved to replace them by favorites who had wormed themselves into his confidence, or they had become obnoxious to younger aspirants, those reasons likely to be most palatable to the popular feeling would be placed foremost in their attainders. The paper is written in very strong terms, and, as is usual in such documents, the emperor finds no trouble in making out his own side of the argument.

The first duty of a ruler of the people without doubt is to employ the worthy and to discard the vicious; nor until the vicious shall have been utterly put away, can the administration be formed exclusively of men of worth. At the present moment the ruin caused to the Empire by slothful remissness, may be pronounced to have reached its extreme; and the blame of the government's daily retrogession and of the daily demoralization of the people rests with Us; but it is the vocation of two or three high officers to propose what is right and correct what is not, and thus to assist Us where We fall short.

Muhchangah, as a chief minister of the Cabinet, has been favored during more reigns than one by a recognition of his fitness for office; but he has not bethought him of its difficulties, and the diligent attention due to it, or of his obligation to identify himself with the virtue and good counsels of his sovereign. On the contrary, while conserving his position and coveting the credit attaching to it, he has kept back men of worth to the detriment of the state: disloyal and faithless, by concealment of his thoughts and a complaisant bearing, he has made his treachery pass current; perverting his learning and abilities, he has suited his suggestions to the views of his lord. His overthrow of those of a different policy from himself when the barbarian question was first raised is matter of the deepest indignation. In the case of Tahungah and Yau Yung, for example, their extreme loyalty and energy being in his way, he must needs attempt their downfall; but he did all that in him lay to establish Kiying, because in him, shameless and lost to virtue, he had a coadjutor who shared his iniquity. There have been many such instances of his securing preference in order to appropriate to himself an undue share of power; more than can be numbered. His Majesty, our late Parent, was himself too upright to behave otherwise than honorably to men, and Muhchangah was hence enabled to pursue his unprincipled course without fear. Had the light of the Sainted Intelligence fallen upon his treason, he would have been at once punished severely; assuredly no mercy would have been shown him, but [not being detected] he presumed upon the favor shown him to give himself yet greater license, and has continued to the last unreformed. At the commencement of our reign in the the first moon of this year, whenever there was occasion for his counsel, he would either give it equivocally, or would close his mouth and remain silent; but after some months he began to display his cunning. Thus, even when the vessel of the English barbarians arrived at Tien-tsin, he would have leaned upon Kiying as his confidant, that his own policy might prevail, and he would have exposed the black-haired flock of the Empire to a repetition of former calamities. The hidden danger of his intentions is not to be told. When Pwan Shi-ngan recommended Lin Tseh-sü for employment, he repeatedly averred that Lin Tseh-sü's weakness and infirmity unfitted him for it, and when We had ordered him to Kwangsi to exterminate the outlaws of that province, Muhchangah repeatedly questioned his ability to proceed. He has dazzled Our sight with his falsity, to prevent Us from knowing what was passing without; and herein, in truth, lies his offense.

The unpatriotic tendency of Kiying, his cowardice and incapacity, are very greatly to be wondered at. When he was in Kwangtung, he did nothing but oppress the people to gratify the barbarians, never looking to the interests of the state. This was shown plainly, was it not, in the discussion regarding their entry into the city. On the one hand he wronged the divine principle of justice, on the other, he outraged the feelings natural to man, till he all but occasioned hostilities when there was no anticipation of them. His late Majesty, fully informed of his duplicity, commanded him to return with speed to the capital, and although he did not immediately degrade him, would certainly have done so in time. Often, during this year, when summoned to Our presence, Kiying has spoken of the English barbarians, stating how much they were to be dreaded, and what need there would be for conciliating them, should any difficulty with them present itself; he thought, nevertheless, to deceive us into ignorance of his treachery; but while striving to make sure of his office and emoluments, the longer he declaimed the more glaring appeared his loss of all principle. His speech was as the raving of a dog; he was even less an object of pity.

The course of Muhchangah was concealed and hard to discover; that of Kiying was evident and easily discernible; but the guilt of both, reflecting the injury it would upon the state, is on a par. Unless the law were forthwith satisfied, how should the rules of duty be so had in respect as to preserve rectitude in the hearts of men? Or how should We be other than ungrateful for the important charge committed to Us by his late Majesty? Still, remembering that Muhchangah is the ancient minister of three reigns, We can not bear at once, in a day, to subject him to the severe punishment he deserves; let him therefore, in great mercy, be deprived of his rank, and never more recommended for employment.

The incompetence of Kiying has been extreme; but as he has been hard pressed by the difficulties of his position, let the utmost mercy be also extended to him, and let him be degraded to the 5th rank, and remain an expectant *yuen wái-lang* (assistant under-secretary) of one of the six Boards.

The interested conduct of these two men, and their forgetfulness of their sovereign, are things patent to the whole Empire. "Doing nothing in excess," We have not condemned them to an extreme penalty. In dealing with their case Our sentence was given after mature deliberation. We considered it long, and, as our servants may imagine, Our feelings are indeed pained at doing what is unavoidable.

Henceforth must every officer, high or low, civil or military, employed in the capital or elsewhere, show that he is actuated by good principles, and loyally assist the state; that the evils accumulated during a long course of sloth and trickery may be in one day repented of and reformed in fear and trembling. Let none either shrink from difficulty or give way to self-indulgence, and if any have it in his power to develop any of the great principles that are of importance to the policy of the state or well-being of the people, let him do so straightforwardly and without reserve. Let none be any more guided by his attachment to his [political] teacher, or by his feeling towards his patron; but let all, as it is Our sincere hope that they will, adhere to what is right without deviation therefrom, and confine themselves, unassumingly, to the discharge of the duties of their posts. Let this be especially promulged both in the city and without it, that every one may be informed of Our will. A special decree of the 18th day of the 10th moon of the 30th year of Taukwáng (21st November, 1850). Respect this! —*China Mail.*

A summary of the leading events in the official life of Muhchangah is here extracted from a late number of the China Mail, and forms a good commentary on the preceding paper, showing that this high officer has not been altogether unworthy of his honors, though we do not think he has exhibited much originality or decision in his long official career.

The name of Muhchangah stands at the head of the high committee intrusted with the last reprint of the Statutes of the dynasty in 1818. He was at that time a junior vice-president of the Board of Revenue, Controller of the Imperial Household, and Manchú General of the White Banner. From a broken file of the Peking Gazette, we learn that, in 1823, he was promoted to be senior vice-president of the above Board, and presently to a senior censorship. In 1829 he went as high commissioner to Hiáng-shan (not the Macao district, but a place beyond the outer frontier of Sz'chuen), to inquire concerning the death of a brigadier who had been buried two years, but who was alleged to have been murdered; the body was exhumed, but nothing satisfactory ascertained. In 1831, he was sent on another special commission; and in 1832, while he accompanied the Emperor to the tombs, Kíying was directed to perform his duties, as well as his own, in the Board of Revenue. In 1833, he was dispatched as high commissioner to Honan, the government of which was supposed to have falsely reported a dearth; Muhchangah, however, corroborated this statement. In the same year, in the same capacity, he was instructed to examine the petition of the population of part of Chihlí, who were anxious that the district jurisdiction of Sin-ngan, which had been merged in that of the adjoining ones, should be revived; and, somewhat later, he was dispatched with all his staff as commissioner, post haste, to Kiangnan. He held at this time an important post in the Hanlin Academy, and had become president of the Board of Works In 1836, he received the honorary title of Tutor to the Heir Apparent, and in the summer was advanced to a seat in the cabinet, the senior member of which was the Changling, the hero of the Mohammedan wars in Turkestan; who had succeeded the aged Tohtsin in the premiership, some few years before. Muhchangah retained the superintendency of the Board of Works, to which he had risen from being president, and was desired to act, at the same time, as superintendent of the Board of Civil Office, the most important bureau in the administration, to the Tartar presidentship in which Kíying was nominated in the same gazette (7th moon, 23d day). An honorary step of rank was shortly after conferred on Muhchangah for his activity in extinguishing a fire at the favorite palace of Yuenming Yuen, and he became Governor-general of Chihlí. While in this post, and up to the present time, the gazette records a fair proportion of his business memorials. One of these, written in 1837, is remarkable as recommending that all the arrears of taxes due to the state previously to 1830 on certain lands the rent of which goes to pay the Bannermen, should be remitted. He must ere this have vacated his provincial government, as, in a decree of February 1837, highly laudatory of the zeal of the octogenarian premier, Changling, his colleagues Pwan Shí-ngan and Muhchangah, and Kíshen, the first is spoken of by the Emperor, as having charge of Chihlí.

On the death of Changling in 1838, Muhchangah became premier. A memorial of his in 1841, reports upon the effects of Kishen confiscated when he was degraded for his Canton policy. In 1847, another urged the Emperor to insist on the immediate recovery of the numerous debts long owing to the state. This probably produced Kiying's memorial of 1848, the result of which was a general scrutiny of the accounts of the Empire, which occupied most part of that and the two succeeding years, and led to the discovery of enormous deficits and considerable abuses. In the spring of 1849, the late Emperor again praised the energy of his premier, and of the senior Chinese minister, Pwan Shí-ngan, who had recently attained his 80th year.

Since the accession of Yihchú, Muhchangah's chief memorials have been upon matters of routine or ceremony. We do not find him responding like others of the principal statesmen, amongst the rest the luckless Kíying, to the decree commanding his ministers to give counsel to their monarch ; and it is to be observed that one of the faults imputed to him in the autograph manifesto which has degraded him, is his reserve when he has been asked for his opinion.

It will be seen from the above that he has been in high places for the last 32 years at least; and, to judge from his standing in the committee referred to at the commencement of this memoir, he must have been already in 1818 a leading man. He has sat in the Cabinet 16 years, 12 of which he has been prime minister of the empire, and at the time of his fall bore the high titles of Speaker at the Classical Feasts, a Senior Guardian of the Heir Apparent, Cabinet Minister of the Hall of Literary Culture, Revisor-general of the veritable Records, Secretary for the verification of Imperial Decrees, Preceptor General of the Upper Library, with access to the Southern Library, Superintendent of the Gallery of the Abyss of Letters, Director of the State Chronicle office, General of the Manchus of the Bordered Yellow Banner, a high officer of the Presence Chamber, Inspector-General of the forces [in Peking], Commandant of Imperial Escorts, and Superintendent of the Board of Works [one of the six chief tribunals of the state.] He is now a simple Manchú of the Bordered Yellow Banner, without office or emolument.

The late commissioner Lin Tsehsú has received posthumous honors from his young master, and the following edict, praising him for his zeal and fidelity, is better deserved than many of those which the head of the state has issued during the last decennary. It stands in singular contrast with the preceding denunciation of the policy of Lin's political opponents, and leads us to conclude that Lin would erelong have taken a seat in the cabinet if his life had been spared.

The following imperial decree has been received: The late governor-general of Yunnán and Kweichau, Lin Tsehsú, from the time he left the Academy to hold office in the provinces, repeatedly enjoyed the favor of our late Father until he reached high responsible stations, and exerted himself to fullfil their duties for many years. Last year, having showed great ability in the measures he adopted for subduing the insurgents in the district of Páushán in Yunnan, he was honored with His Majesty's approval, and received the high dignity of Guardian of the Heir-apparent, and permission to wear a single-eyed peacock's feather, with the further favor of granting of his request to return to his home on account of illness. When We first ascended the throne, knowing that Lin Tsehsú conducted his official duties with honesty and zeal, regardless of public disapprobation, we issued orders, commanding him to repair to Court. Subsequently, troubles arising with the insurgents in Kwángsí, he was specially empowered with the seal of a high imperial commissioner, and ordered to hasten to the scene of action and quell the disturbance. We had received his dispatch, in which he stated that he had already started on his journey, and that he only desired quickly to 'sweep the frontiers of their malaria,' and tranquilize the southern regions; when the dispatch of Sú Kíyú informed us that the fatigues of the journey had greatly tried the said commissioner, and his old complaints having returned, he only reached a stopping-place in Cháuchau fú in Kwángtung, where he shortly after died. When we remember that his strength was spent in girding himself for his duties, and that he died in the

service of the state, the intelligence in this memorial has filled us with deep sorrow. Let the additional title of Great Tutor of the Heir-apparent be conferred on him to show our regard, and the usual donations bestowed [at their decease] on governor-generals, and all fines and degradations incurred during his official life be remitted or removed; and let such further honors as he is by statute entitled to, be reported for our examination by the proper office. Let his son Lin Yüchau, a member of the Academy. Lin Tsungtsiáng a sintsái, and Lin Kü, a scholar, after the period of mourning has elapsed, be presented at Court by the Board of Civil Office, that we may extend favor to them also.

The insurgents in the western parts of this province and in Kwángsi seem not to be so easily dispersed as their rulers would have us believe. The reports to court of Sü and his colleagues on occasion of the victory gained last autumn contrast strongly with the anarchy and suffering which exist in those parts of the empire. A paper has recently been circulated in Canton, professing to be a copy of two petitions from the leaders of two bands, to be restored to favor, and pardon granted to their followers on returning home. We give a translation of one of them, for whether an authentic document or not, it will illustrate the *vox populi* of the land. The favor which the leaders request is to be promoted to office as Shap-'ng-tsai was, and this paper is probably merely intended as a feeler of the intentions of the governor.

Copy of the petition of the insurgents of Kwángsi, on applying for pardon.

A prepared statement of the plebeians Tá Lí-yü (*i. e.* the Great Carp), Cháng Cháu, Cháng Kweiho, and Wan Sih of Kwángtung, and Tien Fáng, Hwang Shan and Liáng Fú of Kwángsi, who, petitioning for a full pardon of their offenses and stating the circumstances, look up for favor, and beg to be rescued.

We plebeians, were born in times of plenty, and were once loyal people; our families are reputable in our village, and we practiced welldoing, and regarded propriety. Owing to a succession of rainy seasons, the farmers were unable to save the crops, and we had no capital for our business, so that people of all occupations were obliged to join themselves to the bandits. We came into the West province seeking a place to remain, when we met fellow-townsmen in the same trouble with ourselves, so that *nolens volens* we were forced to become brigands to save ourselves from starvation. Nobody oppressed and drove us to follow this line of life, it was only absolute want of necessaries of existence. If, however, we have acted like Lü Mung (a noted bandit; see San Kwoh Chí), shall we not also, like him, alter and reform our ways! Whenever we think of our homes and families, we wish to return to them but can not do so; tossed by the wind on a rough sea, when shall we ever reach the desired shore? But trusting in the kind compassion of their excellencies that they will forgive all that has passed, and looking up, will embody the vast graciousness of his majesty, we hope to be permitted to reform. If a withered, useless tree can receive the same dew and rain which descends on fragrant flowers, how then can men, who have reason, dare to forget the vast goodness which has, so to speak, restored them to life! If your excellencies will once open the gate of the citadel, and display a regard for the public welfare, we can then make known all our misfortunes; if you will really rescue us from the net of the law, you will also doubtless be willing to receive our statement. We are at heart men and good subjects, and will then together return to happiness and long life. Henceforth, to the end of life, we are willing to serve in the humblest conditions (like dogs and horses), and desirous to spend the remainder of our strength for you; we will be at your beck in your office, nor object to feel the lash or the bamboo if we do wrong. We have now disclosed our inmost wishes, and prostrate make known these things; if we have rashly offended in bringing this to your excellencies' notice, we tremblingly await our sentence. For this we draw near with our request, begging your excellencies to grant us favor.

The China Mail furnishes the following details of the force at the command of their Excellencies, and its *materiel*. Further notices on this part of the provincial government are given in Vol. IV., page 282, to which we refer the reader.

Exclusive of the Manchú-Tartar garrison in the city, the regular army of Kwángtung consists of a division under the Governor-general's immediate command, composed of five *ying*, camps or cantonments, besides 929 marine infantry; a division of two *ying* under the Governor; of twelve under the *Shwui sz' tí-tuh*, or Admiral, and twenty-one under the *Luh-lú Ti-tuh*, or General of the land forces. Besides these, the whole province is divided into 8 *chin*, or general commands, each under a *tsungping*, who however appears to refer rather to the Governor-general than the *Ti-tuh* for instructions. These *chin* divisons are subdivided into numerous cantonments, the entire force amounting to 65,526 men, besides the marine battalion of the Governor-general; of these, 1939 are cavalry, of whom 96 belong to the admiral; 23,302 infantry of the field, and 43,285 infantry of the garrison. The officers subordinate to the above are 16 *Fú-tsiáng*, or Brigadiers: 14 *Tsan-tsiáng*, Colonels; 30 *Yu-kih*, Lieut.-colonels; 26 *Tí-sz'*, Majors; 85 *Shau-pí*, Captains; 175 *Tsien-tsung*, Lieutenants; and 347 *Pá-tsung*, Ensigns. Some idea of the strength of the cantonments may be gathered from the fact that the 21 which constitute the *Luh-lú Ti-tuh's* division amount to 249 cavalry, 6684 infantry of the camp or garrison. The data accessible regarding their pay and allowances are not thoroughly satisfactory; those consulted give about 1,179,780 taels as the annual total. Of this sum the officers receive above 177,700, the larger portion being their allowance for the nutriment of integrity [anti-extortion allowance—*Meadows*,], which nearly doubles the remainder, made up of four items, viz: pay, firing, *vegetables*, and stationery. The subalterns receive no vegetable allowance, in other words have to find themselves; nor any stationery, having, it is presumed, no correspondence, even if they could write, which they are not always competent to do. The *Waiwei*, sergeants and others, whom we style non-commissioned officers, are not in the above strength. As for rations, every private soldier draws some 18 catties of rice a month, which may be stated roughly to add upwards 1,400,000 taels to the annual estimate.

A summary of judicial cases will afford our readers a slight idea of the proceedings of the courts in China, but probably these are not to be taken as the best index of the general administration of the laws, for probably only a small minority of the decisions find their way into the Gazettes. This extract from the China Mail is introduced as illustrative of the notices given in former volumes of the Repository of the construction and administration of Chinese courts.

The cases here given are principally those in which complaint has been made of the negligence of civil or military officers, or their suppression of crime to the metropolitan courts. As these are not in general applied to until all appeal to provincial authority has been found vain, the cases are in themselves contradictory evidence as to the administration of justice in China; for it is difficult to understand how the jurisdiction of a tribunal like the Censorate can be really operative in a country in which the gravest offenses may be trifled with or unnoticed, not only by the magistrate of the district, but by every one of his superiors.

These is only one civil cause, according to our acceptation of the tern, which is hardly a just one in this Empire.

The circumstances are as follows: A *Nán* or Baron, of the red-bordered Banner, a noble of the lowest of the five hereditary orders, and of the 3d or lowest degree in his order, died without heirs. His son, who had lived to be married, having also died, his mother, the baron's widow prayed the memorialist, a Prince of the highest rank, and in charge of this Banner during the year 1849, to have the nephew of her husband adopted to be to him for posterity. The tribe agreed to a proposal so perfectly regular, and the Board of Revenue, before whom it came as a question affecting the population, not the rank which the adopted would inherit, proceeded to consider it. The old widow died before they had come to a decision, and a nephew of her deceased son was then put forward by his own father as a more fit representative of the line; but the widow of the son preferred the prior arrangement, which, however, could not be carried out unless the new claimants, his father and his brother, put in a voluntary agreement to forego the succession; if they would not do this, all the parties must be sent by the Banner office before the Board of Punishments. The widow of the son pleaded the will of her deceased mother-in-law; the rest of the tribe would have signed the necessary papers.

but the new claimant and his relatives refused. The Emperor's authority was therefore requested to send them before the Board, who are to summon the widow, and all the members of the family of the late Baron. It is not stated how many in descent he was from the first of his family who was ennobled; as one of the 3d degree his dignity would expire with the eighth descendant of the first person ennobled. It is said that these suits are sometimes carried through many generations, the Courts continuing to receive fees from both parties.

In November, a man at Peking having intrigued with another man's wife during several months, murdered her in a fit of jealousy. She had refused to continue the amour in fear of being detected by her mother-in-law. Her lover pawned his clothes to purchase a knife, made himself drunk with the rest of the money, and having brutally murdered her in her own house, and mortally wounded her mother-in-law, attempted to drown himself. He was beheaded under the summary warrant, and his head exposed, for having "killed two members of a family, the same not being charged with any capital offense;" half his property should have gone to the deceased's relatives, but he possessed none; his wife was not punished for not divulging his intrigue, of which she was found cognizant, the less worthy of immediate relations being allowed, under certain restrictions, to conceal the offenses of the more worthy; the neighbors, who, if it had been shown that they could have prevented the murder, would have been held accessory, were acquitted of that charge; as was the husband of privity to the criminality of his wife, which would have subjected him to a flogging with the rattan. It is to support his innocence on this point, that her act is expressly stated to have been voluntary and not mercenary. Had it been the latter, his knowledge of it would have been punishable, ordinarily with 90 blows, mitigated to 35 of the heavy bamboo: here, as murder ensued from it as a first cause, the penalty would have been 100, mitigated to 40.

The rest are all cases of appeal to, or from, Peking. A law passed or amended last year requires the chief provincial authorities to report half-yearly the progress made in the investigation of causes sent down to the provinces for explanation or decision after appeal has been made to the Censorate. The Governor of Honan reports in January, that at the end of 1848, there remained 22 cases, and that 39 new ones had arisen in 1849—in the first six months of which, 14 of the old and 3 of the new had been decided, leaving 8 of the new to be reheard. The Governor of Kiángsú reported but ten in all undecided. A native of Húpeh complained to the Censorate, that he had applied in vain to the judge of his province to compel the magistrate of his district to punish a man who had carried off his wife, murdered his father, and wounded himself. The criminal had purchased a substitute to appear in his stead before the magistrate, to answer the charge of the rape, and had committed the murder with a gang subsequently, when information had been laid against him before the intendant and prefect. They had directed the magistrate to take steps to secure him, but he had bribed the police, and continued to detain the complainant's wife. The chief military officer had also been applied to, as robbery had formed a part of the offense.

In a murder committed in Kiáying chau, a troublesome department on the east frontier of Kwangtung, the complainant stated, that the criminal parties had been accused, in four years, twice to the intendant, thrice to the judge, thrice to the chief literary officer of the province, twice to the Governor, and once to the Governor-general, without avail. The leading offender was a graduate, who had attempted to encroach upon some pasture-land held by the complainant's family; he had surrounded the house with a band and taken one man's life, but had bribed the clerks to make a false note of the proceedings in court; and being a man of influence, as well as wealth, had intimidated the magistrate from representing the truth or further prosecution of the case.

A man presented himself from Fuhkien, speaking so strong a local dialect that the adjudicating censors were obliged to take his case from his petition, from which it appeared that in 1846 his family had refused to join a *hwui*, or confederacy, headed by some influential person who had a feud with another in Chángchau, the department west of that in which Amoy is situated. The man of power in consequence attacked their hamlet, killed and mutilated the petitioner's father, hung his brother, and held three of his kinsmen to ransom. He had applied twice to the Governor of Fuhkien, once to the intendant of the circuit, twice to the provincial judge, and once to the general of the division, but no one had been summoned before any of these on his requisition.

In another case the plaintiff's brother and pregnant wife were killed by night; the guilty party was seized, but being wealthy had bribed the magistrate. The note of the inquest was garbled, and the criminal was still at large. In another, the magistrate not only refused to entertain a charge of murder brought against his constable, who had killed the complainant's mother, but allowed the police to imprison his brother on a charge of homicide; they had attempted in vain to extort a ransom, and with a gang of about 100 had fired the hamlet and burned his murdered mother's corpse. Dreading the power of the police, or hostility of the magistrate, he had not ventured to appeal to the authorities of his province, Húpeh, but had made his way to Peking, and presented his petition not to the Censorate, but to the general commanding in the city.

In Kiángsí, a dispute about land having been settled in 1844, in favor of the plaintiff, and the defendant forced to rebuild a house which he had destroyed, he took occasion to destroy it again, and plundered its proprietors with a gang. The magistrate desired him to refund what he had taken, and imprisoned him pending payment, bu the bribed his jailers to release him, and murdered the complainant's brother, whom he cut to pieces after death. The magistrate garbled the evidence taken on the inquest, and his forgery was discovered by the provincial judge, who was appealed to in 1849. Still no steps were taken concerning the murder, and application had been made in vain twice to the intendant, twice to the judge, and twice to the prefect.

The dilatoriness of the judge and a magistrate in Húnán, in dealing with a case of murder and rape, is denounced by the Governor-general. The Board having written to direct a re-investigation, orders had been given to the judge to preside; the magistrate had taken a few of the parties, of whom the chief was a military graduate; but the case remained in *statu quo*, and the judge had not acknowledged several dispatches insisting on its termination. The degradation of both offending officers was requested.

The purchase of substitutes is mentioned in another murder, which took place in Kweishen, a maritime district in the east of Kwángtung. Eleven persons were killed in 1844, apparently in a clan fray; their surviving relations, dissatisfied with the execution of the substitutes, had appealed to the Censorate in 1847, and orders had been issued to the provincial authorities to see justice done. Some of the accused being taken and punished, the rest revenged them by killing five men and women, and plundering their fields and houses. Complaint had been made twice to the prefect of Kwangchau, and the commandant of Hwuichau, in whose jurisdiction Kweishen lies, once to the judge, once to the governor, and twice to the Governor-general, none of whom had personally taken any interest in the question.

One robbery is curious both for the expression *above the limit (sc.* above 120 taels), and the evidence it affords of the existence of a paper circulation at Peking. It is said to be in the hands of certain metropolitan licensees, but there is no written testimony obtainable on the subject. The delinquent, a stamp-cutter in the service of government, had stolen a printed check for 1560 odd strings of cash, which he had some months after tendered in payment of a shop he proposed to purchase, not knowing that the check had been posted in the house which originally issued it; the person presenting it was seized, and this led to the capture of the offender, whose crime is aggravated by the fact, proved on his trial, of his having squandered money in riotous living after his disappearance with the note. His punishment for stealing a less sum would be flogging in various degrees, according to the value or amount of the stolen goods. Theft above the limit is punishable with strangulation after detention in prison, *i. e.* until reference be made to the Criminal Board, whose sentence would be carried into effect at the first autumnal assize occurring after the case had been reported to Peking: it is generally, for such offenses, commuted to transportation.

The Governor of Shánsí denounces with unusual alacrity two district magistrates and certain military officers, to want of due precaution on whose part he attributes the occurrence of a number of burglarious robberies on the nights of Oct. 18th, and Nov. 6th, in which some 18,000 taels were carried off with violence. His dispatch is in the Gazette of the 23d December, and is not less severe on the carelessness before, than the apathy shown after, these robberies, by the officials denounced.

Sale of office is as well understood in China as in other countries, though nominally against the law; but the following case of purchase of office is rather unusual, and reminds one of the way in which officers sometimes rise in the ranks of the English army.

Kiángsí.—The law requires that persons purchasing the rank of intendant or prefect should be proved for one year in the public service; and their qualifications reported on by the chief provincial authorities. A Chinese of the bordered yellow Banner, in the service of the Imperial Household, having purchased a degree, next a clerkship in one of the Boards, and then the rank of sub-prefect, was sent to serve first in the Imperial demesnes, and then in Kiangsi in 1836. He lost a step, and was removed to another post, in 1845, on account of the non-arrival of certain grain junks of which he had charge, but repurchased his places by subscribing in aid of the public distress in Kiáng-sú; and from his deputy sub-prefectship rose by purchase to a sub-prefectship, and thence to a prefectship. His year of probation having expired since the day on which he had the good luck to be chosen for employment by lot out of those who arrived at the same time in the province, the said prefect, Yuen-shen by name 54, is reported to be hale in body, and of great abilities, sure and experienced, diligent and clear-headed, and capable of taking charge of a difficult department. It is therefore proposed that he succeed to the first prefecture vacant by sickness, death, or discharge of the incumbent, at the disposal of the Board.

THE

CHINESE REPOSITORY.

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ART. I. *Topography of the Chinese Empire beyond the provinces; the names and boundaries of the principal divisions, survey of the country, and character of the mountain ranges.*

A general survey of this part of the wide dominions of the Tá Tsing dynasty has already been given in Vol. I., pages 112, 170, where notice was taken of the most prominent features of this vast region, its various inhabitants, and its diversified forms of government. Avoiding as much as possible a repetition of what has been already given, we shall add such items as will enable the reader to obtain as good an idea of these really little known regions as our means of information permit.

The area of the whole of the Chinese empire is estimated at 5,300,000 square miles, of which the Eighteen Provinces comprise about 1,348,870 sq. m., if the portion of Kánsuh beyond the Great Wall be excluded; this will leave 3,951,330 sq. m. as the area of the extra-provincial part of China. Of this large portion of the earth's surface,—larger by 300,000 sq. m. than all Europe—about 1,200,000 sq. m. are almost uninhabitable from their sandy soil, and of the remaining 2,751,130 sq. m. probably not one half of it is arable, or fit for the abode of man by reason of mountains or uncultivable wilds. These figures differ considerably from those given in Vol. I. page 35 but they have the authority of Ritter and M^c^Culloch, and are doubtless much nearer the truth.

The separate areas of the divisions are not easily given, chiefly because their boundaries are not distinctly marked. Manchuria contains about 700,000 sq. m.; Mongolia between 1,300,000 and 1,500,000 sq. m., most of it in the Desert of Gobi; Ílí about 1,070,000; and Tibet from 500,000 to 700,000 sq. m. The following table shows at a glance the political arrangement of each of the provinces.

A GENERAL VIEW OF EXTRA-PROVINCIAL CHINA, AND ITS SUBDIVISIONS.

COLONIES.	PROVINCES.	DIVISIONS.	CAPITALS.	FORMS OF GOVERNMENT.
I. MANCHURIA.	Shingking or Liáu-tung.	Two fú departments and 15 districts; and 13 garrisons.	Moukden.	All Manchuria is ruled by Boards, and generals at the garrisons.
	Kirin or Ghirin.	Three ting departments, and 8 garrisoned posts.	Kirin-úla hotun.	Under three generals at the prefectures.
	Heh-lung kiáng or Tsitsihar.	Six commanderies.	Tsitsihar hotun.	Under six generals.
II. MONGOLIA.	Inner Mongolia.	Six corps subdivided into 24 tribes, and 49 standards.	No common capital.	Each tribe has its own chieftain or general khan.
	Outer Mongolia.	Four khanates, viz., Tuchétu, Sain-noin, Tsetsen, and Dzassaktu.	Urga or Kurun.	Four khans under the kútuktu.
	Uliasútai.	Cobdo, having 11 tribes and 31 standards. Ulianghái tribes, under 21 tso-ling.	Uliasútai.	By an amban over the chieftains.
	Koko-nor.	One residency, having 29 standards.	Sining fú in Kansuh.	Under a Manchu residency.
III. ÍLÍ.	Northern Circuit or Songaria.	Nine garrisoned towns, Kúr-kara úsú, Tarbagatai or Tashtava.	Hwui-yuen ching. Kur-kara úsú. Sui-tsing ching.	Ruled by a military governor, 2 councillors, and 34 residents in the cities. Under residents subordinate to the governor.
	Southern Circuit or Eastern Turkestan.	Ten cities, viz. Harashar, Kuché, Sairim, Bai, Ushi, Oksú, Khoten, Cashgar, Yingkeshar, and Yarkand.	Yarkand.	Each city under a resident amenable to the governor at Ili, and native begs.
IV. TIBET.	Anterior Tibet.	Wei and Kham, divided into eight cantons and 39 feudal townships.	H'lassa.	Ruled by the dalai-lama and his hierarchy, overseen by Chinese residents.
	Ulterior Tibet.	Tsang and Ari, divided into six cantons.	Teshu-h'lumbu.	Ruled by the teshu-lama, assisted by a resident from Peking.
	Ladak.	Four districts.	Leh.	Not subject to China.

I. Manchúria is placed by the Chinese under an entirely different government from the other provinces in the above table, being considered an appanage of the crown, somewhat as Hanover used to belong to the kings of England. It is governed entirely by Manchus, neither Mongols nor Chinese being allowed to take any important part in the internal affairs of the country, and only a few persons besides Manchus being found in the subordinate offices. The two departments of Fungtien and Kinchau in Shingking are the only portions of the three provinces whose inhabitants are ruled by civilians on the same plan of subdivision that obtains in the Eighteen provinces.

1. The province of Shingking 盛京 or Liáutung 遼東 has no other name among the Chinese than that given to the capital. The boundaries of the country called Liáutung have greatly varied at different times, according as its inhabitants have carried their arms westward; but since the conquest of China by the present race, the limits of the province on the west have been marked by the Palisade erected between it and Chihlí. The subdivisions of the two departments are as follows, each one of which is ruled by a civilian, many of whom are Chinese. The population of this province is so sparse that a small corps of officials suffice to rule it. The Manchus, as a people, do not possess the industrious habits of the Chinese, and the idea that they are the conquerors of the latter, leads all who have the least pretensions or education to look to official pursuits for a living.

(1.) *Fungt'ien fú* 奉天府, or the Department of Fungt'ien, contains eleven districts, viz., 3 ting, 2 chau, and 6 hien.

1 承德縣 Chingteh hien.
2 興京理事廳 Hingking lí-sz' ting.
3 遼陽州 Liáuyáng chau.
4 鳳凰廳 Funghwáng ting.
5 岫巖縣 Siúyen hien.
6 蓋平縣 K'áip'ing hien.
7 復　州 Fuh chau.
8 開原縣 Káiyuen hien.
9 鐵嶺縣 Tiehling hien.
10 昌圖廳 Chángtú ting.
11 海城縣 Háich'ing hien.
12 寧海縣 Ninghái hien.

(2.) *Kinchau fú* 錦州府, or the department of Kinchau, contains four districts, viz., 2 chau and 2 hien.

1 錦　縣 Kin hien,
2 寧遠州 Ningyuen chau,
3 義　州 Í chau,
4 廣寧縣 Kwángning hien.

Possessing jurisdiction with the officers over of the districts in these two departments, are a number of military men placed over thirteen garrisons scattered in different parts of the province; some of the garrisons are stationed in or near the same towns, while others are located in separate towns, where there appears to be no civilian of sufficient rank to be deemed worthy a place in the Red Book. These military men are amenable to the *tsiángkiun*, or military governor of all Manchúria at Moukden, but they do not apparently exercise any jurisdiction beyond their troops. Of the following list, those numbered 5, 7, 8, 9 and 13, have no civilians stationed at them.

(3.) *Shingking pun ch'ing* 盛京本城, or the head garrison of Shingking, has thirteen garrison towns subordinate to it.

1 興京城 Hingking ch'ing.
2 遼陽城 Siáuyáng ch'ing.
3 鳳凰城 Funghwáng ch'ing.
4 岫巖城 Liúyen ch'ing.
5 金州城 Kinchau ch'ing.
6 復州城 Fuhchau ch'ing.
7 蓋州城 K'áichau ch'ing.
8 熊岳城 Hiungyoh ch'ing.
9 牛莊城 Niúchwáng ch'ing.
10 義州城 Íchau ch'ing.
11 廣寧城 Kwángning ch'ing.
12 開原城 K'áiyuen ch'ing.
13 東京城 Tungking ch'ing.

The latitude and longitude of all the towns mentioned in this article, so far as they have been observed, are given, with the boundaries of the provinces and departments in each colony, in Vol. XIII., page 560, &c. Reference to that article will supply the seeming deficiencies.

II. The provinces of Kirin or Ghirin, and Tsitsihar or Heh-lung kiáng, comprise the remainder of Manchúria. The first-named lies on the shores of the Pacific, and extends westward along the banks of the Songari R., to its junction with the Sagalien R., whence the boundary strikes off to the N.N.W. till it reaches the Russian frontier. The divisions of Kirin are ruled entirely by military officers, of whom there are two series of jurisdictions having the following names; the three departments include the whole province.

(1.) *Kih-lin* 吉林, or the province of Kirin, is divided into three ting departments, or commanderies.

1 Kihlin li-sz' ting, 吉林理事廳 or Kirin úla hotun.
2 Peh-tú-náh li-sz' ting, 伯都訥理事廳 Petuné úla hotun.
3 Chángchun ting 長春廳, or Yegue hotun.

(2.) *Kih-lin ch'ing* 吉林城, or the garrison town of Kirin, has seven garrison towns subordinate to it.

1 Tá-sang wú-lá ch'ing 打牲烏拉城, or Poutai úla.
2 Peh-tú-náh ch'ing 伯都訥城, or Pétuné úla.
3 Lá-lin ch'ing 拉林城, or Larin úla.
4 Á-lih-tsú-keh ch'ing 阿勒楚喀城, or Altchucu úla.
5 Sánsang ch'ing 三姓城.
6 Ning-kú-táh ch'ing 寧古塔城, or Ninguta úla.
7 Hwan-chun ch'ing 琿春城.

II. *Heh-lung kiáng* 黑龍江, or the province of Tsitsihar, contains six garrisons, or military governments. It is bounded north and west by Russia, and east by Kirin. Its military sway is subdivided among a general and three major-generals, who are stationed at the three largest towns of Sagalien-úla, Merguen, and Tsitsihar. Under them are these six military residencies.

1 Tsí-tsí-há-'rh ching 齊齊哈爾城, or the garrison of Tsitsihar.
2 Hú-lán ch'ing 呼蘭城 or the garrison of Hurun.
3 Ilú teh-há ch'ing 布特哈城 or the garrison of Pútekhar.
4 Meh-'rh-kan ch'ing 嘿爾根城 or the garrison of Merguen
5 Heh-lung kiáng ching 黑龍江城, or the garrison of Sagalien úla.
6 Hú-lan pei-'rh ching 呼倫貝爾城 or the garrison of Hurun-pir.

II. The term Mongolia is given by foreign geographers to those parts of Central Asia, where the many tribes comprised under the general names of Mongols and Tatars roam; but the Chinese government has restricted the name to those parts in which the Kalkas, Kortchin, Tsakhars, Ortous, and the smaller tribes of the Mongol family, who gave in their allegiance to the present dynasty, dwell. The subdivisions Inner and Outer Mongolia denote rather the greater or less degree of supervision exercised from Peking, and not the distance they are from the capital. The preceding divisions of Manchúria are all under the superintendence of Boards and generals in Shingking, overseen of course by the emperor; while all matters relating to those provinces and posts now to be mentioned are directed by the Lífán Yuen, or Colonial Office at Peking.

1. The province of Inner Mongolia stretches along from long. 98° to 127° E. more than 1200 miles, having the four provinces of Chihlí, Shánsí, Shensí and Kánsuh on the south, and the four Kalkas khanates on the north. Most of the tribes live in and north of Chihlí, though some dwell in Manchúria. Those comprised under the designation of *Nui Mungkú* 內蒙古 or Inner Mongols, are classed into six corps called *ming* 盟 or *chulkans*, each of which contains a number of tribes called *pú* 部 or *aimaks;* the tribes are still further arranged under *ki* 旗 or banners, as given in the following list.

The first corps range in the valleys of the headwaters of the River Songari; the second in the northeast of Chihlí; the third west of it in the same province; the fourth west of the In-shán, near Gobi; the fifth north of Shánsí; and the sixth in the bend of the Yellow river.

(1.) *Cheh-lí-muh ming* 哲里木盟 or the corps called Chilum, comprises four tribes, which are divided into ten banners.

Ko-'rh-chin 科爾沁 or Khorchins, under 6 banners.

Chá-lái-teh 扎賚特 or Chalits, under 1 banner.

Tú-'rh-peh-teh 杜爾伯特 or Durbets, under 1 banner.

Koh-'rh-lo-sz' 郭爾羅斯 or Korlos, under 2 banners.

(2.) *Choh-soh-tú ming* 卓索圖盟 or the corps called Chosot, comprises two tribes, which are divided into five banners.

Keh-'rh-lah-chin 喀爾喇沁 or Kharachins under 3 banners

Tú-meh-teh 土默特 or Toumets, under 2 banners.

(3.) *Cháu-wú-táh ming* 昭烏達盟 or the corps called Chawoot, comprises two tribes, which are divided into eleven banners.

Ngáu-hán 敖漢 or Aokhans, under 1 banner.

Nái-mán 奈曼 or Naemans, under 1 banner.

Pá-lin 巴林 or Barins, under 2 banners.

Cháh-lú-teh 扎嚕特 or Charots, under 2 banners.

O-lú ko-'rh-chin 阿嚕科爾沁 or Aru Khorchin, under 1 banner.

Ung-niú-teh 翁牛特 or Oniouts, under 2 banners.

Keh-shih-keh-tang 克什克騰 or Kechiktens, under 1 banner.

Keh-'rh-keh, tso yih 喀爾喀左翼 or Kalkas, left wing, under 1 banner.

(4.) *Sih-lin-koh-lih ming* 錫林郭勒盟 or the corps called Silinkli, comprises five tribes, which are divided into ten banners.

Wú-chú-muh-chin 烏珠穆沁 or Oudju-muchins, under 2 banners.

Háu-tsí-teh 浩齊特 or Hauchits, under 2 banners.

Sú-ní-teh 蘇尼特 or Sounites, under 2 banners.

A-pá-kai 阿巴喝 or Abagais, under 2 banners.

A-pá-há-náh-'rh 阿巴哈納爾 or Abaganars, under 2 banners.

(5.) *Wú-lán-cháh-pú ming* 烏蘭察布盟 or the corps called Oranchap, comprises four tribes, which are divided into six banners.

Sz'-tsz' pú-loh 四子部落 or Durban keouket, under 1 banner.

Máu-ming-ngán 茂明安 or Mao-mingan, under 1 banner

Wú-láh-teh 烏喇特 or Orats, under 3 banners.

Keh-'rh-keh, yú yih 喀爾喀右翼 or Kalkas, right wing, under 1 banner.

(6.) *I-kih-chau ming* 伊克昭盟 or the corps called Ekachu, comprises only one tribe, which is divided into seven banners.

Ngoh-'rh-to-sz' 鄂爾多斯 the Ordos or Ortous.

(7.) Two divisions of the Mongols lie westward of the Ortous, across the Great Wall and the Yellow river, in the steppes north of Ninghiá fú in Kánsuh; their borders extend from the western acclivities of the Holán shan 賀蘭山 to the R. Edsinei. They are placed in the Tá-tsing Hwui Tien under these two banners, each of which has some subdivisions.

Á-lá-shen Ngeh-lú-teh-kí 阿拉善額魯特旗. or the Banner of the Alashen Eleuths.

Ngeh-tsí-náh kau Tú-'rh-kú-teh kí, 額濟納舊土爾扈特旗 or the Banner of the old Tourgeths of Edsinei.

11. The divisions of *Wái Mungkú* 外蒙古 or Outer Mongolia, are four *lú* 路 or circuits, usually called khanates from the titles of the leading chieftain *khan* 汗. The limits of this vast region reach from lats. 35° to 50° N., and longs 90° to 118° E. of Gren., or about 1400 miles in length and 900 miles in breadth. It is bounded north by Russia, east by Tsitsihar, southeast and south by Inner Mongolia, southwest by Kánsuh, and northwest by Cobdo and Úliasútai. The names of the khanates are as follows; their inhabitants all belong to the great tribe of Kalkas.

(1.) *Keh-'rh-keh Tú-sie-tú kán pú* 喀爾喀謝土圖汗部 or the Kalkas of the Túchétú khanate.

(2.) *Keh-'rh-keh Sán-yin noh-yen pú* 喀爾喀三音諾顏部 or the Kalkas of the Sain-noin.

(3.) *Keh-'rh-keh Che-chin kán pú* 喀爾喀車臣汗部 or the Kalkas of the Tsetsen khanate.

(4.) *Keh-'rh-keh Cháh-sáh-tú kán pú* 喀爾喀札薩克圖汗部 or the Kalkas of the Dzassaktú khanate.

The first named of these khanates is bounded north by Russia, east by the Kenteh range of hills which separate it from the Tsetsen khanate on the east, and west by the R. Onghin and the branches of the Selenga river; the southern border is not well defined. There are twenty banners in this khanate.

The Tsetsen khanate has very little arable land in it, most of the inhabitants dwelling on the banks of the R. Kerlon and its tributaries; there are twenty-one banners. The eastern border runs near the lakes Hurun and Puyur, and southwesterly through the Silinkli corps of the Inner Mongols; the western and southern frontiers are in the Desert.

The khanate or circuit of Sain-noin lies west of the Túchétú khanate, and is a rough region, full of rivers and mountains. There are twenty-four banners.

The western or Dsassaktú khanate has nineteen banners. Its limits are extremely irregular, forming nearly a semicircle, and inclosing Sain-noin on three sides, the western borders being Cobdo and the department of Chinsí fú or Barkoul.

III. The colony called Úliásútsi is divided into two provinces, and its tribes are under the jurisdiction of the general who lives at the town of Úliásútai on the river of the same name in Sain-noin. The Uriankai tribes belong to the Samoyedes and Turkish races rather than to the Kalkas Mongols. All of them cross and recross the Russian frontier on the northwest, and visit the marts in the Russian provinces of Tomsk and Yeniseisk to trade. The eastern borders of the province border on the Dzassaktú khanate. There are no subdivisions, except the two here given.

(1) *Ko-pú-to ching* 科布多城 or the garrison of Cobdo.
(2) *Táng-n i Wú-liáng-hái* 唐努烏梁海 or the Uriankai tribes of Tangnú.

The tribes dwelling in Cobdo are nine, scattered near and between Lakes Dzaisang and Iki-aral nor, and placed under the command of a resident-general at the town of Cobdo, who is subordinate to the officer at Úliásutái. There are 31 banners of these nine tribes; viz., Turbeths, left wing, 3; right wing, 11; Khoits, van and rear, 2; Eleuths, 1; Ming-Aots. 1; Úriankai of the Altai. 7; New Hoshoits, 1; New Turgouths 2; Karchins, 1; and Úriankai of Lake Altai 2. Subordinate to the general at Cobdo are the native princes of these tribes.

The Tángnú Mts. run south of the basin of the R. Olovkhen, one of the headwaters of the Yenisei, and extend from the parallel of 91° in a SE. direction to near 103° E., dividing the basin of the Selenga from that of the Djabkan. The Uriankai tribes are superintended by a *tso-fú tsiáng-kiun*, or deputy commandant, under whom are twenty-five *tso-ling*, or major-generals, scattered among the tribes. The subjection these nomades render to the Chinese government depends very much on the amount and quality of the presents they receive.

IV. The province or country of Tsing-h i 青海 or the Azure Sea, usually known by its native name of Koko-nor, and formerly as Tangut, is a large and little known region, full of lofty mountains, between whose intervals various Tribes of Mongols find a scanty liv-

ing from their herds and hunting. The limits given to this province on the large Chinese map extend from long. 90° to 101° E., and from lats. 33° to 39° N., having Kánsuh on the north and east, Anterior Tibet on the south, and Gobi on the west. Most of the five Mongolian tribes found in Koko-nor are placed in the northeast, near the Azure Sea, and are arranged under twenty-nine banners in the following manner:

1 *Tsing-hái Ho-shih-teh pú* 青海和碩特部 or the tribe of Hoshoits (or Eleuths) of Koko-nor under, 21 banners.

2 *Choh-lo-sz' pú* 綽羅斯部 or the tribe of Tshoros under 2 banners.

3 *Hwui-teh pú* 輝特部 or the tribe of Khoits has 1 banner.

4 *Tú-'rh-hú-teh pú* 土爾扈特部 or the tribe of Turgouths, under 4 banners.

5. *Keh-'rh-keh pú* 喀爾喀部 or the tribe of Kalkas of Koko-nor, under 1 banner.

III. The colony of Ílí has been known and described under so many names, and inhabited by so many different tribes in various ages, that its present limits and designations as given by the Chinese have hardly yet found a place in western geographies. It is divided into two *lú*, or circuits, by the Celestial Mts., and the government of these two circuits differs in many respects, owing to the great dissimilarity of their inhabitants. The Northern Circuit extends from the Ak-tag range west of Lake Temurtu about long. 77° to 88° E. to Lake Kizil-bash in Cobdo, distance of about 500 miles; its northern portion reaches to beyond Lake Dzaisang in lat. 48°, including a portion of the steppe where the Kirghís roam.

1. The province of the Northern Circuit, or Songaria, is bounded on the north and west by the Kirghís steppe and Omsk, on which side the frontiers are in some places quite open; east by Cobdo and Kánsuh; and south by the Southern Circuit. It is divided into three residencies or departments.

(1.) The department of Hwuiyuen ch'ing has nine garrisons within its jurisdiction, ruled by military men subordinate to the governor-general at Kuldsha, but not wholly amenable to him; they also depute their authority to others in the districts placed under the garrison.

1 惠遠城 Hwuiyuen ch'ing, or Gouldja.
2 惠寧城 Hwuining ch'ing.
3 熙春城 Hichun ch'ing.
4 綏定 〃 Suiting ch'ing.
5 廣仁 〃 Kwángyin ch'ing.
6 瞻德 〃 Chenteh ch'ing.
7 拱宸 〃 Kungshin ch'ing.
8 塔爾奇城 Táh-'rh-kí ch'ing, or Túrk.
9 遠寧城 Ningyuen ch'ing.

(2.) The intendencies of Kúr-kárá úsú and Tarbagatai are not distinguished by any divisions on the Chinese maps; together, they are nearly as extensive as the department of Hwui-yuen ch'ing, but the population is much sparser. The former, and much the smallest of the two, lies to the south and east of Lake Kaltár, adjoining Kánsuh on the east. The chief town is called Kingsui ch'ing 慶綏城 or Kúrkárá úsú 庫爾喀喇烏蘇, and lies on the river Kur. The town or garrison of Ngán-fau ch'ing 安阜 is the only one noted on the native maps within its borders.

(3.) The intendancy or country of Tarbagatai 塔爾巴哈台 was formerly subject to the Eleuths, and was conquered by the Chinese troops after they had occupied Ílí. The chief town is called Suitsing ch'ing 綏靖 by the Chinese, but it is more generally known by the native name; it lies near the river Imil, which empties into lake Alak-tukul. Eighteen post stations extend along the Russian frontiers, and several other posts for troops and convicts are scattered over the country, but none of them have risen to importance as towns. Tourgouths, Eleuths, Songars, Kirghís, Kassacks, and Kalmuks are all found in these two departments.

11. The province, or circuit, of Tienshán Nán-lú 天山南路 was called Sin Kiáng 新疆 or the New Frontier, by Kienlung after its conquest, and it is still known by that name; Eastern Turkestan is its foreign appellation, a name that may properly be retained—a large portion of the inhabitants being still Túrks, though continually becoming more mingled with Mongols and Chinese under the sway of the Manchús. Turkestan is bounded north by the Tien shán and Ak-tag, east by Kansuh, and south and west by the Kwanlun and Tsungling Mts. The habitable parts of this region lie in the basin of the R. Tarim, and each city has a large district or canton

subordinate to it. The number of the cities is eight, and they are sometimes known as the *Hwui ching páh* 回城八, i. e. Eight Mohammedan cities, though Bai and Saïrim, large places under the jurisdiction of the resident of Úshi, are omitted in the total number, and Yengi-hissar is subordinate to Cashgar. The names of these ten towns are here given.

1 *Keh-láh-sha-'rh ch'ing* 喀喇沙爾城 H'harashar.
2 *Kú-che ch'ing* 車庫城 Kúché or Kouchay.
3 *Sái-lí-muh ch'ing* 賽哩木城 Sairim or Saïram.
4 *Pái ch'ing* 拜城 Bai.
5 *O-keh-sú ch'ing* 阿克蘇城 Aksu or Oksu.
6 *Wú-shih ch'ing* 烏什城 Ushe, or Ouchi.
7 *Ho-tien ch'ing* 和闐城 Hoten. or Khoten.
8 *Yeh-'rh-k'áng ch'ing* 葉爾羌城 Yarkand or Yerkiang.
9 *Keh-shih-kieh-'rh ch'ing* 喀什噶爾城 Cashgar or Kashkar
10 *Ying-keh-shá-'rh ch'ing* 英吉沙爾城 Yengi-hissar.

IV. The divisions of Sí Tsáng 西藏 or Tibet, according to the Chinese, are two, Tsien Tsáng 前藏 Anterior Tibet, and Hau Tsáng 後藏 or Ulterior Tibet; but the native names and boundaries differ somewhat from these, as can be seen by a reference to Vol. XIII, page 505, where the limits and borders of this extensive region are given. Under the two Chinese residents at H'lassa, called *p'n-sz' tá-chin* 辦事大臣 or superintending high officers, there are fifteen garrison towns, where a Chinese force is stationed. Of these the eight following are situated in various parts of Anterior Tibet, so that they can exert such a degree of assistance to the Chinese residents as will suffice to keep the country quiet. Besides, these eight garrisons, there are thirty-nine *tú-sz'*, or feudal townships, inhabited by the Mongols and others, whose names are not given.

1 *Pú-táh-lá ch'ing* 布達拉城 or Budha-hla or H'lassa.
2 *Cháh-muh-to ch'ing* 察木多城 or Tsiando.
3 *Shih-pwán-to ch'ing* 碩般多城 or Shobando.
4 *Poh-tsung ch'ing* 薄宗城 or Podzung.
5 *Lá-lí ch'ing* 拉里城 or H'lari.
6 *Kiáng-tá ch'ing* 江達城 or Ghiamda.

7 *Chá'i-shih ch'ing* 扎什城 or Djassi or Chashi.
8 *Kiáng-min ch'ing* 江孜城 or Kiángmin.

II. The government of Ulterior Tibet is placed under one of the *pín-sz' tá-chin*, who resides at Chashi-h'lumbu, with the banchin-erdeni. Including that station, there are these seven garrisoned places, the last one of which is sometimes called the province of Ari, from its extent.

1 *Chá'i-shih-lun-pú ch'ing* 扎什倫布城 or Chashi-h'lumbu.
2 *Kieh-ting ch'ing* 結定城 or Ghieding.
3 *Jung-hich ch'ing* 絨轄城 or Jounghia.
4 *Nieh-lá-muh ch'ing* 聶拉木城 or Nielam.
5 *Tsí-lung ch'ing* 濟隴城 or Dzielung.
6 *Tsung-kih ch'ing* 宗喀 or Dzunggar.
7 *A-lí ch'ing* 阿里城 or Ngari or Ari.

III. The part of Tibet called Ladak 拉達克 is completely independent of China, and only a portion of it is contained in the great map of the empire. The towns of Gartokh, Tsaprang, Teshigang, Rodokh, Pitti, Leh, and others lying on the road from Iskardo to H'lassa, are set down in the division called Ari. The Tibetans as a people are favorably inclined to the Chinese government from the patronage given to their religion, and the political relations are greatly strengthened by, if not almost dependent on this bond.

Compared with the same area in other parts of the globe, that of which the subdivisions have here been given may be regarded as among the least known, if not actually the region of which we possess the least knowledge. No European, able to give a clear account of his travels, has ever sailed down either the Sagalien, the Tarim, or the Dzangbu, each of them ranking among the largest rivers on the globe; no traveler has ever visited many of the large lakes found here, as the Hinkai, the Hurun, the Puyur, the Tsing-hái, and Lake Lop, who could record their features; while the geology of the immense mountain masses of the Kwanlun, the Tien shin, the Hingan, the Efitshinalin, the Peh-ling, and the Holan-shan, is uncertain or entirely unknown. Questions relating to the botany, the zoölogy, and the climate of these wilds and wastes remain almost unanswered; and the degree of civilization and advance in the arts of life attained by the people are still matters of great dispute. The time is, however, rapidly approaching when all these points are likely to be satisfactorily cleared up.

The deductions dawn by the acute Humboldt from the isolated notices of travelers and traders, commend themselves as founded on sound philosophy. He ascribes to Klaproth the merit of first making known the position, extent, and direction of the Kwanlun and Tien-shán ranges, and showing the error of the common notion of the continuity of a great elevated plateau in Central Asia, and of confining the actual extent of level land to that part which is known as the Desert of Gobi. Further examination has reduced this to a comparatively small portion, extending from northeastern Tibet a little east of Khoten in a N.N.E. direction to the Kenteh 肯特山 range of mountains south of Lake Baikal, about the latitude of Singán fú in Shensí. The approximate extent of this swelling ground is about 610,000 square miles; its breadth at the south end is 720 geographical miles, at its northern end 760 geographical miles; between Hami in Kánsuh and the country of the Ortous, it is hardly 480 geo. miles. The following extract from Humboldt's Aspects of Nature contains the latest information we have seen of this region.

"No portion of the so-called Desert of Gobi (parts of which contain fine pastures) has been so thoroughly explored in respect to the difference of elevation as the zone, of nearly 600 geographical miles in breadth, between the sources of the Selenga and the Great Wall of China. A very exact series of barometric levelings was executed under the auspices of the Academy of St. Petersburgh by two distinguished savans, the astronomer George Fuss, and the botanist Bunge. In the year 1832 they accompanied the mission of Greek monks to Peking, to establish there one of the mangnetic stations recommended by me. The mean height of this part of Gobi does not amount, as had been too hastily inferred from the measurement of neighboring summits by the Jesuits Gerbillon and Verbiest to from 7500 to 8000 French (8000 to 8500 English) feet, but only to little more than half that height, or barely 4000 French or 4264 English feet. Between Erghi, Durma, and Scharaburguna, the ground is only 2400 French (2558 English), feet above the level of the sea, or hardly 300 French (320 English) feet higher than the plateau of Madrid. Erghi is situated midway, in lat. 45° 31′, long. 111° 26′ E. from Greenwich. There is here a depression of more than 240 miles in breadth, in a SW. and NE. direction. An ancient Mongol tradition marks it as the bottom of a former inland sea. There are found in it reeds and saline palnts, mostly of the same kinds as those on the low shores of the Caspian. In this central part of the Desert there are small salt lakes, from which salt is carried to China. According to a singular opinion very prevalent among the Mongols, the ocean will one day return and establish its empire anew in Gobi."—*p.* 79.

The same work gives a general view of the systems of mountains which pass through and across Asia, all of them bordering on or found in the Chinese Empire, which we extract in connection with

our account of the political divisions, as a comparison of the two will show how these mountain systems have exerted an influence upon the tribes and nations now constituting the Chinese empire. These lofty mountain masses have from time to time interposed barriers to the migrations of hordes, the conquests of armies, and the transference of even religious and civil institutions. Parts of the following statements respecting these ranges were given in Vol. VI., page 272, when treating of these same regions.

"We begin with the four parallel chains, which follow with tolerable regularity an east and west direction, and are connected with each other at a few detached points by transverse elevations. Differences of direction indicate, as in the Alps of western Europe, a difference in the epoch of elevation. After the four paralled chains (the Altai, the T'ien-shan, the Kwan-lun, and the Himalaya), we have to notice chains following the direction of meridians, viz. the Ural, the Bolor, the Hing-an, and the Chinese chains, which, with the great bend of Tibetan and Assamo-Burmese Dzangbo-tschu, run north and south. The Ural divides a part of Europe but little elevated above the level of the sea from a part of Asia similarly circumstanced. The latter was called by Herodotus, (ed. Schweighaüser, t. V. p. 204) and even as early as Pherecydes of Syros, a Scythian or Siberian Europe, including all the countries to the north of the Caspian and of the Jaxartes; in this view it would be a continuation of Europe 'prolonged to the north of Asia.'

"1. The great mountain system of the Altai (the "Gold mountains" of Menander of Byzantium, an historical writer who lived as early as the 7th century, the Altaï-alin of the Mongols, and the Kin-shan 金山 of the Chinese), forms the southern boundary of the great Siberian lowlands; and running between lats. 50° and 52½° north, extends from the rich silver mines of the Snake Mountains, and the confluence of the Uba and the Irtysh, to the meridian of Lake Baikal. The divisions and names of the "Great" and the "Little Altai," taken from an obscure passage of Abulghasi, are to be altogether avoided. (Asie Centrale, t. I. p. 247.) The mountain system of the Altai comprehends (*a*) the Altai proper, or Kolywanski Altai, the whole of which is under the Russian sceptre; it is west of the transverse opening of Telezki Lake, which follows the direction of the meridian; and in ante-historic times probably formed the eastern shore of the great arm of the sea, by which, in the direction of the still existing groups of lakes, Aksakal-Barbi and Sary-Kupa (Asie Centrale, T. ii. p. 138), the Aralo-Caspian basin was connected with the Icy sea:—(*b*) East of the Telezki chain which follows the direction of the meridian, the Sayani, Tangnu, and Ulangom or Malakha chains, all running tolerably parallel with each other and in an east and west direction. The Tangnu, which sinks down and terminates in the basin of the Selenga, has from very ancient times formed a boundary between the Turkish race to the south and the Kirghis (Hakas, identical with Σάκαι) in the north. (Jacob Grimm, Gesch. der deutschen Sprache, 1848, Th. i. S. 227.) It is the original seat of the Samoyeds or Soyotes, who wandered as far as the Icy

Sea, and who were long regarded in Europe as a nation belonging exclusively to the coasts of the Polar Sea. The highest snow-clad summits of the Altai of Kolywan are the Bielucha and the Katunia Pillars. The height of the latter is about that of Etna. The Daurian highland, to which the mountain knot of Kentch belongs, and on the eastern side of which is the Yablonoi Khrebet, divides the depressions of the Baikal and the Sagalien.

"2. The mountain system of the T'ien-shan, 天山 the Tengri-tagh 腾格里 of the Turks (Tukiu) and of the kindred race of the Hiungnú, is eight times as long, in an east and west direction, as the Pyrenees. Beyond —*i. e.* west of its intersection with the transverse or north and south chain of the Bolor and Kosuyrt, the T'ien-shan bears the names of Asferah and Ak-tagh, is rich in metals, and has open fissures which emit hot vapors, luminous at night, and which are used for obtaining sal-ammoniac. (Asie Centrale, T. ii. p. 18-20). East of the transverse Bolor and Kosuyrt chain, there follow successively in the T'ien-shan,—the Kashgar Pass (Kashgar-dawan); the Glacier Pass of Djeparle, which leads to Kuché and Aksu in the Tarim basin; the volcano of Pe-shan, which sent forth fire and streams of lava at least as late as the middle of the seventh century; the great snow covered massive elevation Bogdo-Ula; the Solfatara of Urumtsi, which furnishes sulphur and sal-ammoniac (*náu-shá*), and is situated in a coal district; the still active volcano of Turfan (or Ho-chau, or Bischbalik), almost midway between the meridians of Turfan (Kune-Turpan) and of Pidjan. The volcanic eruptions of the T'ien-shan chain, recorded by Chinese historians, reach as far back as A.D. 89, when the Hiungnú of the sources of the Irtysh were pursued by the Chinese army as far Kuché and Kharaschar (Klaproth, Tableau Hist. de l'Asie, p. 108). The Chinese general, Teu-hian, surmounted the T'ien-shan, and saw 'the Fire mountains which send out masses of molten rock that flow for many *li*.'

"The great distance from the sea of the volcanoes of the interior of Asia is a remarkable and solitary phenomenon. Abel Rémusat, in a letter to Cordier (Annales des Mines, T. v. 1820, p. 137), first directed the attention of geologists to this fact. The distance, for example, in the case of the volcano of Pe-shan, to the north, or to the Icy Sea at the mouth of the Obi, is 1528 geographical miles; to the south, or to the mouths of the Indus and the Ganges, 1512 geographical miles; to the west, 1360 geographical miles to the Caspian in the Gulf of Karaboghaz; and to the east, 1020 geographical miles to the shores of the sea of Chihli. The active volcanoes of the New World were previously supposed to offer the most remarkable instances of such phenomena at a great distance from the sea; their distance, however, is only 132 geographical miles in the case of the volcano of Popocatepetl in Mexico, and only 92, 104, and 156 geographical miles in those of the South American volcanoes Sangai, Tolima, and de la Fragua, respectively. I exclude from these statements all extinct volcanoes, and all trachytic mountains which have no permanent connection with the interior of the earth. (Asie Centrale, T. ii. pp. 16-55, 69-77, and 341-356.) East of the volcano of Turfan, and of the fertile oasis of Hami rich in fine fruit, the chain of the T'ien-shan gives

place to the great elevated tract of Gobi which follows a S.W. and N.E. direction. This interruption of the mountain chain, caused by the transverse intersection of the Gobi, continues for more than 9¼ degrees of longitude; but beyond it the mountains recommence in the somewhat more southerly chain of the In-shan, or the Silver Mountains, running (north of Chihli) from west to east almost to the shores of the Pacific near Peking, and forming a continuation of the T'ien-shan. As I have viewed the In-shan as an easterly prolongation (beyond the interruption of the Gobi) of the cleft above which the T'ien-shan stands, so one might possibly view the Caucasus as a westerly prolongation of the same, beyond the great basin of the Aral and Caspian seas, or the depression of Turan. The mean parallel of latitude, or axis of elevation of the T'ien-shan, oscillates between lats. 40½° and 43° N.; that of the Caucasus, according to the map of the Russian état-major (running rather E.S.E. and W.N.W.), is between lats. 41° and 44° N. (Baron von Meyendorff, in the Bulletin de la Societé Géologique de France, T. ix. 1837-1838, p. 230). Of the four parallel chains which traverse from east to west, the T'ien-shan is the only one in which no summits have yet had their elevation above the sea determined by measurement.

"3. The mountain system of the Kwan-lun (Kurkun or Kulkun), if we include in it the Hindu-kush and its western prolongation in the Persian Elbourz and Demavend, is, next to the American Cordillera of the Andes, the longest line of elevation on the surface of our planet. Where the north-and-south chain of Bolor intersects the Kwanlun at right angles, the latter takes the name of the Tsung-ling (Onion Mountains), which is also given to a part of the Bolor at the eastern angle of intersection. The Kwan-lun, forming the northern boundary of Tibet, runs very regularly in an east and west direction in the latitude of 36°. In the meridian of H'lassa an interruption takes place from the great mountain knot which surrounds the alpine lakes of Koko-nor and Sing-suh-hai, or Starry Sea, so celebrated in the mythical geography of the Chinese. The somewhat more northerly chains Nan-shan and Kilien-shan may almost be regarded as an easterly prolongation of the T'ien-shan. They extend to the Chinese Wall near Liáng-chau fú. West of the intersection of the Bolor and Kwan-lun (theTsung ling), I think I have been the first to show (Asie Centrale, T. i. p. 23, and 118-159; T. ii. p. 431-434 and 465) that the corresponding direction of the axes of the Kwan-lun and the Hindu-kush (both being east and west, whereas the Himalaya is south-east and north-west) makes it reasonable to regard the Hindu-kush as a continuation, not of the Himalaya, but of the Kwan-lun. From the Taurus in Lycia to Kafiristan, through an extent of 45 degrees of longitude, this chain follows the paralled of Rhodes, or the diaphragm of Dicearchus. The grand geognostical view of Eratosthenes (Strabo, Lib. ii. p. 68; lib. xi. p. 490 and 511; and lib. xv. p. 689), which is further developed by Marinus of Tyre and Ptolemy, and according to which 'the continuation of the Taurus in Lycia extends across the whole of Asia to India, in one and the same direction,' appears to have been partly founded on statements which reached the Persians and Indians from the Punjab. 'The Brahmins affirm,' says Cosmos Indicopleustes, in his Christian Topo-

graphy (Montfaucon, Collectio nova Patrum, T. ii. p. 137), 'that a line drawn from Tsinitza (Thinæ) across Persia and Romania, exactly cuts the middle of the inhabited earth.' It is deserving of notice that Eratosthenes had so early remarked that this longest axis of elevation in the Old Continent, in the parallels of 35½° and 36°, points directly through the basin (or depression) of the Mediterranean to the Pillars of Hercules. (Compare Asie Centrale, T. i. p. 23 and 122-138; T. ii. p. 430-434, with Kosmos, Bd. ii. S. 222 and 438, p. 188, and note 292, Engl. ed.) The eastern-most part of the Hindu-kush is the Paropanisus of the ancients, the Indian Caucasus of the companions of Alexander. The now generally used term of Hindu-kush, belongs, as may be seen from the Travels of the Arab Ibn Batuta (English version, p. 97), to a single mountain pass on which many Indian slaves often perished from cold. The Kwan-lun, like the T'ien-shan, shows igneous outbreaks or eruptions at many hundred miles from the sea. Flames, visible at a great distance, issue from a cavity in the Sehin-khieu Mountain. (Asie Centrale, T. ii. p. 427 and 483, where I have followed the text of Yuen-tong-ki, translated by my friend Stanislas Julien.) The highest summit measured in the Hindu-kush, north-west of Jellalabad, is 3164 toises above the sea (20,132 English feet); to the west, towards Herat, the chain sinks to 400 toises (2558 English feet), until, north of Teheran, it rises again to a height of 2295 toises (14,675 English feet) in the volcano of Demavend.

"4. The mountain system of the Himalaya. The normal direction of this system is east and west when followed from long. 81° to 97° E. from Greenwich, or through more than fifteen degrees of longitude from the colossal Dhawalagiri (4390 toises, 28,071 English feet) to the breaking through of the long-problematical Dzangbo-tschu river (the Irawaddy according to Dalrymple and Klaproth), and to the chains running north and south which cover the whole of Western China, and in the provinces of Sz'-chuen, Yunnan, and Kwang-si form the great mountain group of the sources of the Yángtsz'. The next highest culminating point to the Dhawalagiri, of this east and west part of the Himalaya, is not as has been hitherto supposed, the eastern peak of the Schamalari, but the Kinchinjinga. This mountain is situated in the meridian of Sikkim, between Bootan and Nipal, and between the Schamalari (3750? toises, 23,980 English feet) and the Dhawalagiri: its height is 4406 toises, or 26,438 Parisian, or 28,174 English feet. It was first measured accurately by trigonometrical operations in the present year, and as the account of this measurement received by me from India says decidedly, 'that a new determination of the Dhawalagiri leaves to the latter the first rank among all the snow-capped mountains of the Himalaya,' the height of the Dhawalagiri must necessarily be greater than that of 4390 toises, or 26,340 Parisian, 28,071 English feet, hitherto ascribed to it. (Letter of the accomplished botanist of Sir James Ross's Antarctic Expedition, Dr. Joseph Hooker, written from Darjiling, July 25, 1848.) The turning point in the direction of the axis of the Himalaya range is not far from the Dhawalagiri, in 79° east long. from Paris (81° 22′ from Greenwich). From thence to the westward, the Himalaya no longer runs east and west, but from S. E. to N. W., connect-

ing itself, as a great cross vein, between Mozuffer-abad and Gilgit south of Kafiristan, with a part of the Hindu-kush. Such a bend or change in the direction or strike of the axis of elevation of the Himalaya (from E-W. to SE-NW.) doubtless points as in the western part of our European Alps, to a difference in the age or epoch of elevation. The course of the Upper Indus, from the sacred lakes Manasa and Ravan-hrad (at an elevation of 2345 toises, 14,995 English feet), in the vicinity of which the great river rises, to Iskardo and to the plateau of Deo-tsuh, (at an elevation of 2032 toises, 12,993 English feet) measured by Vigne, follows in the Tibetan highlands the same north-westerly direction as the Himalaya. Here is the summit of the Djawahir, long since well measured and known to be 4027 toises (25,750 English feet) in elevation, and the valley of Kashmere, where at an elevation of only 836 toises, (5346 English feet), the Wulur Lake freezes every winter, and from the perpetual calm, no wave ever curls its surface."—*Aspects of Nature, Vol.* I, *pp.* 86–93. Eng. ed.

These views of the topography of the continent of Asia seem to be so correct, that further investigation alone is wanting to verify and develop them, and illustrate the geology and mineralogy of these mountain-masses and their intervening plateaux in the same lucid manner as has been done with the mountain ranges in Europe. One more extract from the same work respecting the mean elevation of Tibet will close the present notice of the topography of China beyond the provinces :—

"It is also only very recently that clearer views have been obtained respecting the elevation of Tibet; the level of the plateau having long been most uncritically confounded with the summits which rise from it. Tibet occupies the interval between the two great chains of the Himalaya and the Kwan-lun, forming the raised ground of the valley between them. It is divided from east to west, both by the natives and by Chinese geographers, into three portions. Upper Tibet, with its capital city H'lassa, probably 1500 toises (9590 English feet) above the level of the sea;—Middle Tibet, with the town of Leh or Ladak (1563 toises, or 9995 English feet);—and Little Tibet, or Beltistan, called the Tibet of Apricots, (Sari Boutan), in which are situated Iskardo (985 toises, or 6300 English feet), Gilgit, and south of Iskardo but on the left bank of the Indus, the plateau of Deo-tsuh. On examining all the notices that we possess respecting the three Tibets, we soon become convinced that the region between the Himalaya and the Kwan-lun is no unbroken plain or table land, but that it is intersected by mountain groups, undoubtedly belonging to wholly distinct systems of elevation. There are, properly speaking, very few plains; the most considerable are those between Gertop, Daba, Schang-thung (Shepherd's Plain) the native country of the shawl-goat, and Schipke (1934 toises, 10,450 English feet);—those round Ladak, which have an elevation of 2100 toises, or 13,430 English feet, and must not be confounded with the depression in which the town is situated;—and lastly, the plateau of the sacred lakes Manasa and Ravan-hrad (proba-

bly 2345 toises), which was visited so early as 1625 by Padre Antonio de Andrada. Other parts are entirely filled with crowded mountainous elevations, 'rising,' as a recent traveler expresses it, 'like the waves of a vast ocean.' Along the rivers, the Indus, the Sutlej, and the Yaru-dzangbo-tsú, points have been measured which are only between 6714 and 8952 English feet above the level of the sea; so also with respect to the Tibetan villages of Pangi, Kunawur, Kelu, and Murung. (Humboldt, Asie Centrale. T. iii. p. 281-325.) From many carefully collected measurements of elevation, I think I may conclude that the plateau of Tibet, between 73° and 85° F. long., does not reach a mean height of 1800 toises (11,510 English feet); it is hardly equal to the height of the fertile plain of Caxamarca in Peru, and is 211 and 337 toises (1350 and 2154 English feet) less than the height of the plateau of Titicaca, and the street pavement of the upper town of Potosi (2137 toises, 13,665 English feet).

"That outside of the Tibetan highlands and of the Gobi, the boundaries of which have been defined above, there are in Asia, between the parallels of 37° and 48°, considerable depressions and even true lowlands, where one boundless uninterrupted plateau was formerly imagined to exist, is shown by the cultivation of plants which can not thrive without a certain degree of heat. An attentive study of the travels of Marco Polo, in which the cultivation of the vine and the production of cotton in northern latitudes are spoken of, had long called the attention of the acute Klaproth to this point. In a Chinese work, entitled "Information respecting the recently-subdued Barbarians *(Sin-kiáng-wái tan ki-lioh)*," it is said, 'the country of Aksu, somewhat to the south of the Celestial Mountains (the T'ien-shan), near the rivers which form the great Tarim-gol, produces grapes, pomegrantes, and numberless other excellent fruits; also cotton *(Gossypium religiosum)*, which covers the fields like yellow clouds. In the summer the heat is exceedingly great, and in winter there is here, as at Turfan, neither severe cold nor heavy snow.' The district round Khoten, Kashgar, and Yarkand, still pays its tribute in home-grown cotton as it did in the time of Marco Polo. In the oasis of Hamil, above 200 miles east of Aksu, orange trees, pomegranates, and vines whose fruit is of a superior quality, grow and flourish.

"The products of cultivation which are thus noticed imply the existence of only a small degree of elevation, and that over extensive districts. At so great a distance from any coast, and in those easterly meridians where the cold of winter is known to exceed that of corresponding latitudes nearer our own part of the world, a plateau which should be as high as Madrid or Munich might indeed have very hot summers, but would hardly have, in 43° and 44° latitude, extremely mild winters with scarcely any snow. Near the Caspian, 83 English feet below the level of the Black Sea, at Astrachan in 46° 21′ lat., I saw the cultivation of the vine greatly favored by a high degree of summer heat; but the winter cold is there from —20° to —25° Cent. (—4° to —13° Fahr.) It is therefore necessary to protect the vines after November, by sinking them deep in the earth. Plants which live, as we say, only in the summer, as the vine, the cotton bush, rice, and melons, may indeed be culti-

vated with success between the latitudes of 40° and 44° on plains of more than 500 toises (3197 English feet) elevation, being favored by the powerful radiant heat; but how could the pomegrante trees of Aksu, and the orange trees of Hami, whose fruit Père Grosier extolled as distinguished for its goodness, bear the cold of the long and severe winter which would be the necessary consequence of a considerable elevation of the land? (Asie Centrale, T. ii. p. 48-52, and 489.) Carl Zimmerman (in the learned Analysis of his "Karte von Inner Asien," 1841, S. 99) has made it appear extremely probable that the Tarim depression, *i. e.* the desert between the mountain chains of the T'ien-shan and the Kwan-lun, where the steppe river Tarim-gol empties itself into the Lake of Lop, which used to be described as an alpine lake, is hardly 1200 (1279 English) feet above the level of the sea, or only twice the height of Prague. Sir Alexander Burnes also assigns to that of Bokhara only an elevation of 1190 English feet. It is earnestly to be desired that all doubt respecting the elevation of the plateaux of middle Asia, south of 45° of latitude, should finally be set at rest by direct barometric measurements, or by determinations of the boiling point of water made with more care than is usually given to them. All our calculations respecting the difference between the limits of perpetual snow, and the maximum elevation of vine cultivation in different climates, rest at present on too complex and uncertain elements."—*Vol.* I., *pp.* 81–85.

ART. II. *The Hiáng Fan,* 響墳 *or Echoing Tomb, a Mohammedan mosque and burying-ground near Canton.*

THIS building is situated about half a mile from the northern wall of the city, on the road leading to the village of Tsung-hwá 從化, just beyond the station-house of Tsáu-cháng sin 草場汛 and the bridge of Liú-hwà 流花, on the confines of the suburbs of the city. The whole covers an area of about one fourth of an acre, and is substantially built of brick, presenting a pleasing and rural appearance from the cleanliness with which it is kept, and the stately cotton and other trees growing within its inclosure. The visitor enters a narrow vestibule, and thence by a side-door into a paved court, about fifty feet square, in the middle of which is a raised pavilion furnished with benches and tables for the convenience of visitors. On the west side of the court are two open rooms raised three steps, one of which is matted and used for reading the Koran and prayers, the other is furnished with seats. On the east side, is a sitting-room and a lodging-place, and in the opposite corner, adjoining the matted room, another bedroom, all of them for the accommodation of those who serve. The

water for the ablutions of the worshipers is drawn from a well in the court, from which it is to be inferred that the number who collect at a time is not very great.

Separated from this court by a brick wall, is the burying-ground; in its centre is the principal tomb, a solid brick building twenty feet square, and covered by a dome; on the right are two graves, sheltered from the weather by a roof. In the partition-wall are three wooden gateways arranged in the Chinese style of a large centre and two side doors. Over each one is a text from the Koran in Arabic, and an inscription in Chinese. In the middle is the legend, 高風仰止 "Stop and admire his high fame;" and on the side doors are the phrases, 賢關 "The gate of the virtuous," and 道域 "The borders of the upright." On the inner side of the gates, in the graveyard, is the sentence 抱一函三 "He who embraces one will comprehend three," *i. e.* he who believes this one doctrine will understand the three powers. On the sides are written, 含光 "A deposit of glory," and 藏輝 "A collection of lights." These gates are opened when one of the faithful is to be buried; the inclosure contains about thirty graves, built in a foreign style, covered with mortar, and destitute of inscriptions.

The domed tomb is matted, and prayers are read by the side of the grave; it is a plain brick sepulchre, destitute of all writing, as are the walls of the building; a careful scrutiny shows some pieces of freestone built in the walls with what looks like Arabic inscriptions cut upon them. The two tombs under the shed and the large one in the dome, together with a paved walk leading to them, have all been built or repaired within the last twenty-years by subscription among the Mohammedans of Canton. The tomb on the left is erected (as we are informed by a gentleman who reads the Arabic part of the epitaph) in memory of a foreigner named Shems-du 'Adín, who died at Canton in the second month of the year 1190 of the Hejra (A.D. 1776), aged 87 years; the epitaph also states that a person named Saad Eb'n Abi Ra'kass buried the man who reposes in the dome. The Chinese part of this epitaph differs both in respect of names and dates from the Arabic, but farther data and inquiry may probably reconcile them; it reads thus:—

"The Hajji Meh-keh-muh-teh 阿知墨克目德 (Mohammed) specially came to visit the old tomb of the former worthy in August 1750 (Kienlung, 14th year, 8th mo. 26th day), in the month Dsu'l-kadah; and in Aug. 1752 (Kienlung, 16th year, 8th mo. 29th

day), in the month Dsu'l-kadah, he died. The former sage, named Omrah 歐瑪勒 died in the 3d year of the emperor Chingkwán of the Táng dynasty (A.D. 629), in the year called *Keh-li-fáh* 克理法 Caliphate? in the 27th day of the month Dsu'l-hejjah."

We have no information that explains why the person here called Omrah, or *Ngáu-meh-lih*, came to Canton. His arrival in China only seven years after the Hejra, if solely for missionary purposes, indicates great confidence in the new faith he came to propagate. The following extract from the Statistics of Kwángchau throws some light upon the matter, though the entire discrepancy between the name of Omrah on the epitaph, and Súhapasái in the historical notice, leaves us still in doubt as to their identity.

When sea-going vessels began to resort to Canton in the Táng dynasty, Mohammed 謨罕驀德, the king of the country of Medina 默德那 belonging to the Mussulmen in western parts, sent his maternal uncle, Súhapasai 蘇哈白賽 a foreign priest, to trade in China. He built the Plain pagoda and the Hwai-shing Monastery (see Vol. XIX, page 542), and they were hardly finished, when he suddenly died, and was buried in this region.

The Mohammedan Tomb, or *Hwui-hwui Fan* 回回墳 is situated beyond the northern gate of Canton. It was erected in the third year of the emperor Chingkwán (A. D. 629), the sepulchre being built dome-shaped, or like a hanging bell. When people enter it, their words reëcho, moving for a time and then stopping; from whence people usually call it the *Hiáng Fan*, or Echoing Tomb. From the time of the Táng dynasty to the present day, more than a thousand years, the villagers have feared and respected it, and have forborne to cut wood near it. In the reign of Chiching of the Yuen dynasty (A.D. 1341-1367), Liú-sáh-tú-la 留薩都剌 and seventeen other families resided in Canton, and took care of the monastery and the tomb. Towards the end of the Ming dynasty, it was ordered that a Mussulman, invested with the hereditary rank of lieutenant, should reside at Canton, because the soldiers and people of this sect daily increased. Every clan annually resorted to the Echoing Tomb to reverently worship and rehearse their canonical book, which custom has been handed down even to this day without change; and whenever [co-religionists] come from the western countries they all accord therewith, and those who sail the ocean myriads of li to Canton consider it decorous to visit this tomb and worship at it; even the highest and most honorable among them, when they approach crawl on their hands and knees before the doors to evidence their unfeigned respect.

The adjoining tomb is erected in memory of a native literary man, named Yáng Yücháng, who was born in 1672, and died in 1757; his grave was put up conjointly by his sons, grandsons, and great-grandsons, "with weeping eyes," in 1761. Near these tombs, which are

the only ones of any note in the yard, stands a black marble tablet in good preservation, which contains a short account of the purchase of some land by a number of Mohammedans in Canton, from the rental of which this mosque could be continually supplied with oil for lamps and incense for worship.

Tablet recording the public lands of this monastery.

It is a common remark that customs (or laws) in this world are not permanent, and that the minds of men run after novelties; a matter therefore should be carefully begun and cautiously concluded, and then the good stream will not be made turbid. In the 31st year of Kánghi, 7th month (Aug. 1693), Shá Tingpiáu, Má Ching-hiun, (and fourteen others, whose names are given) of our religion, in consequence of a land-owner Kwei Mingfung having sold them *in perpetuo* a portion of land of which the title was perfect, and fearing it would run to waste, if there was no one to keep up the ownership by paying the taxes, came together in the mosque outside of the northern gate publicly to deliberate respecting it. Seeing the produce of this land was small, Shá Tingpiáu and the others in the 10th month bought of Kwei Yingkiuen, another portion of the land *in perpetuo* which had descended from his uncle Kingyoh. Both parcels of land lay in the district of Lungmun, in the ridge of Lúki, in a place called Hwang-cháng (or Broad Dike), below the Stone Tumulus under the Great Range; and measured about 58 mau. Shá and the others engaged two brothers Chau and two brothers Shin, to cultivate the plat annually, and that after there was enough reserved to meet the taxes, they should bring every year 30 stone of grain out of the produce, to supply oil and incense in this mosque, and also to defray what was necessary for keeping in good repair the grave of the ancient worthy Shih-há-peh 色哈白, buried there. These are the circumstances of the public meeting of Shá Tingpiáu and others, when this land was jointly purchased.

Recollecting that men are not so honest now as in the olden time, and fearing that after the lapse of years, when this matter has become hoar, there will be men who will furtively scheme to get the rent by hook or by crook; or who will drive away the husbandmen so that the land will become waste; or else will involve the owners in some litigation: therefore Shá Tingpiáu and his friends jointly informed the district-magistrate, that they had bought the land for the mosque that thereby incense and oil might be furnished; and that they would receive the taxes in order to perpetuate the claim to the land, and thus prevent everything which would vitiate the business. Ching, the district magistrate graciously gave them a permit, and issued public prohibitions, as is on record. These are the evidences of the possession of the land by Shá and others, the public and private points being arranged, and that this mosque has a permanent income for its supplies of oil and incense. It is here engraven on stone that it be not forgotten, and is set up in 1694 by Shá Tingpiáu and his associates.

Shih-há-peh, the name of the person given in this document, and that of Súhápasái found in the extract from the Statistics, evidently designate the same individual; this conclusion is fortified by a tablet in the building, which says, "The honorable name of the former sage was Sartí Súhapá 賽爾弟蘇哈爸; he was the maternal uncle of Mohammed." The mother of the prophet was Amina of the tribe of Adij, but the names of her brothers are unknown to us, and as she died in the year 575, when her only son was six years old, it is likely her family took but little interest in their sister's orphaned child until his name became renowned some forty years after; mention is made of an uncle called Zobeir, but whether he was a relative of Amina does not appear. There are, however, so many discrepancies in the dates of these various documents, that the whole matter is thrown into no little confusion. Some further particulars regarding this man, and the introduction of Mohammedanism into Canton, are contained in an inscription on a stone tablet inserted in the wall of the mosque outside of the door.

The honorable name of his excellency the former sage was Súhapá; he is also known as Sarti; he was the maternal uncle of king Mohammed, the honorable and holy of Tien-fáng or Arabia, in the country of Medina. He came by command to Tungtú (*i. e.* the East Land or China), as an envoy to return gifts. In the sixth year of Káihwáng of the house of Sui (A.D. 586), a comet appeared, and the chief historiographer having divined it, said, "A remarkable man has appeared in the west;" afterwards it was heard that "a king of Medina in the west was born, a divine and holy personage, and that when he ascended the throne, he received the true canonical book down from heaven, enjoining the king of the country to teach his people to worship only the one Lord, to exterminate all strange doctrines, and make them receive the true, pure and correct faith. All the kingdoms of Si-yih, or the West, received this belief." The emperor commanded an envoy to proceed westward, through Yángkwán (now in Kánsuh) and carry gifts to exchange with that country and form amicable relations.

In the true Records of the Holiest in Arabia it is said, "That in the 6th year of the Hejra 爲聖六年, the emperor of China 赤泥帝 (or of Tungtú, as the natives call it) sent an envoy hither; and that Sartí and Kankoos were sent back to Tungtú in company with him to return gifts. When they arrived at the capital, the emperor had an audience with them; he asked, By what means does your king rule so virtuously, and teach his people to become so prosperous? They replied, It is by observing the three social relations and the five cardinal virtues, the true, pure, and correct doctrine, and the evident manifestations of the holy and honorable one. His majesty without reflection joyfully made his obeisance, and retained H. E. Sartí to disseminate this faith in Tungtú. He built the Hwái-shing sz' in

Pwánchau or Canton, and was allowed to reside in it. Subsequently, he returned to his country on account of some affairs, and on reaching it found that the king had mounted the dragon chariot. After venting his grief, he inquired of his friends what orders the honorable and holy had left. They all said that the Holiest had left orders that he wished the *kú-lih* 古勒 Koran? to be taken to Tung-tú, and taught there on the Fridays.* Accordingly, his excellency followed these orders, and bringing all the volumes of the celestial canon returned to Tung-tú, where he taught the Mohammedans 穆民 in China. We, the honorable ones who, living or dead, have been imbued with the Koran, are really grateful for the mercy of God, the virtue of the Holiest (i. e. Mohammed), and the merit of His Excellency. In future all Mohammedans must exalt and reverence them."

In the end of the reign of Tienpáu, or Ming-hwáng, of Táng (A.D. 755), Ngán Luhshán rebelled, and the power of the insurgents in the region of the two rivers was great; the general in command against them being routed, and the capital thrown into great turmoil, his majesty fled to Sz'chuen to escape the danger, and the crown-prince went to Lingwú (in Kánsuh), the two capitals being lost. All the ministers memorialized his majesty to abdicate in favor of his son, who became emperor at Lingwú, and sent envoys beyond the frontier to get assistance. The ruler of the Hwui, or Ouigours, ordered the crown-prince Yaru 葉護 to put himself at the head of the best troops, 100,000 of the people of Sí-yih, and pass the frontier to assist the house of Táng. Shuh, the prince of Peace (brother of the emperor) became a sworn brother of Prince Yaru, and with general Koh Tsz'-í and other commanders, regained both the capitals, and quieted the rebellion of Ngán and Sz'. His majesty entertained the tribes of the Ouigours at a great banquet, and when their troops returned home, retained Prince Yaru and his chief generals who had distinguished themselves, and gave them a residence at Cháng-án; the [rulers of the] two countries of China and the Hwui also joined affinity in marriage.†

In the 2d year of Hientsung (A. D. 807), the Hwui requested permission to build the Mo-ní sz'‡ 摩泥寺 or Elysium monastery, in Táiyuen fú in

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* There is some doubt as to the meaning of *yuen-má-teh* 唌嗎喊 the word here rendered *Fridays*. It is evidently a foreign, and probably an Arabic, word, introduced to designate some persons or day connected with the faith. The Arabic for Friday is *jumaat*, but the context will permit us to render it neophytes.

† See a notice of this period, and of the sanguinary battle fought near Cháng-án, in Pauthier's Chine, page 317. Part of these auxiliaries were sent by the khalif Abul-Abbas, and it is not improbable that the large number of Moslems among them led the Chinese henceforth to call all who professed that faith by the term *Hwui tsz'* or *Hwui-hwui*, from the Ouigours. See also David's Turkish Grammar, page xxiii.

‡ Moni is a Budhistic name for some happy land in the west. It is, however, probably derived from the word *Manes*, the name of the founder of the sect of Manicheans. Its use by the Mohammedans is probably quite unconnected with the Budhistic meaning.

Shánsí. In the reign of Wú-tsung (A.D. 842), several myriads from the tribes of the Hwui requested to enter the country, and the emperor directed them to be settled in the various departments of Shensí, where they have enjoyed the support and protection of many sovereigns, and have furnished a succession of loyal and upright scholars for the service of the state. These have maintained the pure, true faith for a thousand years without defection' and the flourishing state of us Moslems in all parts of China has doubtless taken its rise from the former sage. At this day, the Hwái-shing mosque where his excellency lived, and the old sepulchre where he was buried, still exist. In the last, there is a portico, a room for worship, and a pavilion for reading the Koran, a room for receiving company, and a guest-chamber for those who visit the sepulchre to rest their feet, besides places for the manager and doorkeeper to sleep. From time to time, members of the faith have left shops, houses, money and lands to it, from which a revenue is monthly derived to defray the current expenses, and the remainder is laid by. When Ahung and Kalifat * came from afar to visit the sepulchre, every one contributed something for their traveling expenses, and in so doing they embodied the kindness exhibited by his excellency, and showed their sincere respect for him.

Since the first erection of this tomb, more more than a thousand years have elapsed, during which, as we learn from a tablet, it has thrice been repaired; and during the reign of Kiáking, about forty years ago, the contributions of the whole of the community were collected to repair it again. At present, the whole of the rooms being decayed and the surrounding wall broken down, those who had the management of the establishment called a public meeting to consult how they could be repaired, lest before many days the whole should fall to ruin, and the outlay demanded be greatly increased. The whole community joyfully responded, and hastened to bring in their contributions; while those who took the direction of the matter, collected materials for building, and employed workmen to render the whole substantial. We look up in gratitude to the Lord who has commanded them to superintend the matter, and now this supulchre will not fall into decay; while we Mohammedans will also endeavor to requite for these great favors conferred on us. This stone is set up as a record.

No date is attached to this tablet, but it can not be far from 1830. In the hall a tablet commemorates some repairs made in 1710. The historical notices given in this inscription of political relations between China and Arabia possess considerable interest, and we should like to see further researches made in the matter both in Arabian and Chinese histories. One old man, who sometimes comes to the mosque, has a copy of the Koran in his possession, but he seemed unable to

* In this place, the characters *Keh-lí-fah* evidently denote the name of a man, probably an Arab, but it is by no means so clear what they mean in the epitaph given above at the top of page 79.

read the text intelligently. When asked to give the name *Allah* in Chinese, he wrote 安樂 for it. Suspended in the pavilion and in the other rooms, are several extracts in Arabic from the Koran, and many votive tablets in Chinese, presented by worshipers, among which are the following, all of them referring to the distinguished personage buried here, who is designated as the *sien hien* 先賢 or former sage, in the documents here given.

正覺西宗 Correctly apprehend [the teachings of] our western ancestor.
西來宗本 The original ancestor who came from the west.
西域高風 The illustrious and famed of western lands.
仰瞻聖德 We look up to his holiness and virtue.
重輝往烈 He repaired and adorned [the tomb] of the ancient worthy.
共仰前徽 We all look up to the former excellent one.
宗教嶺南 The ancestor taught south of the mountains.
誠一不二 Truth is one, not two.

Among others which hang from the pillars of the pavilion are these:

傳經首揭元微復爲歸眞。
括前古一百四十部之奥旨。

He taught the canonical books, in which first were exhibited the elements of things, to induce mankind to return to the right doctrine; they combine what is obscure and excellent in the 140 volumes of the ancients.

闡化親承陶淑豐功峻德。
繼往聖十二萬四千之后塵。

At the beginning of the reformation he himself received the correct and uncorrupted [canons], by which his merit became great and his virtue illustrious; they perpetuate the influences (or words) of the 124,000 former sages.

承聖域於西華五十世心源遠紹。

He connected the sacred regions with Sí-wú, and desired to hand down the opinions of fifty generations.

奉千經於東土千百年道統長留。

He introduced the thousand canons to China, by which his teachings are perpetuated for thousands and hundreds of years.

ART. III. *Prohibitions addressed to Chinese converts of the Romish faith.* Translated by P. P. THOMS, with notes illustrating the customs of the country.—*From the Indo-Chinese Gleaner.*

"The first Christian commandment requires, that you honor the Lord God above all things. This commandment also embraces the three cardinal virtues, faith, hope, and love: those who violate them—*Sin.*

"On being diseased or in distress, or having lost any article, or your mind impressed with an affair, you are not to inquire respecting either of the foregoing by divination: those who do so—*Sin.*"

Divination, by means of drawing lots, by choosing slips of wood with characters written on them, by birds, or by means of the tortoise and *pâh-kwá*, or eight diagrams, are constantly referred to by the Chinese, on trivial as well as on important occasions. Divination is probably carried to as great, if not greater extent in China, than is known in any other country; it is no unusual occurrence to see, even at Macao, eight or ten of these persons sitting at tables in the market busily employed in diving into futurity, and unfolding the fates of the simple inquirers, whether respecting the acquisition of wealth, fame, long life, a flourishing family, or cure of diseases, &c., &c.; in Canton and other parts of China, the number of these impostors is immense.

The writer once saw a person divining by means of Java sparrows. The cage contained eight birds; it was divided into three cells, with a little door to each, and set on a table where there were about sixty cards placed on their edges. The applicant was inquiring respecting sickness. On his drawing a slip of bamboo from a cylinder (which contained about a dozen), the diviner opened a door of the cage. A bird instantly came out, and drew out one of the cards with its bill; on obtaining a single grain of paddy for its trouble, it entered the cage of its own accord. On opening the card, the diviner drew out two slips of paper; the first of which informed the inquirer that he would recover from his disease; the other was a print of a doctor feeling the pulse of his patient, and pointing out his disease. The diviner, to assure the inquirer of the certainty of recovery, replaced the papers, and put two of the six cash (which was the amount of his fee) into the card; after shuffling the cards again and again, he opened the door of another cell of the cage, when another bird came out and drew out the same card, from which the money was shaken. The bird, as before, on receiving a single grain, returned to its cell of its own accord. On waiting a short time, the writer saw another person put down his six cash, when he drew a slip of bamboo that predicted the acquisition of wealth. The bird, as before, drew a card, which also indicated the acquisition of wealth. The card was replaced with two cash in it, and a bird from a different cell selected the same card As this caused a little diversion among the lookers-on, the fortune-teller, to show the "omniscience of his bird" (as he called it), put only a single cash in the card, and permitted the inquirer to shuffle the cards himself, which he did. To prevent the bird from seeing where the card was placed, a board was put before the cage; on removing it, he came out, and to the astonishment of all, the same card was chosen again.

"Those who select a propitious day for commencing their various concerns—*Sin.*"

The Chinese insert annually in their almanacs, the number of lucky days that occur in the year, and what may be done on those particular days is specified, such as burials, weddings, entering into public office, &c. For the year 1819, they had 150 lucky days In another year, there were 74 lucky days, 113 unlucky days, and 197 which were not decisively either way

"Those who wear amulets about their neck, hands, or feet, or amulets suspended from their ears, or charms on their garments, or representations of Shau-sing kung, 壽星公 or of the Páh-sien 八仙 or eight immortals, or suspend to their cues a twig of the yew tree—*Sin.*"

The caps of respectable children have generally one or three characters worked on them, which imply Shau-sing kung, *i. e.* lord of the star of Longevity; these, as well as the two characters "eight immortals," are to confer on the wearer, prosperity and longevity. The twig of the yew is worn by children at the *Ming tsieh* festival (in spring), after repairing and sacrificing at the tombs of their ancestors.

"Those who divine by means of the tortoise—*Sin.*"

Divination by means of the tortoise is held in very high esteem by the Chinese, as the tortoise is supposed to contain on its back, the signs of the twenty-eight constellations, and to possess divine knowledge.

"Those who paste up charms in the streets, or hang up in their houses, rolls containing extracts from heathen authors, whether in prose or verse—*Sin.*"

The custom of pasting up charms in the streets seems to have existed so early as the third century, during the troubles of the three contending states, when one Chang Kioh pasted up charms to stop the spread of a contagion then existing. It is now adhered to by the priests of Fuh and Táu. The charm consists of two or more characters run together, which are not to be decyphered; if they are, the import is lost. The almanac contains a charm for every year in the cycle (viz. 60), which are annually pasted as preventatives against pestilence; as well as twelve charms for the cure of various diseases, there described. The *tuí-tsz'*, or rolls, are hung up in Chinese houses for ornament, similar to pictures and prints in Europe: they generally contain elegant sentences, and often afford a specimen of good writing. Why the Romish Church considered them sinful does not appear; perhaps they thought by so doing, their converts were adopting the customs of the heathen.

"Those who expose for sale gilt paper for offerings to the gods, with various paper offerings—*Sin.*"

The burning of paper (for a religious purpose) whether gilt or plain, and of whatever shape, appears to have been adopted immediately after the abolition of human sacrifices on the death of Chí Hwángtí (who died about 250 years before Christ), when he caused his domestics to be put to death and interred with him, to attend on him in a future state. At present, the consumption of paper, which is annually used on all religious occasions, is very considerable, and forms an extensive branch of trade to the Chinese. The more usual offering is a piece of paper, about a foot long and eight inches broad, in the shape of the front of a bonnet, with a small piece of gold foil on the back; besides which they have representations of men and women, with various dresses, with houses, servants, boats, boatmen, &c.. which are burnt and passed into the invisible state for the use of the deceased.

"Those who burn gilt paper for other persons, or the various paper offerings—*Sin.*"

Many well disposed persons in China allow the priests a certain sum monthly to offer up prayers, and burn the paper offerings for them; and wealthy people often employ men for the sole purpose of offering incense, burning paper offerings, and setting off fireworks on their festivals

"Those who, on building a house, worship the upper beam of the roof, or who comply with those who so worship, or worship the patron of the masons—*Sin.*"

It is a custom with the Chinese builders, on fixing the upper beam of the roof of a building, to let off fireworks and worship it, or the spirit that presides over the ground on which the house stands; when they congratulate the owner on their proceeding thus far with the building. The journeymen generally get a little liquor on the occasion. It is a very general opinion that the masons, by concealing in the wall of the building, an image or a representation of some evil spirit, can materially affect the prosperity or happiness of those who reside in the house: hence it becomes a usage to worship Lú Pán, the patron of the masons, that success and happiness may attend the inhabitants.

"Those who, on erecting a house, suspend a red cloth, or a corn-sieve, from the upper beam; or throw *tsien-tui* over it; or suspend over the door, a red cloth; or put pearls in the ceiling of the inner room; or money beneath the base of a wall; or below the threshold of a door—*Sin.*"

To suspend a piece of red cloth, and a corn-sieve from the upper beam of a house, is supposed to promote felicity—the latter to cause an abundant crop of the various kinds of grain. *Tsien-tui* (a kind of dumpling) are thrown over the beam, to relieve any orphaned or evil spirit that may harbor about the building. Placing money below the door, or a pearl in the inner room, is done to confer happiness and felicity on the dwelling.

"Those who paste up the word *chun* (spring) at the commencement of the new-year; or the words *fuh* (happiness) and *shau* (longevity) —*Sin.*"

The Chinese are superstitiously strict in observing the new year. Labor, even by the lower classes, is put a full stop to on the preceding and following day of the new-year; and by the better orders of society, a fortnight or a month is generally kept. On new-year's day, the old paper charms are removed, and new ones, such as above, with some scalloped paper, are pasted up in their stead; five slips of red paper, to represent the five happy things, are suspended from the lintels of the front door, and pieces of the same are pasted on trees, farming implements, furniture, boats; in short, on everything which the hopes or fears of the worshiper induce him to preserve or defend in this manner. The shopmen paste, or put in their drawers, the word *lucky* or *fortunate;* and mechanics on commencing any employment, either place before them the last mentioned character, or write it on the work on which they are about to be employed, hoping that the new-year will prove a propitious one.

"On marrying, those who paste up the double character 囍 happiness; or put a paper, soliciting the felicitous animal kí-lin, to enter —*Sin.*"

The felicitous animal kí-lin, or unicorn, is said to appear as a prognostic of sages being born into the world,—one appeared at the birth of Confucius. The divine bird or phœnix, fung-hwáng, is often pasted up for the same purpose.

"At a wedding, those who hang meat at the front door of the house; or put the chop-sticks in a sieve at the door; or beat the clothes-box with their fist; or fasten up the looking-glass to the curtains within the bed; or arrange pans of flowers by the bed-side; or burn incense—*Sin.*"

It is fabled, that a certain bride, on leaving the house of her parents to go to that of her husband, was met and devoured by a tiger. The parents of the bridegroom, to prevent so serious a catastrophe in the present day, suspend a piece of meat at the door, as a bribe to this cruel monster. The bride, on entering the house of her husband, leaps over the sieve holding the chop-sticks, which act is thought to promote the speedy birth of children Suspending a looking-glass within the bed is thought to expel all evil spirits that may enter, for evil spirits, or demons, can not endure to see their own forms. Arranging flower pans around the bed is an offering to promote the birth of children.

"At a wedding, those who scatter rice on the bride leaving the house of her parents; or select a person of repute as a companion for the bride and bridegroom; or who burn a candle on the evening of being married, to see whether it dribbles or not—*Sin.*"

The scattering of rice is to prevent the fabulous bird, Kin-kí-sing, which dwells amongst the stars, from injuring the bride, when going to the house of her espoused. The persons who are esteemed respectable, and are selected to attend both the bride and bridegroom, are those who are the fathers and mothers of a numerous family. If the candle dribbles, it is thought unlucky.

"Those who put money in the mouth of a corpse; or put rice in jars to be buried with the dead; or paste up blue papers at the doors; or place a burning lamp before the corpse; or call the sons and grandsons to detain the sprit of the deceased; or set up a tablet of respect to the deceased; or those who, by tossing up two pieces of wood, inquire the will of the deceased—*Sin.*"

Money is placed in the mouths of deceased persons, that in case they should re-enter the world in the same form, they may have the means of procuring food to eat. Persons who attain the age of sixty are considered aged. On their death, their sons and grandsons (supposing that the spirit requires food) inter with the departed a small quantity of corn and rice, with salt, and a few pickles, for the use of the deceased. If he has more than he can make use of, he is supposed to divide it among orphaned or needy spirits. On funeral occasions blue ink is made use of; and pieces of blue paper are pasted at the door, to inform the neighbors of a person's death, that they may not defile themselves by entering the apartments of the deceased. The lamp is called a ten thousand year's lamp; it is lighted out of respect to the deceased's ancestors; and the incense offerings are set on fire at it. After the return of the eulogy of the deceased, (which is carried before the corpse to the grave, and is generally written in large gold characters,) the priests of Táu place it on one side of the room, while they, on the other, drive a nail in the wall, to detain the spirit of the deceased from secretly departing into Hades. Great happiness attends the son, or grandson, who obtains this nail. Inquiring of the deceased, or of the gods, by means of the *ki ïu-pei*, or throwing up two pieces of oval wood cut lengthwise through the centre, is often had recourse to in the temples. They are thrown up thrice; if the smooth surface turns up oftenest, it is supposed to indicate the will of the gods, or of the deceased, to the question or petition put. It frequently occurs that, if the person is disappointed in the answer, he throws again and again till he obtains the supposed consent of the gods.

"Those who run races in the dragon-boat, or those who go to see plays on the religious festivals of the heathen—*Sin.*"

The festival of dragon-boats is observed during the fifth moon, in honor of Kiuh-yuen, a virtuous statesman, who drowned himself during the dynasty Chau, (about 2300 years since,) to avoid the displeasure of his sovereign. As soon as the people heard of his death, the boatmen flew in every direction in search

of his corpse. On this festival, there is offered to the dragon (the god of the rivers), rice, &c., morning and evening. The boats used on this occasion are very long, and some pull from eighty to one hundred oars. It is a holiday at the public offices; and the festival is kept on all the rivers of the empire. After the races, the boats are buried in the mud to prevent their being warped and spoiled, where they remain till the following year. This festival is principally kept up by the different public officers, who frequently stake considerable sums on their boats.

The plays in China are mostly performed on religious occasions, either in honor of the gods, or the anniversary of their temples, as well as on their annual festivals. Before they commence their plays, the musicians go to the temples, where they play one or more tunes, when they bring away with them a small altar, with incense burning, and place it on the stage, which is a temporary building of bamboo; where they again play a few tunes: this is done to invoke the gods to be present during the acting. These plays are generally performed in front of the temples. Once a year plays are performed in the market, when, as before mentioned, they bring the gods from the temples with music. This is highly esteemed by the Chinese, as the gods are supposed to preside over the affairs of the market, and to cause equity and justice in men's dealings. After any calamity, as fire, &c., it is usual for the people in the neighborhood to raise a sum for the performance of a set of plays, which is done as a mark of gratitude for the late mercies they have experienced. On other occasions, the tradesmen of the different callings, by turns, go from door to door to collect the yearly subscriptions; they decide, and not the priests, on the numbers of plays to be performed at each festival, as well as when the temples shall be repaired or ornamented. The duty of the priests is merely to attend to reading prayers, &c., and not to secular concerns. They profess to be superior men, having renounced the world and all prospects of gain, and taken to a life of abstinence. The appearance, however, of some of the fraternity, often indicates that they are anything but superior men, being indolent and filthy in the extreme.

A set of plays is held for three or five successive days, during which the performances are twice a day. They generally commence about two o'clock, and continue till near five. In the evening, they commence again at seven, when they continue till about eleven. The third rate players, who generally perform at Macao, are allowed one hundred dollars per day, exclusive of food, oil for lamps, &c. A company of players consists of from forty to fifty men. Country players and boys, whose principal performances consist in feats of agility, are engaged for only forty or fifty dollars per day, but first rate performers do not perform for less than one hundred and fifty dollars per day, exclusive of all expenses. There is an office at Canton for registering the different companies; and every company, on leaving the city, gives in a notice, intimating to what part they are going, by which means letters on business from any part of the province, are immediately attended to. A list of the number of plays performed annually at Macao, will enable the reader to form some idea of the extent of theatrical performances in a province, or throughout the empire. In some years the outlay would probably be much less than here given, as the people generally endeavor to proportion the sum in some measure to their trade and prosperity.

At the Lien-hwá (or water-lily) temple near the Barrier, during the 3d, 5th, and 7th moons, twenty-two plays are performed, which amount (independently of the expenses of fitting up the heatres) to - - - $2,200

Temple to the god of Fire—six days, - - - - - - 600

Má-koh temple, during the 3d moon, eighteen or more plays, according to the number of European ships that arrive in the Inner Harbor of Macao These plays are said to have been defrayed by the linguists, - 2,000

Temple to the gods of the land, during the 2d moon, seven days. 350

Temple for the universal redemption of orphan spirits, during the 11th moon, five days, - - - - - - - - 500

At the hoppo's office (in the market-place), on the 2d of the 2d moon. On these occasions the government regulation is only twelve dollars per day for the whole company, which is allowed by the mandarins. The

managers frequently receive considerable presents. This national play is observed at all the public offices on the same day, throughout the empire. It continues four days, ... 100
A-hwang-kiai, seven days, ... 300

Amounting, exclusive of the expenses of fitting up, to $6,050

"Those who foolishly worship heaven and earth; or who, bowing towards the earth, beg her assistance—*Sin.*"

That the Chinese give personality to heaven and earth is incontrovertible. Their imperfect knowledge of a Supreme Being has led them to imagine that all animate and inanimate creatures have a presiding spirit; hence they honor gods of mountains and hills; of woods and of stones; of the sea and of rivers; as well as of heaven and of earth. By *tien*, they sometimes mean the Divine Being; but in the text, the visible heavens are meant. They frequently call both on heaven and earth, when in bitter distress.

"Those who cause to be engraved on the tomb-stones, that such a hill was selected; and that the person lies towards such a point of the compass, and was buried on such a propitious day; or foolishly believe the geomancy of the fung-shwui—*Sin.*"

The doctrine of the fung-shwui, which inculcates the above superstitious customs, is allowed, by the considerate Chinese, to be one of the most useless that has entered the mind of man; yet this absurd doctrine has taken such a hold of the minds of the simple, that the geomancers are necessary to fix the site of a house, and the position of a grave. These demons among the tombs (for they are always wandering about in burial-places and on hills) frequently go in companies of two or more persons; after passing over a piece of ground perhaps twenty times, they have been heard to remark to each other, "This is too high; on taking a few steps, This is too low; on receding a step or two, This is not a good situation, or, It is too much to the south, &c." And after spending a month or more, sometimes several years, they frequently fix on the spot from whence they set out. Should the family decline rather than prosper, after this expense and trouble, and the fung-shwui doctors are appealed to to explain the cause, they reply, by way of consolation, That if you do not prosper in this generation, you (i. e. the family) will certainly in the next!

"Those who weep over the dead; or present eulogies; or give the various gilt paper offerings—*Sin.*"

On the death of any one, the near relatives prostrate themselves before the corpse, with their hair loose about their shoulders, and weep bitterly, both morning and evening, for a considerable time. This is continued for three days; when the person is put into the coffin. If he be a poor person, and has left no relatives, he is generally interred on the day of his death. The Chinese, like all eastern nations, are much addicted to compliment; and it is usual with them at the death of friends, to say or write something to show their respect to the deceased. The death of the aged, or of the parents of a large family, affords them an ample subject for this. These eulogies are generally written on silk.

"Those who worship the north polar star—*Sin.*"

This is done by the literati to obtain fame. They make their prostrations before a representation of Kwei-sing, who is represented standing on one foot, holding a pencil in his hand; and who is supposed to have been, on account of his extraordinary talents, translated to the north polar star. He is considered to be the chief minister of Wan-chang, the god of learning.

"Those who worship at the tombs during the 'Tsing-ming festival, or put paper beneath a sod, on the tomb—*Sin.*"

This festival (at which people repair the tombs of their ancestors) is observed during the third moon, by all ranks in China, from the emperor to the meanest family, when the offerings, whic hare frequently expensive, are according to the circumstances of the family. They often consist of flesh, and poultry, as well as of pastry and fruit, with spirits and tea, and offerings of paper, &c It is no unusual occurrence to see, on the occasoon, a large dressed and roasted pig, with a goat ready for the spit. These are all spread before the tomb, and after bowing thrice, they pour out libations both of tea and spirits, at which time, it is supposed the souls of the deceased come and partake of the offerings, after which the relatives sit down and partake of them, or remove them home, where they spend the day in mirth. The wealthy, on these occasions, are frequently attended by one or two priests, who pray for the souls in purgatory.

"Those who foolishly weep before the tablet of the deceased—*Sin.*"

After the deceased is interred, it is usual to set up his tablet, or inscribe his name on the family altar, before which incense is lighted night and morning. The modern usage is for the near relatives of the deceased to weep, and make their prostrations before it, both morning and evening, for forty-nine days. The custom of erecting a tablet to the dead is said to have originated during the Chau dynasty (B. C. 350), when one Kái Tsz'-chui, attendant on the sovereign of Tsin, cut out a piece of his thigh and caused it to be dressed for his majesty, who was fainting with hunger. Kái Tsz'-chui not being able to continue his march from the pain he suffered, concealed himself in a wood. This prince, on his arrival at the state Tsí. sent soldiers to take care of him; but they being unable to discover him, set fire to the wood, when he was burnt to death. The prince, on discovering his corpse, erected a tablet to his manes, which he begged to accompany home, and there caused incense to be offered to him daily. Youths under twenty, unless married, have no tablets erected to them; and children under ten have no funeral processions, being interred privately. Young children and infants are seldom allowed a coffin—they are often wrapped up in a cloth or a few leaves, and in that manner put into the ground, apart from the family tomb.

"Those who foolishly believe in the strange appearances of birds and beasts, wood and grass; and that these are capable of injuring persons—*Sin.*"

The Chinese ideas of strange appearances are not dissimilar from those of ignorant Europeans; they believe, besides the above, in unaccountable noises, spirits of bogs and of rivers, with two-headed sheep, monsters, &c.

"Those who foolishly believe that the flowering of a candle (*i. e.* an exuberance of the snuff), or the laughing of the fire (*i. e.* the fire blazing up), indicates felicity or infelicity—*Sin.*"

The flowering of a candle in the evening, they think, indicates that an affair of a pleasant nature will occur on the following day. The blazing up of the fire, that something unpleasant will happen.

"Those who believe that when a coughing or sneezing fit occurs, a person is talking about them—*Sin.*

"Those who worship the sun, moon, and stars—*Sin.*"

Offerings are presented to the sun at eclipses. Eclipses are regarded by the Chinese with peculiar dread, as portending some calamity of a national nature. On the 16th of the 8th moon, cakes, or a kind of small mince pies, are

made on the occasion: oblations of wine and tea are offered to the moon, very generally throughout the empire. On the 7th of the 7th moon, the unmarried women offer flowers and cosmetics, with spirits, to two stars in the milky way.

"Those who foolishly believe that the cries of the rook and magpie indicate felicity and infelicity—*Sin.*"

The magpie is held in great esteem by the Chinese, and its flight over a house is supposed to indicate the arrival of some stranger. The rook is considered infelicitous, and a certain prognostic of some trouble from the magistrates.

"Those who issue placards or libels, with or without names—*Sin.*"

In China there are no daily or weekly papers for the people; of course they have not the opportunity of publishing libels or satires, or indulging themselves in scurrilous abuse by that means. They therefore, to defame or take revenge, paste up papers in the streets, much to the injury of the accused or traduced person, as truth is seldom a prominent feature of these papers. If the libeller is discovered, he is punishable by law.

"Those who kidnap children—*Sin.*"

The stealing of children, both boys and girls, is carried to a very great extent in China. These poor deluded victims are sold as slaves to the rich, and for other purposes. At the close of the year 1819, a whole family, consisting of a father and mother, with their two sons and wives, were apprehended at Canton for kidnapping children. The parents were both executed. One of the sons made his escape, but the other, with his wife and sister-in-law, were sentenced to close confinement. It is supposed, in that province only, that they had decoyed away and kidnapped upwards of six hundred children.

"Those who take poisonous medicines to cause abortion—*Sin.*

"Those who commit infanticide—*Sin.*"

It has been doubted by some Europeans whether the Chinese be guilty of such an inhuman crime as infanticide. It is, however, too credibly attested by the Chinese themselves, to leave in the mind of any impartial person, a doubt on the subject. The most prevalent mode of effecting this crime is by suffocation, which is done by means of a piece of paper, dipped in vinegar, laid over the face of the child, so as to prevent it from breathing either by means of its mouth or nostrils. It is said to be frequently done to aged and afflicted persons, to cut the brittle thread of life! In the two departments of Hwuichau and Kiá-ying, of the province of Canton, infanticide is still carried to a very considerable extent; so far, that it is believed that not above one out of three females is suffered to live; and what is to be regretted, it does not seem a crime in the eye of the law. The male branch is generally preserved, and in these districts males form by far the greater half of the community. Parents are frequently under the necessity of going to other districts, or to the city, to purchase wives for their sons. The magistrates of the different provinces frequently issue notices, advising the people to abstain from the horrid practice above alluded to. They particularly address themselves to those parents who have children born on unlucky days.

"Those who commit the crimes of bestiality and sodomy—*Sin.*"

The Chinese are too well known to be guilty of these detestable crimes to require a single word by way of note on them. The time is greatly to be desired when virtue in China shall not only appear on the pages of her books, but be imprinted in every bosom in this immense empire.

The customs which have been noticed in the preceding pages are not peculiar to the lower classes of the Chinese, but are such as are

to be met with, very generally, in the various walks of life; from which, and other works on the customs of this people already before the public, it appears evident, that the Chinese are an idolatrous and superstitious people; and though they have not debased themselves with the gross idolatrous notions of the Hindoos, from whom the doctrines of Budha or Fuh originated; yet their belief in sorcery and witchcraft, and the prevalency of fortune-telling, divining, sacrificing to departed spirits, to demons, and their worship of numberless gods, who have temples erected to them, and others who have no temples, but many of which have set days for worship, show that they are the slaves of superstition and idolatry.

Two of the gods who have temples erected to them are called Sán-kiá Ta-tí (of Kwángsí), and Cháng-yuen-sz' (of Kiángsí). The latter lived during the T'áng dynasty (about A. D. 844). He was acquainted with astronomy, on which account the reigning sovereign decreed him a god. They were both considered divine persons, and worship was paid to them while alive; and from their death to the present time, one branch or other of their families has succeeded them, to whom religious worship has always been paid in the temples dedicated to them, throughout the empire. They are allowed to marry (which the Budhist priests are not), and are still considered to inherit all the virtues of their ancestors. They have sometimes gone about to exhort the people to virtue.

It has been said, preposterously, when applied to true religion, that ignorance is the mother of devotion; but it seems to be proper when applied to idolatry. The mind, when illumined with wisdom, delights in scanning the works of creation, of nature, and of Providence; but when the mind is devoid of this wonderful light, it coils within itself, and follows custom in bowing to stocks and to stones, and in offering morning and evening, a few matches of incense, without reflecting for a moment—*Cui bono?* Thus it has been with China ever since the notions of Budha attracted general notice.

It seems more than probable, from the high spirit of valor which China displayed during the three contending states, and from the literary spirit which pervaded the empire soon after those contentions, that had China been early favored with the Christian religion, and the surrounding states kept equal progress with herself (which has been the case in the West), that she would, at this day, have been the admiration of both, for science and religion. Had China been early favored with the Bible, it is more than probable that ere now she would have forsaken her idolatrous temples, and have discarded an unintel-

ligible jargon of Budhism for a rational religious worship. But she has not had this light, this treasure of knowledge, this spring of love. She, like a forlorn traveler, in an uninhabited country, without compass or guide, wanders here and there, and is pleased with whatever he discovers. On reaching the boundaries of the land, he fancies he has traveled over the globe, and arrived at the summit of attainments. He has never imagined that there are other nations and other people, where the land is cultivated and the rivers are stocked.

Art. IV. *Extracts from histories and fables to which allusions are commonly made in Chinese literary works.* Translated from the Arte China of P. Gonçalvez by Dr. Bowring.

1. *Fuh-hi* 伏羲, The first emperor, with a human head and serpent's body. He instituted marriage, and the different ranks of the state. He saw a horse with a dragon's head in a river, with the eight diagrams depicted on his loins, and from this the art of divination had its origin.—See Vol. X., p. 124; XI., p. 173.

2. *Shin-nung* 神農, The husbandman spirit (or genius). While his mother was a virgin, and was traveling along a road, she placed her foot upon a step in the path, felt a movement in her body, and conceived. A son was born to her in due time, whom she rejected as a monster, sending him up into a mountain; but he was nurtured and protected by wild beasts, which being observed by his mother, she took charge of him; when he was grown up, he taught men to cultivate the ground, and sow the five sorts of grain; he made experiments with different herbs, and learnt their medicinal virtues. He is honored with the title of Emperor;—the emperor offers up sacrifices to him as Ceres, under the name of *Sié-tsih* 社稷, and the imperial sceptre is designated by the same name.—See Vol. XI., p. 322.

3. *Táng, Yáu* 唐堯 King Yáu of the house of Táng, invented garments,—the cycle of 60 years,—the measuring of years, months, and the intercalary month; the knowledge of these he obtained from the lunar plant *ming hieh,* 蓂莢 which in the first day of the moon put forth one leaf, on the second another, &c.; on the 16th spread out a leaf, on the 17th another; if the month was a short one of 28 days, one leaf remained dry, and when these dry leaves reached the number of

a month, it indicated an intercalary one which followed. Besides this, he invented the little game with 350 stones, both intended to overcome the dullness of his son.

4. *Kung Kung-shí* 共工氏 The impious one of the column. Shun pursuing the four impious ones of earth, this descendant of kings, in his flight to the Puh-chau shan 不周山 towards the northeast, struck himself against one of the columns of heaven, a corner of which fell down with the column, which when the ancient queen *Nü-wá shí* 女媧氏 saw, she cleansed five stones of the five colors, and repaired the heavens; but fearing that in the absence of the column, the crocodile which supports the earth, would shake it, she cut off his four legs.

5. *Káu-sin shí* 高辛氏 The man with hostile sons. Not being able to tolerate their quarrels, he sent one to the east, and the other to the west, who were changed into the two stars which are always opposite one another, viz., Venus and Rigel.

6. *Hiá, Tá Yú* 夏大禹 The intendant of the deluge. He had three holes in his ears; he traveled sixty-five thousand *lí*, and saw thousands of wonders. Being minister of Yáu at the time of the deluge, he was called on to take the needful measures to save the people and to get rid of the waters; when he reached the hills, he found the human race mixed with savage beasts, all flying from the flood; so he ordered mankind to hasten on one side, while he set the hill on fire to burn all noxious animals, but the amphibiæ, snakes and dragons all fled to the water, and he, not willing to injure either seafaring people or islanders, placed a maritime door so that these creatures should not reach the sea, but as it was not high, the carp fish passed over. As he wished to kill the venemous animals which he had inclosed, he put up a stone, brought from the Hang shán 衡山 in Húkwáng on a tortoise, near the maritime door, with an inscription, the characters of which are no longer understood, and the venemous animals were drowned. Having traveled through China, and discovered that nine stars corresponded to its nine parts, he divided the country into nine *chau* or regions; and observing the different productions of each, he engraved them in the circuit of the nine tripods that, representing the nine regions, represented the sceptre, and were therefore held by the reigning sovereign. When he mounted the throne, he wrote a book entitled True Doctrine of the Hills and the Seas, describing where there are mines of gold, silver, jasper, &c., and what fish are to be found in the various streams. He says that the distance from heaven

to earth is fifteen thousand *li*. He invented astronomy, [the practice of] which Wei-tsz' inherited.—See Vol. IV., p. 4.

7. *Shâng, Tâng wâng* 商湯網 Táng's net, or one chance of escape. While this king was walking out, he saw a net spread to insnare birds, so that on all four sides they were inclosed, which he thought so cruel that he ordered the inclosure should be only on one side; when the people heard this, they proclaimed him emperor for his benignity.

8. *Wei-tsz'* 微子 The astronomer (B. C. 1150), brother of Pí-kán. Seeing the tyrannical acts of Chau, he fled in alarm, and carrying with him the astronomical books in which he was well versed, went to the west, to whose inhabitants he communicated his knowledge; hence it is that Europeans obtained treasures of science which China lost.

9. *Pi-kán* 比干 The living one without a heart (B. C. 1140), elder brother (by a concubine) of the tyrant Chausin. He was a saint, and esteemed so by his brother, but being hated by his sister-in-law Tán-kí on account of his admonitions, she said to Chau it would be easy to ascertain whether he was really a saint, for if so he would have seven holes in his heart. Moved by curiosity, Chau ordered his heart to be extracted, and seven holes were found in it; but as the saint had secured himself against death he did not die, he went to another country. Here meeting a man who was selling onions, he asked him what vegetable it was, and the man answering, That it was a vegetable without a heart, he remembered that he himself had none, and died in a swoon.

10. *Tán-kí* 妲己 The lovely sporter (B. C. 1130), one of the four beautiful wives of the tyrant Chau 紂. She liked to light the alarm watch-houses to see the soldiers in movement, but when the enemy really came, and the watch-house was lighted, the soldiers did not appear; so the tyrant lost his head, and she being burned, was transformed—some say into a guitar, which she had been before, others say into a fox.

11. *Chau, Wan-wâng* 周文王 The sage king. Being imprisoned for three years by the emperor Chau, he developed in prison the diagrams into sixty-four divisions, and the art of divining. He dreamed that he saw a bear, and by divination found he would be an excellent minister to aid him in his works, and that the next day he should be free. Freed he was, and on reaching a river found the Needle Fisherman, and with him governed the country so well that two thirds of China submitted to his jurisdiction. Two strangers, having a quarrel about a field, and their king not being able to decide it, they went to

the sage, and on entering his kingdom found everybody giving way to others on the road, and ceding the margins of the fields they cultivated. So each gave up to the other his claim to the disputed field, which they afterwards cultivated in common. It was the Sage king who introduced the distinction of surnames in families. He appeared four hundred years after his death to Confucius, in order to console him when, touching his lyre, he was mourning over the revolutions of China.

12. *Peh-yeh-hiáu* 伯邑孝 The roasted minister. Tán-kí (No. 10), having heard him play, became enamored; and because he would not comply with her desires, she killed and dressed him, and sent him for food to his father Wan-wang, who was afterwards king. He unknowingly ate him, and upon her telling him he had been eating his son, he vomited, and the vomit was turned to earth;—hence a vomit is called *tú* 吐 earth.

13. *Chau kung, Tán* 周公但 The accessible minister (B. C. 1122), was the paternal uncle of king Wú. Thrice he was consulted by sages, and he spat out the food from his mouth that he might answer them promptly; thrice while combing his hair, he gathered it up with his hands that they might not be kept waiting. He was the author of the laws and courtesies of human society, particularly those relating to marriage and kindred. When the ambasssador from the south came to him, and did not know his way home, he gave him the mariner's compass for his guide.

14. *Kiáng Tái-kung* 姜太公 The needle fisherman (B.C. 1100). He thought it unfair to fish with a hook, so he used a needle, and having caught a precious stone, supposed he should obtain special employment; and as at this time the hero Wú-wáng appeared, he assisted him to dethrone the tyrant Chau, and thus became a public man after he had passed his 82d year, being less the minister than the father of the emperor Wú. During his life, he possessed the power of elevating souls to the dignity of genii (*shin* 神), who thus acquired the right of being worshiped in temples, and in death of having his divine name *Shih kán táng* 石敢當 written as a protection against malignant spirits. This is principally done on the walls of houses which front a street.

15. *Kiáng hau* 羌后 The penitent empress. One day, drawing her comb through her hair, she knelt down, and sent to the emperor, saying she remained in that position waiting punishment; he answered that she had committed no offense. She replied she had, for she was the cause of his late rising, and not giving audience to persons who were injured in consequence. This conduct led the emperor to reform.

16. *Páu-tsz'* 褒姒 Daughter of the tortoise. (B. C. 780.) An emperor having killed two dragons, into which a saint had been metamorphosed, placed them in a drawer. A servant-maid going to open the drawer, saw two tortoises, felt a movement, conceived, and in due time gave birth to Páu-tsz', who although swarthy, was one of the four beauties. Becoming afterwards concubine to an emperor of the house of Chau, she never smiled until the alarm-fire was kindled on account of the invasion from the northeast of China, when she was pleased and smiled. When the enemy was driven out, the emperor, in order to gratify his concubine, commanded the alarm-fire to be lighted, and this was so frequently done, that the troops did not appear at the signal of alarm when the enemy was really at hand; so the emperor lost his throne, which was occupied by another branch of the same dynasty.

17. *Kú-chuh* 孤竹 and *Peh-i* 伯夷 The hermit princes. When the king, their father was ill, he wished to leave the kingdom to the second, who decided to cede it to the heir. The father died while the son was traveling in search of [medicinal] remedies, and he fled to avoid being proclaimed king, so that the third son was proclaimed. When the hero Wú rose up, the two princes went both to oppose him, reproaching him for arming himself against the legitimate authority of the emperor Chau. His guard wishing to kill them, Wú interposed, and directed them to be escorted in safety; they, not willing to avail themselves of the patronage of one whom they deemed a tyrant, retreated (about B. C. 1120) to the hill Shau-yáng shán 首陽山. where they fed upon herbs.

18. *Lú, Kung Chung-ní* 魯孔仲尼. While the king and the people of Lú were good, Confucius was employed as minister; once in a water-pipe, something was lost, which nobody but he could reach. The king of Tsí desiring to overthrow the king of Lú, sent him a dancing-girl, with whom he was so delighted, that he gave no audiences for three days. Confucius then gave up his post, and departed for the kingdom of Tsú, but in Chin-tsí 陳蔡 on the frontiers of the two kingdoms, he was surrounded and remained for seven days without food, till the people of Tsú came to his deliverance. When he arrived, he was not employed, for the minister represented to the king that his policy was very slow in its action, as he sought to subdue men by kindness and liberality. Afterwards returning to Lú, he opened a hall for various classes of disciples, the principal teachings being of morality and virtue. Knowing that the imperial recorders were flatterers, to supply their defects he wrote his Spring and Autumn, which are the annals of his time, and the book called Filial Duty. Soon after, the

kilin appeared—the one horned scaly stag, one of whose legs was broken at its capture, and who held in his mouth a jasper volume, where it was predicted that Confucius would be merely a king without a territorial kingdom. He knew that his doctrines would not be popular in that age, and devoted himself to the correction of the five ancient writings. Afterwards he went to journey with Tsz' Kung (the rich) and other disciples, and reaching the hill Kiuh-fau (in Shántung), declared that he would be buried there, and when Tsz' Kung observed that in five centuries it would become a dangerous spot, he bade them plant two incorruptible pine trees to prevent this, knowing well that other steps would be taken. When Confucius died, he was buried on that hill, and there his disciples remained three years, and Tsz' Kung six, during which time he covered the coffin with loadstone, which prevented the emperor Chin from destroying the tomb. For when he sent to have it opened, the mattocks were all arrested at the first blow by the attraction, and the soldiers were dragged to the ground by the action of the magnets on their coats of mail, so that the tomb remained intact. The pine trees flourish or decay according to the state of the empire, and whenever there is a change of dynasty, they put forth a new branch.—See Vol. XI., p. 411.

19. *Min Tsz'-kien* 閔子騫 The liberal son. On his father's second marriage, the mother-in-law gave to her two sons garments of warm cotton, and to him of cold cotton; which when his father observed, he drove away his wife and her children. His son said to him, "There was but one suffering before from cold, now there are three; and I pray they may be allowed to return home." This he said from love for his father, who had been deprived of wife and children on his account. Being afterwards called to the public service, he refused the government of Fei-tsái 費宰 declaring that he would fly to foreign countries if strongly urged to accept.—See Vol. VI., p. 132.

20. *Kung Yé-cháng* 公冶長 The bird-catcher. He understood the language of birds, and was told by one that in a neighboring mountain a tiger had seized a sheep; the bird asked him to release the sheep, to take the flesh, and give him the entrails. Arrived at the mountain, the tiger fled, and Kung, giving the entrails to the bird, withdrew with the rest of the animal. When the owner heard of it, he accused him of theft; Kung defended himself, assisted by the bird, but he was imprisoned notwithstanding, and though he understood the birds that were brought to him, nobody would believe that he did so except Confucius, who on this account gave him a daughter in marriage, by whose testimony his fame was restored.

21. *Wú-ki* 吳起 The excellent general. The king of Lú refusing to intrust him with the conduct of the war against the kingdom of Tsí, as his wife was of that country, he returned home, killed her, took charge of the war, and according to his custom ended it successfully.

22. *Chen-fú, Tsz'-tsien* 單父子賤 Judge of Chenfú, the musician. Only by touching his harpsichord, he kept the city in peace, which his successor had much difficulty in doing. Going to the tribunals, and returning under the starry heaven at night, he said to him, "How can you, while playing, govern the city, which I have so much trouble to do?" He answered, "I had those who worked for me; you work for yourself, and employ nobody."

23. *Tsí, Kwán Chung, Páu Shuhyá* 齊管仲鮑叔牙 The good companions. They both traded, but the first, because he was poor spent most. There being a revolution in the kingdom, one fled with the eldest, the other with the second prince; but being called back on account of the king's death, they returned; and meeting, each contended for the crown. An arrow shot by the second, lodged in the stone ornament of his brother's girdle, and as this gave way it was supposed he was dead; but he slept in quiet that night, and finding in the morning that his brother was proclaimed king, he retired to a neighboring kingdom with Kwán Chung as his guard. This being discovered by the new king, he ordered his neighbor to kill his brother, and deliver up his guard to be executed, really meaning to employ his talents in his service. When he returned, he was made at the same time minister and general, and to him it is owing that China was not invaded by the northeastern barbarians, who wear short hair and lap over their garments from the right to the left side (the Chinese lap them from the left to the right).

24. *Yih Yá* 易牙 The cook of good taste. When the king of Tsí told him that he had eaten of everything except human flesh, he returned home, murdered a son, and presented him dressed to the king, and the gift was well received; but having a dispute afterwards about the king's favor with the handsome Tsz'-tú 子都, the latter killed him with an arrow.

25. *Ngán Pingchung* 晏平仲 The good friend (B.C. 500), was a minister most faithful in his friendships. Having a servant who drew him in a hand carriage, the servant's wife observed that he was better clad than his master, as if he meant to humiliate him, and declared she would be his consort no longer; and he agreed that he would draw his master no more. The cause having been explained, Ngán

promoted him to office, in order to please the wife, of whose conduct he approved.

26. *Ho ching* 苛政 Forcing the law. Confucius observed a woman weeping over a grave, and sent to tell her that he knew there were many reasons for her tears; to which she replied, "That it was too true, for one tiger had destroyed a brother, another her husband, and a third her son." On asking her why she did not return home (to marry again), she said, "That would be forcing the law," a sentiment which Confucius approved. Hence it is said of functionaries that they commit violences (*i. e.* force the law).

27. *Tsié lái chih* 嗟來食 "You too want alms!" In the time of famine, a hungry person of quality went to the great public boiler (for food). The dispenser said to him, "You too want alms!" The hungry man answered, "I do not come to eat what is thine, and thou art here to serve me." The dispenser answered, "That is true; I own my mistake." However, the hungry man applied no more for food.

28. *Mang-cháng kiun* 孟嘗君 The great man of Tsí. He supported three thousand idle people wearing red shoes, whom he divided into three ranks, according to their merits; but they rendered him no service except one beggar named Fung Hiuen 馮煖 of whom the great man inquired what he could do. He answered, "Nothing." It was afterwards reported to the great man, that when he brandished his sword, he sang, "I have no fish to eat with my rice, and I am going home:" upon which fish was ordered to be given him. Then he sang, "Out would I go, but have no chair:" and they gave him a chair. Again he sang, "I am not hungry, but there is hunger at home:" and they gave him food to take to his house. Afterwards, the great man hearing that a neighboring king his friend was in peril, obtained from the queen a general's banner, and went to assist him; on his return being degraded and proscribed by his king, he retired with the beggar to some of his land in the kingdom of Sí, where he was well received. These people had told the beggar sent to collect the tribute that they would not pay their own king, and still less a stranger. Then the beggar having burnt all the writings, said to the great man, "Seeing that thou hast all things in abundance, I have brought thee no tribute, but with the tribute I bought justice from thee which was wanting." Afterwards, being in Sí, the beggar said, "Man should do like the rabbit, who has three outlets from his hole to serve for different occasions." In the mean while, he projected a war of another king against the king of Tsí, and when he (of Tsi) was about to attack Mang-cháng kiun, he ordered

him to be called to his aid, restored all his honors to him, and he was respected in all the neighboring kingdoms.

29. *Yen Chuh* 顏觸 The happy man of Tsí. A king saw him, and called to him, but he also called for the king; and the king said, "Why not come; knowest thou not I would employ thee, and give thee a carriage?" He answered, "I am a private man, I eat vulgar food; my heart is at ease, and I walk where a carriage would take me." The king replied, "I will arrest thee." He answered, "I can do the same with thee, if I give money, as thou doest for having it done." So the king left him to himself.

30. *Tsí, Chan chung-tsz'* 齊陳仲子 The independent man. He refused all the public employment that was offered him, and when his elder brother obtained office, he in vain urged him not to accept presents, in order that he might not be compelled to restore them. One day when a fine goose was given him to eat, he vomited it out, on being told that it was a present to his brother. He separated himself from his wife, took to cultivating the land, and when it was unproductive ate nothing but what his wife sent him—nothing that came from his mother or his brother. Having had no food for three days, and his sight and hearing being enfeebled, he took a wild plum on a plum-tree which he drew towards him, and having eaten three mouthfuls, became invigorated to continue his work.

31. *Tsí jin* 齊人 The beggar of Tsí in Shántung. He returned home every night drunk, and his wife and concubine could not understand how he, who never gave a feast, should be invited to so many. One day the concubine followed him, and found that he went out of the city, asked alms from those who were sacrificing (at the temples), and got drunk therewith. When the wife learned this, they both determined to abandon him, and did so. Hence beggars are now called Men of Tsí.

32. *Tsí nü* 齊女 The clever bride. Having two lovers, one living on the east, the other on the west side, her father ordered she should tuck up her sleeve on the side she preferred; but she tucked up both sleeves, and in answer to the question whether she chose both, answered, "Yes! one to eat with because he is rich, and one to live with because he is handsome."

33. *Sung jin* 宋人 The man of stone, in the state of Sung in Shántung. Having found what he supposed to be a precious stone, he called a carpenter to make a case in which to keep it. As the stone was much talked of, many came to see it, and a person from

Chihlí endeavored to undeceive the possessor, telling him it was a common stone; but the more the one persisted, the less was the other convinced, and the more carefully he guarded his stone. (Prejudice.)

34. *Tsin, Kung Tsz'* 晉公子 The proud man reproved. Traveling in the east, and seeing a bar of gold in the road, he called an old shepherd who was passing to take it up. The shepherd replied, "Thou thinkest thyself too high to stoop for gold, and that I am mean enough to do so." And without touching the gold, he passed on.

35. *Kái Tsz'-chui* 介子推 The ill-requited minister of the Chin kingdom. Being obliged to flee with his prince Tsin Wan-kung, on account of a revolution, they were compelled to beg; a man offering them a piece of earth, the prince wished to beat him, but was checked by the minister, who said it was a sign that his throne would be restored; but as their hunger became intense, the minister cut the flesh from his buttocks to support his prince. He, having been restored, forgot his benefactor, and gave him no employment: being reminded of this, he sent to seek him in a mountain, to which he had retired, but as he feared to leave it, the mountain was set on fire, and Kái Tsz'-chui was burnt to death under a willow. On the evening of the commemoration of his death, his devotees visit his grave in wooden shoes, which in the beginning were made of willow wood, and the words *tsuh hiá* 足下 'under the feet,' are employed instead of 'You, Sir,' in direct address, in allusion to the same.

36. *Wei, Ni Tsz'-kiá* 衛彌子瑕 The peach favorite. Being a beautiful boy, he was an instrument of the emperor's pleasures. He gave the emperor half a peach of which he was eating, and the emperor was pleased and deemed it a mark of affection; but when he became older and less handsome, he made the same experiment, for which he was ill rewarded. It displeased the emperor, who deemed it an insult, and ordered him to be killed.

37. *Siun Pien* 荀變 The egg general of the Wei kingdom. Being recommended to the sovereign by the minister as general in chief, the king would not consent, because when a boy he had stolen two eggs; but the minister replied that nobody was perfect, and that great deeds ought not to be frustrated on account of a small defect. The king agreed to this, and Siun became a great general.

38. *Yú Kung-chi-sz'* 庾公之斯 The disciple general. Having attacked the enemy on one occasion, and pursuing him in his flight, he recognized at a great distance, that the hostile general was his master's master, and said to him, "Hard it is to use the art that

you taught me for your own ruin, but the orders of the emperor must be obeyed." So he drew upon him a headless arrow, which did not kill him, and the war was ended.

39. *Ching, Ying Káu-shuh* 鄭潁考叔 The clever functionary, (B.C. 640.) The king being angry with his mother, because she was partial to the prince whose birth had been least painful to her, banished her, protesting he would never see her again except at the Yellow Fountain, *i. e.* Elysium. He afterwards repented in vain, for the kingly vow had been made. This being known by Ying, a provincial functionary, he came to court with presents for the king, and dining with him put sundry things aside; this being observed, he said that it was for his mother, who though she had eaten her own bread, had never eaten that of the king. "Thou art happy," said the king; "I have no mother for whom I can do this." The functionary asked, "Is the queen mother dead?" "No! but as if she were," and the king told him what had taken place. "Then," said the clever functionary, "there is an excellent remedy; dig till water is found; we shall have the Yellow Fountain (there is a well so called); let her majesty come and stand over it, and she will be seen in the Yellow Fountain, and the royal vow will be fulfilled, and she shall return to the king's society." And so it was done.

40. *Yü, Kung Chi-ki* 虞宮之奇 The able minister. The king of Yü being in alliance with another against a powerful enemy, this enemy sent large presents, and asked to pass through his kingdom in order to attack his ally. The able minister opposed this, saying, that the kingdoms were as close as lips and teeth; that if that kingdom were attacked, his own would be exposed, and would remain without a protector. The king would not listen to him, and so both kingdoms were lost.

41. *Wei, Páng Kiuen, Sun Pin* 魏龐涓孫賓 The two hostile students of Wei (B.C. 600). They were disciples of the Invincible Soothsayer, and great friends, mutually promising that he who should be first advanced would aid the other. Páng having obtained the rank of general in Lú, did great deeds by the assistance of Sun, the cleverer of the two; but fearing that Sun's talents might be recognized, and that he might be preferred over himself, ordered the toes of his feet to be cut off. Feigning idiotcy, Sun was able to escape to a neighboring kingdom, and being followed by his antagonist, he put himself at the head of an army, and marched against him. Giving him battle, he pretended to be vanquished and retired. When

night came, he ordered the usual number of watch-fires to be lessened, and so from night to night, to persuade the enemy to advance, because the army was daily weakening. Avoiding a place of ambush, he wrote on a stick in the road, "Here perished Páng Kiun;" and he, when reading the inscription, was surprised and killed.

42. *Kieh tsáu* 結草 "To bind herbage to favor." A sick father recommended his son to marry a concubine after his death; when near his death, he said to him that the concubine would be company for him in his tomb, where he lived for some time, receiving nourishment through a hole till he died. When he was dead, the son did not know how to act, but obeying his father's instructions, he married her. Going afterwards to the wars, and being pursued, he saw an old man tying up the herbage from one side of the road to that on the other, behind the fugitives, so that he could not be followed. When he was safe, the old man said to him, "Know that I am the father of the concubine you married;" and then vanished.

(To be Continued.)

ART. V. *Course of the Chú Kiáng* 珠江, *or Pearl River.*

THE stream, which under this name, flows past the city of Canton, and pours its contributions into the ocean by almost as many mouths as the Nile, is one of the most useful rivers in China. It drains the whole region south of the Mei-ling, or Plum Mts., (more correctly called the Nán-ling, or South Mts.) from near long. 104° to 116° E.; and opens a water communication between Canton and the remotest parts of the two provinces of Kwángsí and Kwángtung. Though it it is known as the Pearl River for only a few miles, that name is still a good one by which to designate the whole of the main trunk, and and we shall therefore apply it throughout.

According to some maps, the Pearl river takes its rise in the Sien hú 仙湖 or Fairy Lake, in long. 103½°, south of the capital of Yunnán province, from whose eastern shore it flows southeasterly under the name of the Tieh-chí ho 鉄池 or Iron-tank River, and soon after receives an affluent called Siú-siáng kiáng 瀟湘 from the north, which may be regarded as its headwaters. This takes its rise in the district of Chenyih, and flows nearly due south about a hundred miles. The united waters flow on to the town of Omí hien, about

sixty miles from the lake, receiving the contributions of three small streams, the Lú-kiáng ho 瀘江, the Pá-pwán kiáng 巴盤, and the Siáu-kiuh kiáng 小曲 or Little-crooked River, in its course. Turning to the northeast, it now runs through the hilly country of the department of Kwangsí, under the name of Kwan-shwui kiáng 混水, till it reaches the borders of the province; other maps make it turn to the southeast soon after passing Omí, and join the Pwán-lung kiáng 盤龍, a large tributary of the Songka River of Cochin-china, but the former course into Kweichau is more probable. The chief evidence is found in the general E.-W. course of the range of hills lying in the southern part of the province, while yet it may be that some cross valley allows the outflow of the river to the ocean through Annám. It is remarkable that Du Halde's map erroneously makes the whole of this portion an isolated stream, connected with neither one nor the other.

The number of large towns lying on the headwaters of the Pearl R. in Yunnán indicate that it has already acquired a respectable size. The cities of Kiuh-tsing fú, Luh-liáng chau, Lú-nán chau, Chen-yih chau, Mí-lih hien and Í-liáng hien, lie on or near the Siú-siáng R., and the region around the Fairy Lake is one of the most populous in Yunnán. Lin-ngán fú lies on the Lú-kiáng R. west of Omí hien, and many towns but partially under Chinese control are scattered through the valleys and bottoms of the Kwan-shwui River. Just north of this part of its course lies the isolated lake of Í-páng chí 矣邦池, on whose banks the city of Kwángsí chau is situated. Of the size of the river in the province of Yunnán, or of its depth and availableness for large vessels, we have little or no authentic information.

Leaving Yunnán under the name of Nán-pwán kiáng 南盤, the Pearl river passes across the southwestern corner of Kweichau province into Kwángsí; just before it leaves the first, it receives the tribute of the Kiú-lung ho 九龍 or Nine Dragons R., and its branches from the north, and of the Má-pieh ho 馬別 from the south; and near the town of Sikiáng ting in Kwángsí, another affluent also called the Má-pieh ho joins it from the north. Thirty miles further, the Peh-pwán kiáng 北盤 flows in on the northern bank, adding the drainings of all the southwestern part of Kweichau, including the departments of Hing-í, Pú-ngán, and Ngán-shun. Up to this point of junction, the entire length of the Pearl River is not less than 260 miles; the Peh-pwán R. is about 150 miles long; part of it flows through the region inhabited by the Miáutsz'. The inhabitants of

the towns in Kweichau lying along its banks carry most of their produce across the watershed of the Nin ling to the Yangtsz' kiang, rather than bring it to Canton. A few miles before the junction, it receives the Mung kiáng 濛江, on which the town of Cháng-chíi ting, and a score of smaller places under local rulers, lie. The number of towns in these departments indicate considerable fertility in this part of the Nin ling, and no very lofty peaks, but we know nothing more of them than their names.

After the influx of the Peh-pwán R., the stream takes the name of bhe Hung-shwui kiáng 紅水江 or Red-water R., and flows along tetween ranges of hills in an east, and then in a southeast direction, through the wildest parts of the province, for more than two hundred miles to the town of Wú-siuen hien in Sin-chau fú, where it loses its waters and its name in the Tsin kiáng. The number of affluents in this portion of its course is five, of which the Pá-lo kiáng 巴羅, the Tiáu kiáng 刁江, and the Lung-táng kiáng 龍塘, are on its northern banks, and the To-mung kiáng馱蒙江 and the Sz'-lán kiáng思覽 on the southern side. The towns of Ná-tí and Tung-lin chau are situated in the midst of a hilly country; those of Tsien-kiáng hien and Liì-pin hien, with Yin-ching, Ngáu-ting, Peh-shan, Kú-ling, and Hing-lung, places of less note, occur in the lowlands of the province. The mountains in this region are called the Yáu shán 猺山, from aborigines of this name still living there; they are of the race of the Miáutsz', and for many years past have maintained their independence, and with it, we doubt not, most of the wretchedness and misery incident to a savage state.

At Wúsiuen, 460 miles from its source, the Pearl River receives the Siáng kiáng 象江, a tributary made up of three branches, the Lung kiáng, or Dragon River, from the west; the Liú kiáng, or Willow River, from the north, and the longest of the three; and the Yung-fuh kiáng 永福 or Endless Happiness R. The volume of water is nearly doubled by this influx, and the whole of the northern part of the province connected with Canton. The cities of Kingyuen fú and Liú-chau fú lie near the Dragon River; further north are found the towns of Ho-chí chau, Sz'ngan, Yung and Liú-ching hien. Nántán 南丹 a place of some size among the *tú-sz'*, or locally governed towns, lies in lat. 25° near the base of the mountains inhabited by Miáutsz'. The sources of the Willow River are in Húnán. This branch of the Pearl River is one of the most useful in the province, the large number of towns lying near its banks testify.

Between Wú-siuen hien and Wúchau fú, a distance of a hundred miles, the Pearl River receives two of its largest branches viz., the Yuh kiáng 鬱江 from the south, and the Kwei kiáng 桂江 or Cassia River from the northeast. The Yuh kiáng washes its hills on the south of the main stream, as the Dragon River does those north of it. It rises in the southwestern corner of the province in two branches, the northerly one called the Right R., and the southerly and shortest the Left R., which join at Nánning fú; the entire length is about 300 miles. The valleys of the numerous branches of these two streams are dotted with towns and villages possessed by natives who are governed partly by their own rulers, and the intercourse between them and the partially subdued tribes in the remote parts of Cochinchina, almost amounts to independence. The cities of Sz'ching fú, Chin-ngán fú, and Táiping fú, with district towns of various sizes, and hundreds of villages, all found in and near the Right and Left rivers, indicate a fertile and populous region. Just beyond their junction stands Nánning fú, and near the mouth of the Yuh R., is found Sin-chau fú. Between them, are found the towns of Yungshun, Hwang, and Kwei, but the hills here confine the bottom lands to narrow limits, and separate the province from Kwángtung. A high mountain called Shih-shih shán 石室山 is seen to the south from Sinchau fú. This region is now in possession of the insurgents, and their vessels and troops at Sin-chau can easily command all trade coming from the west.

The Cassia River empties into the main trunk near the borders of the province, bringing down the drainings of the northeastern districts, including Kwei-lin fú, the provincial capital, and Ping-loh fú, a town of considerable trade. The river is 150 miles in length, and its numerous branches carry the melting snows and rains from the hills to the main trunk at Wú-chau fú; and contribute much to swell its waters and overflow its banks: boats of large size also proceed directly to Kweilin, and carry goods and produce to and from Canton. Wúchau fú 梧州府 lies in long. 110° 50′ E., nearly 600 miles from the source of the river, on the confines of the province, and forms the dépôt of most of its traffic. It is a more important position than even the capital, and has lately been in possession of insurgents, who have levied charges on all the goods passing up and down. The river takes the name of Si kiáng 西江 or West R. at Wúchau; at Wúsiuen hien it is called the Tún kiáng 潭江, but loses that name for the Sin kiáng 潯江 at Sinchau fú, after the

junction of the Yuh R., about thirty miles east of Wúsiuen. This appellation is again changed to Kung kiáng 龔江 after the junction of the Mung kiáng 濛江 near the town of Tang hien; and twenty miles further east, this last name is washed out by the waters of the Cassia River, to be replaced by West River, which the main trunk is sufficiently powerful to carry through to Canton, 110 miles from Wúchau fú, being the ninth name it has borne since it left Fairy Lake.

From Wúsiuen, the course of the river is nearly east in lat. 24°, and after the entrance of the Cassia River, the Ho kiáng 賀江 or Joyful R., and the Kien kiáng 劍江 or Sword River, all of them near Wú-chau, it rolls along a magnificent stream, next to the Yángtsz' kiáng and Yellow R., the largest in the Eighteen Provinces. The town of Fung-chuen lies a few miles east of Wú-chau fú in Kwángtung, and thence proceeding down the current, the traveler passes the walled towns of Sí-ning hien, Teh-king chau, Tung-ngán hien, Sháuking fú, Sánshwui hien, Fatshán, and Canton, besides numerous small villages. For notices of this portion of the West River, see Vol. XVIII. p. 250.

At Sánshwui hien, or Three Rivers, the West River receives the contributions of its last ally, the Peh kiáng 北江 or North River, and soon after begins to lose its waters through offsets flowing to the ocean. The North River is about 350 miles long, taking its rise in the Mei-ling range in the northern part of this province, in two branches of about the same size, and collecting the drainage of the northwestern districts for more than 150 miles from east to west. The westernmost branch is called the Hwáng shwui 湟水, and has its rise in the departments of Lien-shán ting and Lien chau, in some of the highest peaks of the Mei-ling called Tú-páng ling 都龐嶺 or the borders of Húnán. After a S.E. course of more than a hundred miles, passing by Yángshán hien, it joins the North R. at Fuh-káng ting, nearly doubling its volume. Some of the sources of the main branch of the North River are found in Húnán; that called the Ching kiáug 湞江 which rises near Nán-hiung chau at the pass of the Mei-ling is the best known from it being the one traveled by the foreign ambassies to and from Peking.

At Nán-hiung, the stream is a mere rivulet, and so shallow that during the dry months, the cargo boats are unable to get along, and are obliged to wait until the water rises. It is here called Ching kiáng, but after the influx of a rivulet at Chí-hing hien, it takes the name of the North river. The town of Nánhiung is described by Mr.

Ellis as stretching along the banks of two rivulets, which are crossed by good stone bridges resting on arches; but the aspect of the town is much pleasanter than its condition is clean and inviting. De Guignes described several temples he saw; one, dedicated to Confucius, had an honorary portal in its courtyard, and many statues inshrined in the halls. The surrounding country is level, intermixed with hills rising into mountains in the distance; the soil is reddish, and generally well cultivated.

(To be Continued.)

ART. V. *Journal of Occurrences: Gov. Bonham installed a Knight-commander of the Bath; Major-general Staveley's departure; proclamation of the governor of Macao; insurgents in Kwángsi; burning of mission premises in Siam; loss of the ship Eamont in Japan.*

H. E. Gov. *Bonham received the honor of knighthood,* from Her Majesty Queen Victoria by the hand of the Hon. Major-general Staveley at Hongkong on the 22d inst., in presence of a large number of persons invited to witness the ceremony.

Hon. Major-general W. Staveley C.B., the lieut.-governor of Hongkong and commander of the troops, left that colony with his family on the 26th inst. for Bombay. Col. Trevor takes command of the troops ad interim, until General Staveley's successor arrives.

The nearly arrived governor of Macao has issued a proclamation to the inhabitants of the settlement, which savors of the days when Albuquerque and his successors were proconsuls in an empire on which the seen never set. What its effect will be must be determined a good deal by the run of events; and we suppose Gov. Cardozo has weighed well all its expressions. He is doing his best to restore efficiency to every branch of the service, and bring the whole territory under his control; whether his measures will recall the trade of the port is very doubtful.

Noble Inhabitants of Macao! Soldiers of all Arms!

Her Most Faithful Majesty the Queen, our august Sovereign, has been pleased to honor me with the royal trust by conferring upon me a task most difficult, and far beyond my ability, to administer the government of this important Portuguese possession,—a monument of eternal glory—a witness of the high deeds of our ancestors, who valued honor more than life,—as the inhabitants of Macao are proverbially known to do. Ancient and modern history alike testify to all this. Feeling secure of the devotedness of such noble portuguese, I rely on being able to fulfill the duties which devolve upon me. I know no difficulties to Portuguese hearts, united in one purpose. Our main duty is, —with dignity to maintain this possession of Portugal, to pay the utmost respect to the law of nations, and never to cede an inch to absurd pretensions. The whole world regards us, and will judge us impartially. Soldiers! Subordination is the soul of society, and the bounden duty of all those who have the honor to bear arms in defense of their country, and the maintenance of the laws. I am certain that it will be preserved justly but strictly, and always without reproach. I confide in your good sense, and in the con-

sciousness you must have of your position. Observe subordination,—carry military discipline to the highest perfection, and be assured of honorable fame and the gratitude of your Sovereign.

Long live the QUEEN.

FRANCISCO A. GONSALVES CARDOZO,
Governor of the Province.

Macao, 3d of February, 1851.

The movements and reverses of the insurgents in this province and the adjoining one of Kwángsi, with the opposing plans of the government troops and officers, seem to us as much a sample of a farce in the way of actual warfare as has been exhibited in this part of China for many years. Not that it is child's play to the people who live in the region of hostile operations, subject as they are likely to be, first to the exactions of one side, and then the vengeance of the other; nor by any means a harmless pastime to the unlucky fellows who are captured from the enemy by either party, for they are likely to receive little mercy and less sympathy. In the whole system of warfare, however, each of the opposing forces seems to be imbued with such a wholesome dread of the other, that it does little else than watch what is done. The insurgents are believed to possess most of the southern departments in Kwángsi, making Sin-chau fú their headquarters, and have raised their chief to the imperial dignity under the title of Tien-teh or Heaven's Virtue. They levy a revenue from the general commerce on the Pearl river, from Wúchau fú westward, and have crippled the operations of the imperialists to a very serious degree.

Lí Sing-yuen, formerly governor-general of the Two Kiáng, has been appointed imperial commissioner in place of Lin, and has assumed the responsibility of detaining Ching Tsú-shin, the degraded governor, from proceeding to Pekíng as ordered, he himself wanting his assistance in managing the important charge committed to him. Chau Tientsioh, formerly governor-general of the Two Lake provinces, has been appointed fúyuen in place of Ching. We think his excellency Lí is likely to have a long tenure of office if he remain in Kwángsi till this rising be quelled; though we have no notion, from anything we have yet heard, that the stability of the regular government is jeoparded by these disturbances. Our information regarding these disturbers is confessedly meagre and contradictory, and though some of their chiefs may be energetic men, the movements of the whole body does not exhibit much activity or any features to elevate them above the character of mere marauders. In this province, Gov. Yeh is losing all his honors and reputation, and proving himself, as his name imports, to be nothing but a Leaf; —destitute of energy and strategy, he intrenches himself in Yingteh at a safe distance from the enemy, and does little else than memorialize the throne, and issue his proclamations. His pusillanimity and ridiculous measures have excited the laughter of the whole city of Canton.

The burning of the Baptist Mission premises at Bangkok is stated in a letter of Feb. 1st recently received from Siam, from which we abridge the following particulars:—"The Mission had just secured a desirable addition to their premises, and were preparing to make changes and additions to their dwellings, when on the night of the 4th of January, the incendiary applied his torch to the thatch on a vacant building adjoining their premises, and in one hour all the inmates were houseless, everything falling a prey to the flames except their money-chest, and a part of their wearing apparel and bedding, with a few trifles of little value. The printing-office, type-foundery, and book-bindery, with all the stock and apparatus of paper, pasteboard, books, type, &c., including a large edition of the Siamese New Testament just published, were consumed. The buildings were of wood thatched, and consequently soon reduced to ashes. It is thought that revenge against the missionaries prompted this act. Two of the Chinese church-members had been imprisoned a few days previous on false pretenses, doubtless with the design of extorting money; but the missionaries interfered, and procured their

liberation without the payment of anything. Their enemies being thus disappointed in the wages of their oppression, it is supposed took revenge upon the foreigners in this way, for a lighted torch was found near the vacant shed. The members of the mission were accommodated for a few days, while throwing up bamboo bungalows for temporary use; they appear cheerful and hopeful, and bear the loss with good courage. The mission library and private libraries were consumed, but the greatest loss is the manuscripts of Dr. Jones, who has in them to regret what has cost him years of labor; his collection of native Siamese books, one of the most valuable extant, was nearly consumed, and can not easily be replaced, while the copy for a dictionary, in which he had made considerable progress, is gone entirely, as well as all his private correspondence and the mission records. What one short hour sometimes brings to pass!

"The small-pox is raging among the people. Mr. and Mrs. Chandler are about leaving for America, and Dr. and Mrs. Lane are going to Singapore for health's sake. We find it exceedingly difficult to obtain suitable spots for building, and the place where the P'raklang offered to build for us was so unfavorable that we could not consent to take it without previous consultation. The Siamese rulers are still at work on their defenses, preparing for the worst if war should come. There is no immediate prospect of any change in the foreign policy of this Government, but one must come; this iron despotism and self-righteous Budhism can not last for ever."

It may be added that Rev. W. Ashmore and his wife lately reached China on their way to join the Baptist mission in Bangkok. We are pained to hear the sad losses detailed in the preceding extract, and fear that the health of Rev. Dr. Jones will not permit him to attempt to reproduce the labors so suddenly snatched away from him; while the destruction of the book-making establishment can not in that distant land be easily replaced.

Loss of the British vessel Eamont on the east coast of Japan in the month of May 1850, has been reported by the arrival at Batavia of the remainder of the crew in a Dutch vessel. The vessel went ashore on the 22d, and on the 29th the Japanese took the crew from the wrecks and carried them to a village, where they were supplied with fish and rice. On the 3d of June, three shocks of an earthquake were felt. The party remained here till the 23d, unmolested by officials, at which time an officer of rank visited them, and told them that they would be sent away before many days. The party remained at this place till Sept. 11th, during which time three of the men escaped, and on their recapture the next day, were confined in a separate place from their comrades, and a guard placed over the whole. The junk in which they were to sail was wrecked before she got well to sea, and one of the seamen drowned in trying to reach the shore. The others were all taken off after the weather moderated, and confined until the whole set out to travel on horseback to Hydada, some 65 miles distant. Here the men were caged up in the hold of a junk, and not allowed to come on deck, from the 25th of Sept. to Oct. 7th, when they went ashore at Nagasaki, and carried in cages through the streets (a dog belonging to the party being provided with a cage also), to the town-house, where the captain was examined respecting the wreck; as the men entered this building, each of them was compelled to step on a brazen crucifix in the doorway, and after the examination, all were re-caged, and carried five miles to a house "built like a jail with large bars to look through." The corpse of the sailor who was drowned was also boxed up in salt and carried over 2,000 miles to Nagasaki, and after the examination in the court-house, was buried in the Dutch burying-ground. In a few weeks, they were taken to the Dutch factory, where they met three Americans who had been in confinement fifteen months, and all left port in the ship Delft, in the early part of December, 1850.

THE

CHINESE REPOSITORY.

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ART. I. *Course of the Chú Kiáng* 珠江 *or Pearl River.*—Continued from page 110.

THE current in the headwaters of the North River is rapid, indicating the descent of the land towards the south. The banks are generally susceptible of cultivation, and the hills are covered with pines, tallow-trees, bamboos, Camellias, olives, and other trees—some of them wild, others cultivated. When one side of the stream is precipitous, the opposite bank is often flat and arable, and in many places indicates that the country is often overflowed. Barley, rice, tobacco, and cotton, are grown, and many of the people obtain a living by burning charcoal. The country between Nán-hiung and Sháu-chau fú is described as by no means densely peopled, while still it is generally cultivated, and the houses built of brick; proofs of the partial protection the inhabitants receive from the government are seen in the strong towers erected at proper points, to which they retreat with their effects and secure themselves and families against robbers. The geological structure of the banks in this portion of the river is noticed by Dr. Abel, in the following extracts from his journal:—

"During our second day's progress, the hills which formed the banks of the river exhibited a breccial formation at their base, covered with beds of ferruginous clay, giving to the soil, through a great extent of country, a remarkable redness. Bricks were making of this, in kilns spread over its surface, which came from the furnace of a bluish color. I have found the same effect to be produced on small quantities of it, subjected to the heat of a common stove. Towards evening we occasionally passed rocks in an undecomposed state, that exhibited the same color as the beds of clay. Their strata were sometimes inclined, and had beds of fine gravel interposed between them. On anchoring in the evening, I examined some rocks similar to those by which we had passed, and found that they changed their red color beneath the surface, and became of a bluish gray. When disintegrated,

they formed the clay soil before mentioned. These rocks, which near the surface might be said to be composed of argillaceous sand-stone of a coarse grain, passed lower down into pudding-stone, containing rounded fragments of quartz and decomposed crystals of felspar.

"On the 24th, the country improved in appearance; the rocks which had the day before been uniformly bare, were now clothed with groves of pine. Large rafts of its timber (the *Pinus Massoniana)* were floating down the stream. * * * When the boats anchored in the evening, I again examined the rocks in our neighborhood, and found them composed of red sandstone of a finer grain than those I have before described. One of them was remarkable for a vein of pudding-stone, composed of quartz, pebbles, and a 'fault' of a singular appearance.

"The next morning I rose early, in the hope of viewing some strange shaped rocks seen at a distance the preceding evening, and was not disappointed. The forms of those which now skirted both banks of the river, partaking largely of the usual grotesque characters of mountain scenery in China, were too numerous to admit any detailed description. Much of the singularity of the scenery, however, was occasioned by very rugged rocks contrasting with others of an uninterrupted surface. Limestone rocks, apparently made up of immense masses heaped confusedly together, were often opposed to others of sandstone, rising with an extensive and even front to a great elevation. Occasionally they formed a channel for the river, so winding and narrow, that they seemed to terminate its course.

"Amidst this interesting scenery a marbled rock on the right bank, rising perpendicularly from the surface of the water to the height of two or three hundred feet, particularly arrested my attention. I call it a marbled rock, because its surface was of a fine red color, covered in places with a stalactitic incrustation of a delicate whiteness. I landed at its foot, and found it resting on a breccia formed of fragments of gray compact limestone, of a calcareous red sandstone, and of rounded fragments of quartz, cemented by a fine grained red and white limestone. Many of the fragments of limestone had the same characters as the rocks in the valley of Mei-ling, and were, perhaps, derived from them. The breccia rose only a few feet above the water. The principal mass of rock resting upon it exhibited no stratification, but appeared to be one entire mass of fine-grained flesh-red granular limestone.

"Further down the river we passed other rocks of a breccial character, but having their component parts on so large a scale, that they could be distinguished at a considerable distance. When close to us, many of the fragments appeared to be from forty to sixty feet square, and generally had defined edges and angles: the fragments were of a gray, the connecting medium of a red color. The surfaces of many of these rocks could not have appeared more bare, even, and perpendicular, had they been formed by the hand of art.

"A few miles before we reached Sháu-chau fú, the banks of the river became lower, and resumed the red color arising from disintegrated red sandstone, and were in some places of a blackish hue. This last circumstance

arose from a quantity of coal which we here found rising through the surface. Some pits of coal had been met with by some of the ambassy soon after leaving the Po-yang lake, but I had not been well enough to examine them. However, I received sufficient evidences of coal being abundant in the empire, and of various qualities, in the large supplies of it furnished to our boats, and exposed for sale in different cities that we visited. The coal which I saw in the province of Chihli was a species of graphite; that brought to me from the towns on the Yang-tsz' kiang, resembled cannel coal; that observed after passing the Po-yang lake had the characters of kovey coal; that now met with contained much sulphur.

"The last-mentioned coal was used in the manufacture of suphate of iron, in the neighborhood of Sháu-chau fú. The following process, in its different stages, was witnessed by several gentlemen of the ambassy. A quantity of hepatic iron pyrites, in very small pieces, mixed with about an equal quantity of the coal in the same state, being formed into a heap, was covered with a coating of lime-plaster. In a short time great action took place in the mass, accompanied by the extrication of much heat and smoke, and was allowed to go on till it spontaneously ceased. The heap was then broken up and put into water, which was afterwards boiled till considerably reduced in quantity, and was then evaporated in shallow vessels. Very pure crystals of sulphate of iron were obtained at the close of the process."—*Abel, page* 190–195.

The scenery for some leagues after leaving Nánhiung chau is thus described by Sir John Barrow:—

"We sailed for two days in our little barges, through one of the most wild, mountainous, and barren tracts of country that I ever beheld, abounding more in the sublime and horrible, than in the picturesque or the beautiful. The lofty summits of the mountains seemed to touch each other across the river, and, at a distance, it appeared as if we had to sail though an arched cavern. The massy fragments that had fallen down from time to time, and impeded the navigation, were indications that the passage was not altogether free from danger. Five remarkable points of sandstone rock, rising in succession above each other with perpendicular faces, seemed as if they had been hewn out of one solid mountain: they were called *Wú Ma-tau*, or the Five Horses' heads. The mountains at a distance on each side of the river were covered with pines, the nearer hills with coppice wood, in which the Camellia prevailed; and in the little glens were clusters of fishermen's huts, surrounded by small plantations of tobacco."—*page* 594.

The rocks here mentioned are quite celebrated in the passage of this river; they are properly called the Five Pier-heads, (*má-tau* being the term for a pier, ghaut, or jetty, though the two characters mean *horse* and *head)* and are further described by Mr. Ellis:—

"We anchored at sunset ninety li from the city of Nánhiung, within sight of some remarkably abrupt rocks, apparently in the middle of the river: two rise like the pillars of a gateway. Much of this day's scenery, from the

depth of the wood on the hills, was interesting.—Dec. 25th. At eight o'clock we passed the rocks last mentioned, called by the boatmen Chen-tau, or La-shú shan, rising abruptly to the height of two hundred feet from the river; the base, pudding-stone with limestone, or rather marble resting upon it. At ten o'clock we passed an immense tabular rock of red sandstone. The villages in this part of the country are few, and the cultivation proportionately scanty. At half-past eleven, the rocks approached so near as to leave but a narrow channel for the river: a guard-house and village among some fine trees rendered the spot particularly striking. I have often remarked the attention paid by the Chinese to the effect of situation in their buildings and towns. indeed I can scarcely recollect an instance where a point of view has been neglected. At twelve we reached five remarkable rocks, which, from some fancied resemblance, have been called Wú Ma-tau, or Five Horses' heads, Many of the rocks have exhibited an alternation of sandstone and breccia; the masses of the latter of a size to surprise a cabinet geologist."—*page* 98.

The Wú Má-tau are above five hundred feet in height, and crowned partly with wood. The water is deep near them, and their summits impend over their bases, and shade the stream; the terrified boatmen look up with alarm at the beetling crags, from which a single rock would easily sink their frail vessels. They lie between Chí-hing hien and Sháuchau fú; the former is represented as large and populous, and the fleet of boats anchored near it filled with a bustling population. Many rafts are met in various parts of the North River, on which wooden dwellings are built; in some instances, between thirty and forty huts are seen on a single raft, occupied principally by workers in wood.

Chí-hing is 130 *li*, or about 40 miles from Nánhiung, and about 35 miles above Sháuchau fú, at the junction of the Chíhing kí 始興溪; some 18 miles further down, the Kin kiáng 錦江 comes in from the north. At Sháuchau, the Wú kiáng 武江 joins it from the N.W. and the branches are respectively known there as the East and West rivers. At this important city, reckoned by De Guignes to be nearly half the size of Canton, the small boats used in coming from Nánhiung are exchanged for more commodious ones; this arrangement multiplies their number so greatly that the whole river is covered. The city wall extends along the banks, and the whole place has an air of bustle and prosperity; the stream is crossed by a bridge of boats, and when Lord Amherst stopped at the place, one of them was removed to prevent the gentlemen of his ambassy from visiting the city. One or two contrived to enter it, however, and said it did not yield to any town that they had yet seen in the country. On the neighboring hills, and on those further up the river, nine and seven

storied pagodas, small pointed temples of three stories, rudely resembling a Chinese writing pencil, (from whence they are termed *wan peh*, *i. e.* literary pencils,) and ovens for watch-fires, scattered along the banks, relieve the monotony of the scenery.

Forty miles below Sháuchau fú, is a large village, called Fán-tsí kí, and about the same distance beyond is the town of Ying-teh hien, situated near the junction of the Ung-kiáng 翁江 a stream 80 or 90 miles long, which comes in from the east. Mr. Ellis, who looked upon the country, the people, and the whole journey, more pleasantly than some of his fellow-travelers, thus notices this part of his route:—

"The scene at sunset, on the right, was particularly beautiful, from the depth of the woods, backed by a lofty range of mountains. At half-past seven o'clock, we passed a remarkable rock, standing in the middle of the river; the lanterns of the passing boats just gave sufficient light to mark the rough outline of this and other strangely-shaped rocks. We anchored about eight at Sa-chú-ya, one hundred and eighty li from Sháu-chau fú.

"Dec. 28th—.About eight o'clock we reached Kwán-yin shan, a perpendicular rock from four hundred to five hundred feet in height, with a temple in a fissure of the rock, of two stories, dedicated to Kwányin. The first story is near one hundred feet above the level of the river, and the other forty feet higher: the steps, walls, and larger divisions, are all cut out of the solid rock, which is a compact limestone, dark-colored, and therefore giving a gloomy solemnity to the whole. A few priests are the occupiers of this curious, but miserable dwelling; much frequented by travelers, who make a small offering in return for the incense burned in their name before the idol. A projection of the rock, which formed a roof to the temple, hung in masses, having a stalactical appearance. From examining a specimen on a smaller scale, I am inclined to attribute the peculiar shape entirely to the wearing action of water upon the irregular surface of the rock. The distance was two hundred and twenty li from Sháu-chau fú."—*Ellis, page* 99.

This singular rock-temple, about fourteen miles north of Yingteh hien, is dedicated to the Goddess of Mercy (as Kwányin is called by foreigners); but if the statement of De Guignes be true that it was constructed during the Táng dynasty, a thousand years since, it must have been originally dedicated to some other idol, as that goddess is of modern origin. It is an object of much veneration among the Chinese, and the priests employ two agents in boats to collect alms for the shrine from the batteaux which pass by; whose crews are not unwilling thus to propitiate a favorable passage. The adaptation of rocky hill-sides to the erection of a temple is a favorite device of Chinese architects, who partly scarp the hill, and partly excavate the rocks, thus forming sometimes exceedingly picturesque positions for

their temples and oratories. The general aspect of this ten p'e is gloomy, and one of the fellow-travelers of Ellis thus notices its appearance:—

"With our imaginations warmed by its beautiful and romantic description by an elegant writer, we were surprised at landing on a broad platform, a few feet above the water, and at ascending by an easy flight of steps to the first division of the temple; an ample cavern, cold, dark, and dismal. A few grinning bonzes, with bare heads and long cloaks, received us at the entrance, and conducted us through the vault up another flight of steps to the second story. Here we again looked round on the bare rock projecting abruptly into a capacious but gloomy apartment. At an opening in its front we looked downwards upon the river from the probable height of one hundred feet. Upwards the view was interrupted by overhanging rocks of a stalactical appearance.

"The Kwan-yin rock is composed of the grayish black transition limestone of Werner, and is remarkable in some parts for its irregular vesicular surface. Some of the hollows were so large that they seemed to have been formed by the falling out of organic remains, but afforded no sufficient evidence of the fact. From the priests I procured some specimens of the overhanging rocks, resembling stalactites, and found them of the same composition as the rock itself."—*Abel, page* 196.

In this and many other parts of the river, large quarries are observed close to the banks, in which the rock had been cut out in greater or smaller blocks according to the purposes for which the pieces were wanted, whether for paving, for the arches or groins of bridges, or for sepulchral monuments or architraves, and carried away in the boats waiting at the foot. Some of them were neglected, and apparently of great antiquity. One of these quarries near Yingteh hien, occurs in a sugar-loaf hill near the river's bank, worked in such a manner that the stones could easily be lowered into the boats.

About ten miles below Yingteh hien, the North river is greatly increased by the flowing in of the Hwáng kiáng, on whose banks lies the prefect city of Fuh-káng ting. In this portion of its course, the river sides are extremely picturesque, and in some places the scenery approaches to the sublime. One portion of the passage, near the village of Peh-miáu, lying between the towns of Yingteh and Tsingyuen, before the influx of the R. Hwáng, is a gorge caused by the approach of the rocky banks, through which the wind sometimes blows so strongly as to prevent the progress of boats. The sides are lined with groves of bamboo cultivated for supplying boatmen and others with poles. Many ravines adorned with habitations extend back between the hills and wooded slopes, from whence numerous

rivulets flow down and precipitate themselves into the river with some noise, adding to the beauty of this rocky passage. After threading this defile, if he is not wrecked on the rocks awash which obstruct and complicate the channel, the traveler passes out of the hilly part of the province into the plains of the Pearl River; and the "transition from barrenness to fertility, from the sublime to the beautiful, from irregularity to uniformity," renders the scenery very charming. The river below the Hwáng kiáng is about half a mile wide even in dry weather, and the gentle slopes afford facilities for irrigation, as the numerous canals testify which lead off the waters into the fields. This portion of the river is thus described by Mr. Ellis:—

"30th of December.—We left at daylight, with moderate weather. The mountains, after clearing the narrow passage, were less elevated. Bamboos on our right, and but little interest in the scenery. At one o'clock we passed Pa-kiáng-kau, 潖江口 where a small stream fell into the river. The village is pretty, with a military post embowered in woods. A newly-built white-washed cottage reminded me of England, to which indeed all our thoughts begin now to turn. At two, we reached the prettiest scene I have yet seen; the hills were richly, variously, and loftily wooded to the very summit, and the eye in looking up the ravines was lost in the depth of foliage, resembling more Rio Janeiro than China. We reached Tsing-yuen hien at five o'clock, and anchored on the opposite bank of the river at an island, with a long sandy flat, as at our former anchorage: beyond it, however, the country was pretty, from the bamboo and other trees forming pleasant shrubberies. It was impossible not to feel gratified with the summer look of the vegetation contrasted with the wintry feel of the wind. This walled town has a large suburb, the houses towards the river built on piles. A large pagoda in front bears the name of the town; it is of nine stories. Our course has wound very much to-day, the river increasing in width and depth; had we not been spoiled by the mighty Yang-tsz' kiáng, we should now call it a respectable stream. Peasantry continue to be civil in their behavior. To Canton two hundred and ninety *li*. The principal Mandarin of the city visited Kwang in an extremely handsome guard-boat, with a comfortable cabin in the centre; the frames of the windows were gilt, and the stern decorated with flags and ensigns of office. These boats are the best adapted to their object that I have seen in China; the appearance of the men uniformly dressed, and of their arms in good order, really looks like efficiency: some carry one or two small guns.

"Dec. 31st.—The river still increases in breadth. Near the banks, particularly on our right, there are for the most part sandy flats, marking its more extended bed. The villages are few, and the single large building in most of them is either a warehouse or a magazine of rice.—Eleven o'clock. The river was divided by an island.—Twelve o'clock. We passed a village, situated on a bluff point, prettily wooded. At half-past two we reached Laupú-sz', where a large corn and cattle market was holding; there was also

a temple here, to which the boatmen seemed to attach importance. Soon after sunset we reached San-shwui hien, a walled town, taking its name from its situation at the junction of three rivers. From the number of lights it seemed of considerable extent. Here we anchored for a few minutes, and then proceeded, the kin-chai having determined to travel all night to secure the crossing of some shallows, only passable at high water."—*Ellis, p.* 100.

At Sánshwui hien, 60 miles from Canton, the North River enters the West River; the level character of the country facilitates the formation of many channels, some of them natural, and several artificial, through which their waters find their way to the ocean. That portion of the stream which runs between Shihmun 石門, about fourteen miles west of Canton, and the Bogue, is alone called the Chú Kiáng, 珠江 or Pearl River; but this name is hardly known by the common people over a few miles, for a fork at the head of every island, or the entrance of a new rivulet, gives a particular name to the reach or the branch then entered upon. The common route between Canton and Sánshwui is by way of Fuhshán, and in dry weather the channel in some parts is so shallow as to be impassable for large boats. The direct length of the main trunk of the West River from its rise in Yunnán to the embouchure at the Bogue is not much less than seven hundred miles, and if its windings are included, the course would probably exceed nine hundred. All the country between Sánshwui and the ocean, a distance of 120 miles, and reaching from Tungkwán hien on the east side to Sinning hien on the west, or sixty miles in breadth, including the greatest part of the districts of Nánhái, Pwányü, Shunteh and Hiángshán, is little else than one great delta of islands. Probably not one quarter of the waters brought down by the West and North rivers make their exit through the Bogue.

Just west of Canton city, a small stream, not more than a hundred miles in length, comes in from the north, which leads up to Tsunghwá hien, a district adjoining Nánhái, and whose waters are extensively used for irrigating the lowlands. It is called Yáng-tsun kiáng 楊邨江, and is divided into two branches above the town of Tsunghwá, the Lingshán shwui 靈山水 and the Táng shwui 湯水; they are mere rivulets. This river was ascended as far as Niching by the British troops under Sir Hugh Gough in 1841, when the city of Canton was surrounded. Its further course can be seen from the top of the White Cloud hills near the city, winding its way through the fertile plain. The region of country between this stream and the North River as far north as Yingteh hien, is now the scene of conflict between the government troops and bands of insurgents.

The Pearl river receives the Tung kiáng 東江 or East R., its last tributary, a few miles east of First Bar, and not many miles from Shih-lung 石龍 a large mart and manufacturing place where the trade and produce of the eastern half of the province centre. The East River is about the same size as the North River. It takes its rise in the southeastern districts of Kiángsí, and drains the eastern acclivities of the spur of hills which under various names extends from the Mei-ling southwesterly to the districts of Tsingyuen and Tsunghwá, north of Canton. The eastern watershed of the basin of this river is a continuation of the Bohea hills, which here divide the departments of Hwuichau and Kiá-ying, and furnish large quantities of tea of an inferior sort. The two principal branches of the East River unite at Hoyuen hien, about a hundred miles above Shihlung. The main and eastern branch takes its rise in Kiángsí, and has three tributaries; the easternmost called the Sin-tú kiáng 尋都江, the central called the Tung kiáng 東江 and the western and largest, which runs by Hoping (or Woping 和平 as it is better known at Canton, from the teas produced there), called Lí kí 利溪; these unite about 12 miles above Lungchuen hien, to form the East River. At Lungchuen, the road eastward over the mountains to Kiáying chau passes Láu-lung sz' 老龍司 to the Lán kwán 藍關 or Blue Pass, which is occasionally blocked up with snow, though only in lat. 24°. The course thence to Hoyuen, runs about fifty miles between hills of moderate height, and the stream is navigable for large boats. At Hoyuen, the western branch, called Sin-fung kiáng 新豐江, joins the main trunk, opening communication with Lien-ping chau, and Cháng-ning hien, both of them towns of some note. The Mei-ling range in the region near Chángning is called Fan-shwui ling, 分水嶺 or the Water-shed Range.

From Hoyuen, a southwest course of about ninety miles brings the traveler first to the large city of Hwuichau fú, and then to the town of Pohlo hien 博羅縣, from whence a westerly passage of seventy miles carries him to Shihlung. Just east of Hwuichau fú, a small stream flows in from the south, and near the mouth, ten miles east of Tungkwán, a large tributary, called Yen-tsun ho 塩村河 or Salt-village R., comes in from Lungmun hien. This stream is 120 miles long, and runs on the west side of the celebrated Lo-fau shán 羅浮山, where the numerous temples and beautiful scenery attract great numbers of travelers and devotees. The trade between Shih-lung and Canton principally consists of sugar, oil, pulse, rice, &c.

The bay which receives the waters of the streams here briefly described, and of several smaller tributaries which flow in on the eastern and western shores, is usually called Lintin bay, from the name of the island Lintin 伶仃 lying east of Cumsing-moon anchorage. The large islands of Honam, Lantao, Hiángshán, Ladrones, Lema, Montanha, Dane's Island, and several others not recognized as islands by the Chinese, so fill up its bosom that its character as a bay is lost, and assumes that of a delta, through which the channels of the river find their way seaward. The leading features of the region have been described in Vol. III, page 87, and Vol. XVII, page 424, to which we refer the reader. In general, it is highly cultivated, and a trip to Macao by way of Hiángshán in the summer season gives the traveler a high idea of the fertility and resources of this part of the province.

The total area of the basin of the Pearl River is about 140,000 square miles, including the minor valleys of the East River, and of those streams which fall into the delta near the ocean. Most of this extensive region, equal in surface to the United Kingdom and Denmark together, and larger than the islands of Sumatra or Lucon, is mountainous and rough. All of the large cities in it are situated in the bottom lands, and we hence should judge were accessible by boats. Small steamers could probably ascend over 500 miles to Sz'-ching fú and Sz'ngán in the west of Kwángsí, to Sháuchau fú or beyond it on the North River, and to Lungchuen hien on the East River; and we hope the day is now not very distant when these natural facilities will thus be availed of, and an accurate knowledge of this part of the country be obtained.

ART. II. *Extracts from histories and fables to which allusions are commonly made in Chinese literary works.* Translated from the Arte China of P. Gonçalvez by DR. BOWRING.—Continued from page 105.

43. *Wú, Wú Yuen* 吳伍員 The runaway general, son of a minister. The king being engaged in his seraglio, and neglectful of his duty, was reproved by his minister, whom he slew in consequence; and as the king wished also to sacrifice the general, he fled. When very hungry, he met a girl carrying food to her mother in the field,

and having partaken of it sparingly, she asked him to eat more, saying he exhibited not only hunger but disquietude; so, supposing her acquainted with his proceedings, he killed her and departed. He reached a river, and was conveyed over by a fisherman, to whom he said, "If any one come after me, say not that I have passed." "Well!" said the fisherman, "and for greater safety, I will drown myself;" and thereupon threw himself into the water, while the general continued his journey. Wú Yuen, having gathered together a foreign army, returned to fight the wicked king, who having died, he caused to be taken out of his grave, and three hundred stripes given to his corpse. The country was in the greatest consternation, and the office of minister was promised to whomsoever would repulse the enemy; which being known to the son of the fisherman, he came with the oar of the boat in which the general had passed over, and showing it to him said, "For the sake of my father drowned on thy account, I will free thee with this oar from thy enemies; then cease from war." The general was so moved with these words, that he returned to the kingdom from whence he came, and being sentenced as having acted for private instead of the public interests, he was executed, and the fisherman's son obtained the promised reward.

44. *Sung jin* 宋人 The standing corn man of Sung. He was angry because his corn did not grow, so he went and pulled up the stalks that the corn might look higher, and returning home, said to his family, "I am very weary, but I have done what nobody else could do; I have made my corn to grow by dragging up the roots." When his son heard this, he thought that the corn would be dried up the following day, and so it was.

45. *Liáu-sí, Hiáng Toh* 遼西項橐 The questioner of Confucius from Kwán-tung. Knowing that the philosopher in his excursions visited Kwán-tung, he determined to try his talent; so he built a wall in a narrow pass through which Confucius had to come. Arrived in his carriage, he ordered the wall to be thrown down, that his carriage might get on. Hiáng Toh said to him, "Carriages give way to walls, and not walls to carriages." Confucius invited him to become his disciple, and he answered, "I have parents and brothers to take care of;" adding, "As you are a saint, you must know how many stars are in heaven." Confucius replied, "Ask about things of earth, not of heaven." He asked then, "How many houses are there in the world?" "Ask what can be answered," said the philosopher. "How many hairs are in your eyebrows?" To which he replied not, but turned away.—See Vol. X., p. 615.

46. *Tsin, Kán Lo* 秦甘羅 The boy minister (B. C. 260). He was so eloquent, that he was made a minister at twelve years of age by the emperor, but his fortune was as brief as it was extraordinary, for he died at the age of fifteen.

47. *Pien Tsoh* 扁鵲 The transparent belly. The discovery of medicinal herbs having been made, their application was not understood; but he, having a belly transparent as glass, ate the different drugs, and as he observed their effects, so he learnt their virtues.

48. *Cháu Káu* 趙高 The powerful cruel one. He was a general of the house of Tsin (B.C. 209), and aspired to the sovereignty. Going a hunting to tempt the genii, he said to the Emperor that the beast in sight was a horse, it being really a stag; and the emperor from fear assented. Of the followers, some agreed with, and others dissented from the general, and these last he afterwards caused to be slain as disaffected to his party.

49. *Tsau jin* 秦人 The stag-dreamer (B C. 210). He dreamt that in a certain road he fell in with a dead stag, which he covered with plantain-leaves, in order that he might remove the body when no one should be present. Remembering his dream he fancied it might be a reality, so he went to the place, and found a dead stag, which he was about to carry away, when a man came and disputed his right as the first finder and concealer. The quarrel was referred to the magistrate, who for want of other evidence was about to give to each a half of the stag, when a third party appeared claiming it as his own. Then the judge ordered the stag to be divided into three parts, and thus was foretold the ruin and destruction of the house of Tsin.

50. *Tsú, Kiuh Yuen* 楚屈原 The mártyr minister. He constantly reprimanded his sovereign for not reforming his misconduct; the king grew angry, and banished him as a functionary to Hú́kwáng, but notwithstanding he still fulfilled his ancient duty, though it was of no avail, in consequence of the concubines, who told the king that he was acting contemptuously, and that while ministers had concubines for their amusement they were not to be denied to a king. At last, he wrote to the king, that as he did not reform, he had determined to destroy himself that he might not witness the ruin of the kingdom; and so he did, throwing himself into the Mih-lo River 汨羅 so that nobody should know it. But the king felt his errors, and the day was announced when the martyr was drowned, on the anniversary of which the boatmen come out in their boats in quest of his spirit, descending the river in its pursuit: and to this day, the same ceremonies

are observed, and in every river boats and canoes, called Dragon boats, appear on the fifth day of the fifth month.—See Vol. XI., page 436.

51. *Pien Ho* 卞和 Author of the seal. Ascending the King shán 荆山 (a lofty peak situated near Siáng-yáng fú in Húpeh), he saw an eagle upon a stone, and supposing it concealed a precious stone, he conveyed it to the emperor, who taking it as an insult, ordered his toes to be cut off. Pien Ho again returned to the mountain, replaced the stone, and again the eagle perched upon it. He took it second time to the emperor, who ordered his fingers to be cut off. Again he returned, again he found the eagle on the stone, and again he conveyed it to the palace. The emperor broke the stone in his anger, and a precious stone was found within, which was also broken, and engraved letters were discovered which served as models, one half to make the imperial seal, the emblem of the empire instead of the tripod which was used before, the other half for the seal of the principal astronomer, which is still employed. But as heaven would not confide the imperial seal to foreigners, it was sunk in the depths of the sea with the emperor Tá-ping, when the Mongols of the Yuen dynasty entered, and now a seal of gold is employed.

52. *Láu Lái-tsz'* 老萊子 The old son. Being seventy years of age, as his parents were living, he did not encourage his beard, but dressed himself in variegated garments, and like a child sported in the presence of his parents for their diversion. Being called a fool, he answered that he had only acted properly for his parents' sake, and his name is marked among the twenty-four sons distinguished for their obedience.—See Vol. VI., page 133.

53. *Chung Tsz'-ki* 鐘子期 The listener to music. As he went to cut wood in the hills, he heard a boatman *Peh Yá* 伯牙 playing on the harpsichord, and came down to listen. On arriving, he said, "You play, but your heart is wandering among the hills." When he played another tune, he said, "You play, but your heart is wandering over the seas" (showing inattention). The boatman, struck with his cleverness, gave him money to enable him to study; afterwards going to visit him, he found he was dead, upon which he broke his harpsichord, there being no one in the world able to understand his music.

54. *Hán-tsz'* 韓子 The rabbit man. Seeing a rabbit flying from his pursuers, which blindly ran against a tree, and being stunned was easily caught by Hán-tsz' who was near, he expecting a

similar fortune remained there days and days for another (rabbit) to come, but waited in vain.—See Vol. VII., page 325.

55. *Tsú jin* 楚人 The stupid fencer. A man of Tsú (now Hú-kwáng) playing in a boat with his sword, it fell into the water, and looking from the boat into the place which it fell, wrote, "Here fell the sword." When anchored in the port of destination, he sent his servants back to find the sword in the place indicated by the writing. (Willful stupidity.)

56. *Chau Lien, Po* 趙廉頗 The repentant general. Being envious of a minister, who with less merit had higher rank, he endeavored on several occasions to take away the minister's life, whose friends complaining of his misconduct, he answered them, "Our neighbors will respect us for this; if I sacrificed him, I should sacrifice the kingdom." When the sentence was reported to the general, he was so moved that he tied his hands upon thorns to his sides, went to confess his fault to the minister, and peace was made between them.

57. *Lin Siáng-jú* 藺相如 The famous general of the Chau kingdom. He was sent to the kingdom of Tsin, as bearer of a scallop shell made of a precious stone, the purchase of five provinces which that king had promised to cede. When the king had arrived, and the shell was delivered, he hesitated about the bargain, though he was struck with the beauty of the stone, upon which the general said, "You admire its beauty, why don't you observe its defects;" and seizing the stone as if to show them, retreated to a pillar in such a rage that his cap flew into the air, and he said, "If you do not deliver the provinces, I break this stone in pieces; [know that] we have not only precious stones, but precious men, whose rage takes off their caps, which is not the case with yours." Hearing this, the king said that he should return to his hotel, and he would direct the provinces to be delivered, but he doubting this, carried back the scallop shell to the kingdom. The king knew this, but allowed him to depart.

58. *Máu Sui* 毛遂 The despised adjutant. The general of Tsáu desiring to go with nineteen knights in order to persuade the king of Tsú to make war upon Tsin in Shánsi, one being wanting, his adjutant Máu Sui offered himself to complete the number; but the general said to him, "You have been with me three years, and I do not yet know your name; you are like the awl in the sack that never stood upright:" meaning, You will never be distinguished. He answered, "Take me with you, I will not damage the affair." When they arrived, and proposed the matter to the king, he refused his consent, on which the adjutant, raising his sword, said, "Art thou safe

because thou hast given a measure of land to Tsin? He will require two—three—then the while kingdom will alone satisfy his ambition. Art thou not ashamed of the humiliations through which thou hast passed, and hast yet to pass? Thou, and not we, oughtest to take up the war." The king hearing this, assented; the league was established, and Tsin was beaten. Then he (the adjutant) turned round upon the others, saying, "I see you are but ordinary men, with no extraordinary cleverness."

59. *Sú Tsin* 蘇秦 The self-pricking student, intriguing. He offered himself to the king of Tsin, (from whose family came the famous emperor Tsin Chí Hwáng tí,) to aid him in conquering the neighboring kingdom; but the king refused, saying, he was not wanted; yet all respected his superiority. Returning home, and finding himself despised by his wife, mother, and sister-in-law, on account of his poverty, he gave himself up to study; and when he nodded from sleepiness, punished himself by pricking his body with the awl used in book-binding. After three years of study, he went to the kingdom of Tsáu, when the fame of his talents spread through five kingdoms, and he had the honor of being minister in all of them, and uniting them against the kingdom of Tsin, which was conquered. Passing one day near his house, he did not enter, but the women of his family coming out to compliment him, he said to them, "Why do you honor me now, who despised me before?" "Because thou art great and rich," they answered; and he sighing said, "How hard to live in this world without power, dignity, riches, and nobility!" and went his way. When he died, each of the six kingdoms tried to get possession of his body; and there was no way of settling the matter, but by dividing it into six parts.

60. *Yueh Wáng, Kau-tsien* 越王勾踐 The zealous son Kau-tsien, king of Yueh in Chehkiáng. His father having been made prisoner, and degraded to the employment of a table servant, he lay down on hard wood, ate the gall of animals, and in his audiences required all his visiters to say on leaving, "Remember thy imprisoned father." Having occupied ten years in preparing a [sufficient] army, he released him.

61. *Sí Shí* 西施 The beautiful. She became a queen, while her foster sisters remained in tranquil obscurity. Desiring to give variety to her beauty, she accustomed herself to wrinkle her brow as if she were suffering pain, and she seemed more lovely when she excited sympathy. Her foster sisters imitating her, only looked the uglier. The clever minister Fán tá-fú 范大夫 knowing that through her

the king would lose his kingdom, and aspiring to her favor, gave up his post, and engaged successfully in trade; when the rebellion he had foreseen broke out, he sought Sí Shí and lived with her, courting her while embarked on the six lakes. Others say she was burnt to death during the rebellion. Her name often occurs in Chinese proverbs, as in the following.

情人眼內出西施

"When pleased with one, in our eyes straight appears the beauteous Sí Shí."

嫫母有所美西施有所醜

"Even Mú-mú (an ugly concubine of Hwángtí's) has some beauty, and Sí Shí has some defects."

62. *Chen kwoh; Wú-ming shi* 戰國無名氏 The nameless boatman. Anchoring always under the window of a maiden, he became enamored of her. After some time she died, and being opened a heart of iron was found with a painting of the boat, the window, and the two lovers. This wonder being shown to the boatman, he became ashes. This event happened during the time of the *chen kwoh*, or contending states, about B.C. 350.

63. *Tsú, sui yuh-tau* 楚碎玉斗 Breaking the jasper cylinder; parting company. While two kings were discussing a treaty of alliance, the general of one of them made a movement with his troops which led the other to mistrust him, and say, "This is a matter which ought to be treated confidentially and without ceremony; I must go out for a necessary purpose." So changing his clothes, he passed through the guard, and sent a jasper cylinder to this general, thanking him for having allowed him to escape. The exasperated general took it to the king, and broke the jasper in his presence, not being willing to serve the king by whose fault the other had escaped.

64. *Yú Ki* 虞姬 The beautiful suicide, one of the four women distinguished for beauty. She was queen of the kingdom of Tsú 楚 now Húkwáng; seeing that her husband Hiáng Yü 項羽 on her account, did not go out to the camp, but was with great peril to himself, surrounded by the enemy, she cut her throat. This king had great prowess and talent, and to ascertain the strength of his officers, he made a cock of iron weighing 800 pounds, and had 8000 officers who could lift it. He went to the wars carrying on the pommel of his saddle the head of the lady whom he had loved so ardently, but having in a retreat to pass the river Wú kiáng 烏江 or Black River, the horse seeing in the water the figure of a human head, refused to

go on, and Hiáng Yü was obliged to cut his own throat, in order to avoid falling alive into the hands of the enemy. A temple was raised to his memory, which the boatmen visit in order to avoid the loss of their boats. [The Black River is a large tributary of the Yángtsz' kiáng, which rises in the central districts of Kweichau, and after a course of more than two hundred miles, joins that river at Fau chau in Sz'chuen.]

65. *Hán; Hán Sin* 漢韓信 The humbled student. He was poor but clever, and found himself obliged for awhile to accept the assistance of a female dyer (or 漂母), but being desirous of absenting himself in order to mend his fortunes, she permitted him on condition that he should pass between her legs. Having submitted himself to this humiliation, he went to seek employment from king Hiáng Yü mentioned above, but not being able to lift the iron cock, he was excluded; he was afterwards emp'oyed by the house of Hán 漢 to the great delight of prime his minister, and conquered Hiáng Yu.

66. *Cháng Liáng* 張良 The patriarch astrologer. When young, he met with an old man named Hwáng Shih-kung 黃石公, who being seated let fall his shoe three times, and asking Cháng Liáng to pick it up, which he did, judged that he would be faithful and worthy of having the astrological books communicated to him. After this, he served as minister to Hán aiding him to obtain the empire. At this period a grandee was endeavoring to persuade the Emperor at dinner that he should restore the kingdom of Lú to its splendor, and he spoke of writing by torches so as to be understood without being heard. Having convinced the emperor, he sent for his minister Cháng Liáng, and asked for his seal; who guessing his object asked for the torches of the emperor, spoke of the same mode of writing, and induced him *not* to re-establish the Lú kingdom—thus conquering the grandee with own weapons (i. e. *tsié chú*, 借箸 borrowing his chopsticks). The emperor fearing his talents, and desirous to kill him, he fled to the mountains and lived on a certain vermilion medicine *pi kiuh tán* 辟穀丹 instead of grain. He there taught astrology to his son, the knowledge of which spread. One of his descendants has, as astrologer, the honors of a viceroy, and is consulted on critical occasions. His mansion is on the mountain Lung-fú shán 龍虎山 in Kiángsí, a high peak in the district of Kweikí in the department of Kwángsin fú, on the south bank of the Ngán-jin river about eighty miles southeast of Poyáng lake. It is supposed that all spirits are subject to the chief astrologer. He is the protector of the sect of Táu or Rationalists.

67. *Kwái Tung* 蒯通 The firm officer. Kwái Tung being one of the grandees of a petty king, recommended him, when the emperor was dying, to fortify himself against the new monarch, knowing that he would be jealous of him; he could obtain no attention to his council, and when the emperor was dead, this king was called to do homage at the instigation of the empress-mother, and being conducted to her palace, was there secretly hanged. While dying, he said, "I have fallen into the cruel hands of a woman because I would not listen to the councils of my Kwái Tung." He was consequently called the Firm Statesman, and being asked why he advised his master to rebel, answered, "To avoid that happening to him which has happened, and my being brought here a captive." This being regarded by the new emperor as a mark of fidelity to his old master, he gave him employment, expecting from him the same good conduct.

68. *Yung Chí* 雍齒 The discontented one of the conqueror Hán. He and others seeing that the emperor did not promote them as rapidly as they wished, were about to rebel. The monarch consulted his minister as to what he ought to do, who said, "Promote the worst among them;" and as this was Yung Chí, he was promoted, and the rebellion ceased.

69. *Chú Mái-chin* 朱買臣 The repudiated husband (B.C. 135). He was a woodman, but so diligent that he studied even while collecting wood. His wife rendered impatient by his poverty, abandoned him and sought another husband; but the sovereign having heard of the virtues of Chú Mái-chin raised him to the highest dignities. When his wife came with her husband asking alms, he put them both in to his state chair to convey them home, but he would not receive her back as she intreated.

70. *Wú tí* 武帝 The chameleon. The emperor Wú of the house of Hán (B.C. 140), was the first worshipper of Budha in China, and finding nobody willing to be priests in the temples he erected, he gave liberty to become so to various felons condemned to death. He ordered a turret of 20 fathoms to be erected, and upon it he placed a statue of bronze with a basin in its hand to receive the dews which the Great Bear deposited at midnight for him to drink. He mounted the turret to watch the rising of the sun and moon, in order to absorb their influences and thus prolong his life; but hoping to exist by these means alone, and having remained in the turret seven days without food, he died there. When the following dynasty usurped the throne, its sovereign ordered the tower to be thrown down, and the statue wept.

71. *Yáng Chin* 楊震 The pure magistrate of Shánsí. A king wishing to corrupt him, came by night offering him money. He refused it, saying "If it is known, my reputation will be lost." The king answered, that as he came by night nobody would know it. He replied, "Heaven and earth would know it, and you and I; so that four would know it."

72. *Sz'má Siáng-jú* 司馬相如 The compassionate musician. In pity for women, his garments were always spotted with tears. As he was one day playing the song called 'Females attract males,' he was heard and understood by Choh Wan-kiun 卓文君 who was a widow, and they were married; but were so poor, that they pledged their clothes for meat and drink, their mutual pleasures preventing them from work. Siáng-jü at last obtained office, and as his wife was covered with gray hairs, he wished to take a concubine; on hearing this she said, "When I married, I expected to find a man of my own heart, and not to be separated when our hairs turned gray."

73. *Sú Wú* 蘇武 The lost general. Having pursued the enemy to a great distance towards the northeast, he lost his army, and not knowing where to go on its dispersion, he was obliged to become a shepherd. In the meanwhile the emperor killed a goose, which held in its foot a letter, in which the general mentioned where he was, and that he could not get away. On this the monarch requested the king of that country to allow the general to return to China; he agreed, and wondering said, "How is it that the king of China knows more of what is passing in my kingdom than I know myself? I did not know there was a Chinese in it." The ambassador then told him how the matter was known, and he said, "Let him be off, or he will write about all that is passing in my kingdom."

74. *Yen Tsz'-ling* 嚴子陵 The extolled friend. While Kwáng-wú of Hán was a private person, he was an intimate friend of Yen, and when he was made emperor called him to the palace. One night while they were sleeping together, the feet of Yen got upon the emperor's breast, and he saw a grandee, and the wandering adverse star. In the morning, Yen told him that he seemed in danger, when the emperor asked, "Why?" He elevated Yen to the highest offices, and the kingdom flourished; the emperor in acknowledgment to him said, "The happiness of the kingdom is due to the talents of Yen:" who answered, "and their development to the ability of Kwángwú." (A.D. 25.)

75. *Sung Hwang* 宋弘 The faithful husband. There was a widowed princess whose father knew she wished to marry again, and asked her what public man she would choose for her husband. She answered, "the chief judge Sung;" but when her wishes were communicated to him, he answered, "My wife and I have borne poverty together, and it is not just that my elevation should degrade her to the position of a concubine; nor is it proper that a princess should be beneath her."

76. *Peh Yü* 伯俞 The respectful son. His mother frequently beat him with a stick, and he lay down [to receive the blows], smiling when she struck him. On one occasion, he began to weep, and was reproved for his disobedience, when he said, "I do not weep because he blows are heavy, but because they are lighter than usual; for I see my mother's strength fails."

77. *Páu Siuen* 鮑宣 The happy husband. Being a poor student, his rich master offered him a daughter, whom he accepted with considerable fear lest she would not submit to his poverty; which when she heard, without waiting for a sedan she went to his house on foot, threw off her costly garments, used thorns for hair-pins, and submitted to the meanest offices to serve her parents-in-law.

78. *Páng Chung* 彭寵 The undeceived commissary. Having been rewarded for the transport of provisions during the time of war, he displayed the same diligence in conveying them to the court in time of peace, expecting a similar reward. A friend observing this, told him a story: "In Corea, pigs are generally black, but a white one having been born, the king thought it a variety sufficiently remarkable to be offered to the emperor of China; so he sent ambassadors to present the white pig, and other gifts. When the ambassadors reached Peking, they saw so many white pigs that they thought it would be ridiculous to appear with theirs, so they hid him. If the cap suit thee, wear it."

79. *Cháu Lí* 趙禮 Promise kept to a robber. Being attacked by bandits, he was condemned to death; but he asked leave first to take food to his mother, who lived in the neighborhood. On reaching home, he told his elder brother what had happened, who went out to meet the robbers, telling them that his brother was wanted to serve their mother; soon the other arrived, and said that as the misfortune had befallen him, he, and not his elder brother, ought to die. The robbers moved by so much virtue, liberated both.

80. *Liú Hiáng* 劉向 The corrector of writings. Being president of the imperial academy, and charged with the correction of

writings, an old man came at night hours, and wished to see his work; as there was no light kindled, the old man blew upon his staff, which immediately lighted. The academician, much surprised, asked him who he was. He said his name was Tái Yueh 太乙 (he who divided the heaven from the earth), and when he was gone the academician easily completed the business on which he was engaged.

81. *Mang-chang* 孟嘗 The pearl magistrate. His predecessor being a district magistrate near the river in Hoh-pú 合浦 in the southwestern part of Kwángtung, and covetous of pearls, the mothers fled to Tungking; but when Mang-chang arrived, they returned, as if to offer themselves to him.

82. *Chin Shih* 陳實 The warned man. A thief having entered his house, suspended himself on a beam that he might not be seen. He was observed however, by Chin Shih, who calling his son said, "There is a warning for thee; do not thou act so." And calling down the thief, he gave him two pieces of silk, because he had served as a warning to his son.

83. *Chin Fán* 陳蕃 The magistrate of the suspended couch. There being but one wise man in the city, he only received his (the wise man's) visits, and then he ordered the couch to be lowered from the place where it was generally suspended, that the sage might sit down.

84. *Chang Kien* 張騫 The navigator. Having traveled in all directions, and brought to China many foreign plants, and among them the western spinach, he discovered the end of the celestial ocean where the cross of the south is seen, and never returned thence; but as there fell down from the river of heaven a skulling oar, and nobody knew what it was, a spirit descended to declare that it was the oar of the navigator, and that the rest of his ship would fall down as it decayed. In allusion to this an inscription is often placed over cabins, "The sea is full of propitious stars."

85. *Chang Shang* 張敞 The well married man. His wife was combing his hair while he pursued his studies, and observing that her eye-brows were not perfect, he arranged them with the hair-pencil he held in his hand, supplying their defects with the ink.

86. *Siau Tsing* 蕭靜 The restored to boyhood. Being aged, he took again to eating sesame (food of children), and became a youth again. People wondered, and asked him how it was; he answered, that he knew not; but when his food was examined, it was discovered that he only ate sesame, which was the cause of the transformation.

87. *Kwán Ning, Wá Hin* 管寧華歆 The dissimilar fellow-students. Two students were companions in bed and board. One night, while working in the kitchen-garden, Kwán Ning dug up a bar of gold to which he paid no attention, but Wá Hin took possession of it, and was reproved for his covetousness. An officer passing in great state before the door, during their studies, Wá Hin went out to see him pass, upon which his companion cut their sleeping-mat in two, not choosing to be the intimate friend of a person whose habits were so unlike his own.

88. *Wá To* 華陀 The skull surgeon. This was a famous surgeon who cut out venemous wounds, opened bodies to cure diseases of the intestines, &c. Being called in by a minister who had a headache, he promised to cure him, but for that purpose his skull must be opened, and his brains washed. Filled with indignation at the proposal, the minister ordered him to be imprisoned; being well treated by the jailer, and knowing that he had been condemned to death, he delivered to the keeper his books and the secrets of his art. When Wá To had been executed, the jailer gave up his office, pretending that he was going home to study his books which he had sent to his house. On reaching home, he was surprised to find his wife burning his inheritance, of which only a few leaves escaped, containing instructions for gelding animals. When he inquired of his wife the reason for her behavior, she said, "That you might not follow the surgeon to the scaffold, as you wished to follow him in his profession." Wá To is now worshiped as the patron of doctors.

89. *Ni Hang* 禰衡 The intrepid man. When a favorite minister wished to employ him, he answered, "If you wish to advance me, it is not for your own service, but that of the king." Displeased with the language, the minister ordered him to beat the audience drum, because that was in the king's service; he promptly obeyed, but did so with his person naked. The minister reprimanded him for his indecency, when he replied, "My body is as pure and perfect as when my mother bore it, and can cause no disgust to others, nor shame to me; but then, I know not how thou canst show thyself with a heart as corrupted as thine." On hearing this, the minister being advised to kill him, dared not on account of the esteem in which he was held for his uprightness, and so transferred him to a general. On his arrival, the general did not rise up to receive him; he wept, and being asked the cause of his weeping, said, "I have been deceived; I have been visiting a dead body." The general asked, "How?" He an-

swered, "A dead body is that which does not rise." Exasperated by this language, the general ordered him to be killed.

90. *Hien kwán* 銜環 To carry bracelets in the mouth; to recompense. A man called Yáng Pú (the father of Yáng Chin, No. 71), going over a field, met with a bird that was destroying another, and coming up, took the weaker bird home, and healed it in a hundred days. In gratitude for this kindness, the bird took flight, and returned not, till one day it brought four bracelets in its mouth, after which it came back no more.

91. *Cháu Kiun* 昭君 The musical concubine, (B.C. 32.) When the barbarians entered Tán-yú from the west to attack China, affairs being almost hopeless, peace was made on the condition that a princess should be given them in marriage; but to elude this condition the emperor ordered Wú Yen-shau 巫延壽 to paint the portraits of all the concubines in order to deliver the ugliest, for which he should be duly recompensed. When he came to paint the pretty Cháu Kiun, he did it carelessly, expecting nothing from her. When the pictures were presented, Chan Kiun being deemed the ugliest was deliverde to the barbarians. She went playing on her guitar, in which she was dexterous. On reaching the frontier, the wild geese came to admire her beauty, and she knowing they were returning to the court, delivered to them a letter. After passing soune years with the barbarian king, he died; and according to the laws his concubines passed to his son. Shocked with this abomination, she died of grief, and the plants which grew on her tomb were green, while those on the other parts of the hill were red. The legends differ as to this story, some asserting that the painter having drawn for the barbarian king a faithful. portait of her, he determined to conquer the country [to possess her].

92. *Mang Kwáng* 孟光 The man of the raised goblet. There was an ugly girl so poor that she used a thorn instead of a hair-pin, but so strong that she lifted the heavy pestle, and ground the rice. She longed for a handsome and attentive husband, and when presents were made her without becoming respect, she disdained them. But a handsome youth named Liáng Hung 梁鴻, coming to offer her a goblet of wine, she raised it with both hands to the height of her eyebrows, accepted it, married him, and they were a happy couple for fourscore years.

93. *Tiáu-shen* 貂蟬 The clever songstress (A.D. 190). One of the singing girls of Wáng Yun, the minister of Hien-tí, the last emperor of the Hán dynasty. Seeing that the miuister did not eat, she

inquired the reason, and after telling her that important matters are not confided to woman, he gave way and informed her that a rebellion had broken out, at the head of which was the general Tung Choh 董卓. The girl replied, "I have an excellent plan; call the general, and offer me as your daughter; and as soon as I am conveyed away, call his son Lü Pú, and tell him you meant to give him your daughter but that against your will the father, old as he was, had interfered and carried her off, and he (the son) must see what help there was for it." When this plan was arranged, and the same night the general had gone to the palace, the girl found an opportunity of talking most lovingly to the son, who wished to kill his father. When he had done this, the government became eager to proceed against the remainder of the rebels, and the general's son, as one of them, went into the field; while the girl, pretending passionate love, determined at all hazards to accompany him, and to prevent him from exhibiting his military talents, which were much to be feared. At last, the new general was surrounded, and in endeavoring to pass through the troops with the girl he was captured; but her fate was never known.

94. *Shuh, Chú-koh Liáng* 蜀諸葛亮 The man feared after death. He was a general in Sz'chuen during the rule of the After Hán dynasty (A.D. 220), who came to succor Nanking against the people of the north. The general in chief in a naval battle, wishing to burn the enemy's fleet could not do so, as the wind blew from the northwest which was contrary, and he fell sick in consequence. When Chú-koh heard this, he said to the general, "I can cure your disease; I know it is caused by the winds being opposed to your plans, but I will change it to the southeast, and your affliction will be over." He went out, caused the wind to change, and the battle was won; as this happened on the 21st day of the 11th month, to this time, a southeast wind prevails on that day. When the battle was gained, the general pursued the enemy from Nanking, and in the meantime Chú-koh fortified himself with his followers in King-chau 荆州 now in Húpeh, which the Nanking general could not understand; so still fearing him, he asked him to restore the land he had taken till he could obtain some other; but he broke his word, and gave no restitution. After many undertakings, seeing one night from the rays of his star (star of his fate), that his death was at hand, in order to provide against it, and to stop the declination of the star, he lighted forty-nine candles (which at the present time are placed upon a pile of rice), and they were to continue burning for seven days; but seeing the hurry of his general Wei Yen 魏延 to inform him of the approach of the

enemy, he thoughtlessly gave a kick to the vessel which held the lights, and they were extinguished, and Chú died. He ordered that seven grains of rice should be placed in his mouth that his body might not putrefy, and that when his hands were put into his sleeves, two pigeons should be placed within, sewed up, and [the body] left on the field of battle. When the enemy's general arrived, seeing the sleeves moved by the pigeons, and fancying that he was saluted, he, being in a great fright, withdrew, not knowing if he carried his head on his shoulders. Having heard that Chú-koh was really dead, he was still afraid to advance, but sent a general forward, who passing by a narrow strait, all the bows there buried shot at him, each one with ten arrows, and he was destroyed with all his followers. While Chú-koh was alive, he observed by the high cheek-bones of his general Wei, that he would prove unfaithful to his country. He called his adjutant Má Tái 馬岱 and ordered him to kill the general whenever he should rebel; the adjutant asking him why he did not kill him at once, he answered, "Because he has not yet rebelled." Chú-koh invented artillery, though he only used guns for signals. Returning from the conquest of Pegu, and reaching the river Lúshwui 瀘水 on the borders of China, he found himself surrounded by a thick fog, and heard many wailings. On inquiring from the inhabitants into the cause, he was told that they were uttered by the multitude of dead killed by the pestiferous waters of the river, who could only pass safely at midnight, and that to disperse the fog it was necessary to sacrifice forty-nine men to the river. Shocked with this barbarity, he invented loaves bearing the human figure, each with a head and one hand, and threw forty-nine of them into the water, which dispersed the fog, and since this time bread has been used for the same purpose in China. When in possession of a city upon which the enemy was advancing in great numbers, he ordered that the few soldiers he had should be dressed as peasants, and employed in sweeping the street at the gate of the city, while he placed himself in the tower over the gate, playing a guitar; when the opposing general arrived, struck with the good spirits of the player, he withdrew, fearing some snare. Chúkoh invented automaton cows and horses of wood, which moved by a twisting of the tongue, and were called *muh-niú liú-má* 木牛流馬 they served to convey provisions, which they carried within their bodies.

96. *Kwán Yunchâng* 關雲長 The Chinese Mars (A.D. 220). He was called Kwán on account of the long sword he used. He

changed his name which before was Fáng, in consequence of having killed a man. He lived for some time with Liú Pí 劉備 and Cháng Fí 張飛 as their adopted brother, in the peach-orchard belonging to the house of the last mentioned, who was rich. (See Vol. XVIII, p. 283.) A rebellion broke out, and the three raised a small army and seized a city, but the minister who aspired to the empire ordered them to be attacked, keeping Kwán to further his own ends. The two having fled, he (the minister) took charge of the wife of Liú Pí. Being invited by the minister to his house, he said to him, "I will not serve you, but the emperor; and if I knew where my brothers are I would join them." The minister being angry, was told that he ought to have treated him as the brothers did, and he would also be loved as they; in consequence of this he was brought to the palace, where a small chamber was given to him, and he was placed with Lady Liú. For this reason he did not sleep, but passed all the night in study, which when the minister noticed, he sent him some young girls, whom he transferred to the service of Lady Liú. The minister wondered, but highly appreciated his conduct. At this time he had news of his friends, but would not leave until he had recompensed the minister. A war broke out; the imperial troops were defeated, and Kwán was asked to lend his aid. He conquered, and killed two of the enemy's generals. Returning, he visited the minister that he might take leave and join his friends, but the latter knowing his purpose, would not speak to him. The general, then giving up all he had received from the minister, went to his friends, who were in possession of King-chau in Húkwáng. Some time passed, when the minister having lost a battle, and in his retreat passing by Kingchau, the friends prepared to attack him, but Kwán wishing to go forth to receive the minister, both of them opposed him on account of his acquaintance, lest any harm should happen. Kwán protested there was no danger, and they mutually pledged their heads. When the minister saw Kwán, he asked him how he dared to do him any evil, who had treated him so kindly; while they were engaged in these discussions, the imperial troops passed, and Kwan, there being no help, offered his head, as he had agreed, but it was not accepted. When the two friends went to another country, he was beheaded for betraying the city that he governed, and he appeared headless in the sky, asking for his head which was borne away in triumph. When a priest heard this, who had known him before he became a great man, he said, "Thou askest for thy head, but how many whom thou hast beheaded are asking for theirs?" Not knowing what to say, he blessed him with a bunch of feathers, and

his head grew out of his body. The priest continued, "Preserve thy peace of mind, and thou shalt be a prince in the recesses of Budha." On this account he is venerated as a saint, and worshiped as the god of War under the the name of the Emperor Kwántí.

96. *Pák chin tú* 八陣圖 The figure of the eight platoons; art of war. A king pursuing another in battle, on reaching a certain spot, saw a column of smoke, and imagined he was betrayed. He stopped, directed an examination to be made, and his men told him twice over they only saw nine stones regularly arranged. He went to see them, got lost among them, so that he did not remember his way out, when an old man appeared to him, and said, "When I saw thee enter the gate of death, I knew thou wast a lost man? Hadst thou come in by the gate of life (a different entrance), thou hadst easily got out. Thou wilt thus learn the power of my son-in-law, minister of the kingdom thou invadest." So he conducted him out, and thereupon he desisted from his enterprise, and withdrew.

97. *Wei, Tsáu Tsz'-kien* 魏曹子建 The infant sage, (A.D. 200). If we suppose that all human knowledge fills ten measures, he possessed eight. The king intending to nominate him as his successor, it was not done because at his death the prince being governor of a province seized the sceptre. Purposing to depose his brother, he came with an army, to which his brother opposed a yet larger one. The brother reproving him for attending the ceremony of the burial, he answered, that it was for that purpose he came. The prince replied, "You say so now in sight of my army; know, you deserve death, but as you have the reputation of talent, you shall explain the proceeding of to-day, in a quatrain, while I take seven steps. This the child did, speaking this quatrain:—

煮豆在釜燃
豆本是同根
相煎太急
箕泣何生

To boil beans with the twigs of their stalks,
The beans in the boiler will sing their complaints;
I spring from the same root as you,
Why then would you have me boiled so quickly?

The sister-in-law named Yin shí 甄氏 who was captured in war,

being very beautiful, and they mutually fond of each other, he was not able to win her; he therefore said, "My sister-in-law is another spirit of the River Loh in Honán, to be seen but not touched."

98. *Tsin; Yáng yú* 晉羊祐 The transformed boy. When walking out with his nurse, he asked her to carry him to a neighboring orchard, where having arrived he began to dig in a certain place, and found a bracelet. His nurse wondered, and mentioned it to the owner of the orchard, who said, "I know who the child is; for some years ago, a son of mine died, who used to sport in the orchard with this bracelet, and here he left it buried."

99. *Hán Shau* 韓壽 The secretary of the perfumes. Being secretary to a minister (A D. 300), his daughter fell in love with him; and as the minister received fine perfumes from the foreign ambassadors, the girl gave some to the secretary; their fragrance having revealed the theft, the minister gave his daughter to the secretary in marriage.

100. *Wáng Jung* 王戎 The prudent youth. When he was seven years old, his companions climbed up a plum tree to eat plums, while he remained below. They wondering at it, he said, "When plums are gathered in the season of cummin, it is a proof they are bad;" and in truth they could not eat them, for they were not ripe.

101. *Yuen Tsih* 阮籍 The heavenly one. Having heard that many had gone to the celestial river (Milky Way), he also departed, and arriving there was confounded, not knowing where he was. Seeing a fisherman, he asked him about the place, to which he made no reply, but gave him a stone, which turning he should show to the king's minister, who would tell him where it was. Having done this, he learned that it was the stone with which the Weaveress (Aquila), smoothed her tresses, so that he had arrived where he desired. He turned the white of his eye to those he hated, and the blue to those he loved.

102. *Yuen Shen* 阮瞻 The incredulous inquirer. While writing a work upon the non-existence of terrestrial spirits, a man appeared and said, "How do you know there are none? What is a spirit?" He answered, "A man without a shadow?" He inquired, "See if I have a shadow?" And he had none. Again he asked, "What more is needful to make a spirit?" He answered, "That he have no point to his beard. He responded again, "See if I have any?" And in truth he had none. So Yuen Shen burnt his book.

103. *Ki Káng* 稽康 The daring student. Being engaged in his studies at night, a tall spirit appeared, with a tongue seven ells long.

The student put out the candle, saying, "I put it out, not for fear, but from horror of thy ugliness." The spirit hurried away.

104. *Shih Tsung* 石崇 The Chinese Crœsus. Disputing one day with an imperial personage as to who was the richest, the petty sovereign said, "Let us see who can cover with brocade the greatest extent of street?" Shih Tsung assenting, he covered 40 *li*, and the other 30. When this was known to the emperor, he gave the petty king a coral tree, three ells high, intending to affront Shih Tsung; he seeing it, broke it, which having caused the emperor's displeasure, the former gave the petty king one of seven ells, at which the emperor was astonished. Shih Tsung having given thirty-six measures of fine pearls for a beautiful girl, the Viceroy wished to possess her, and imprisoned him; he dying in prison without recovering the girl, she threw herself out of a window, and also died, that she might not fall into the hands of the Viceroy.

105. *Pwán Ngán-jin* 潘安仁 The handsome fruit youth. Passing one day in a car, the girls threw so much fruit into it, as a mark of their regard, that the car was laden. Afterwards being made a magistrate, and the inhabitants of the town being much in arrears to the royal treasury, he planted peach-trees within the town, and with their produce discharged the debts due. The town was afterwards called Hwá hien 花縣 or Flower Town; and good magistrates when it is meant to please them, are termed Flower-sped.

106. *Tang Peh-táu* 登伯道 The nephew's man. His brother having left at his death his only son to his care, and not being able, during a popular commotion to escape with both his own son and his nephew, for his wife was too weak to take charge of either, he abandoned his son and saved his nephew, remembering that his brother would have no more children, but that he might. Unhappily, however, he had none, and thus his nephew was the only heir he left behind him.

107. *Wáng Hi-chi* 王羲之 The old man and his grandsons. He wrote fine characters, which he would only exchange for geese. Being old and feeling the want of society, he left half his dinner unconsumed, and sent for his grandsons to eat it and amuse him. Those who sent him presents (of food) complained that he did not value them; but he answered, "You sent me presents to gratify my mouth only, and not my eyes; but I gratify my eyes also by obtaining amusement through my grandsons.

108. *Wáng Hien-chi* 王獻之 The river man, younger brother of the preceding. Having with others reached the bank of a river,

he would not pass over in a boat, saying, "He who has a concubine such as I, needs no boat; he may [pass] in the wink of her eye. (Exaggeration of lovers.)

109. *Táu Yen-ming* 陶淵明 The solitary man. He was appointed to the magistracy of the town of Páng-tsih 彭澤, where he was fond of cultivating flowers, particularly the China-aster, and hence it was called the beauty of the town Páng-tsih. But being obliged to make a great many prostrations before his superior officers, he was unwilling to obtain subsistence by usages so degrading; and therefore renounced his post, retired to his house, and lived on the produce of a garden in which he labored, and in which he calmly passed his days.

110. *Mang Kiá* 孟嘉 The cap man. Living upon the sops of a favorite, he went with him to the hills on the 9th day of the 9th moon, and feigning drunkenness let his cap fall, walking uncovered. The favorite ordering it to be put on, he not to appear discourteous, said, "It is not wanted; I am like the pine and cypress trees that wither not with heat or cold." Looking afterwards at the chrysanthemum that they were drinking that day steeped in wine, he said, alluding to the favorite, "This flower is not envious, for it is born in the cold season, and lasts longer than the rest." Mang Kiá afterwards left his house, and the favorite rebelled.

111. *Loh Kwáng* 樂廣 Afraid of a shadow. Being asked by a soldier to drink wine, he saw in the cup a snake which was the reflection of the bow which the soldier was carrying, and suspecting treason, he fled. When the soldier had learnt the reason, he invited him a second time, and having unstrung his bow, told him to look into the cup, so his fears and his suspicions were allayed.

112. *Wáng Mung* 王濛 The handsome man capped. The girls having observed that he had a torn cap, every one made him a new one, wishing him to wear it. So he changed his cap every day.

113. *Tung-chwáng* 東床 The son-in-law of the eastern chamber. A man called Kioh Kien, going to a college to select a son-in-law, every one of the students wished to find favor in his eyes, except one who quietly lay down in the distance, eating his food. When the master inquired which he would choose, the father answered, "Him of the eastern chamber," which was the one then lying down. The chamber where the son-in-law is received in the house of the father-in-law is now called the *tung chwáng*.

114. *Sih Ung* 塞翁 The unlucky man. He had a son in office, and having lost his horse, the neighbors said he was unfortunate, but

Sih Ung said he was fortunate. After some days, when the horse returned in company with another, the neighbors said it was good fortune, but he said it was ill fortune. When the officer mounted his new horse he was thrown, and had an arm broke; the neighbors called it ill fortune, the old man said it was not, and so it turned out; for at this time, the other officers were summoned to battle, and were slain on the field, while he being excused from going on account of his illness, was saved.

115. *Wú Lin-jin* 武林人 The fisher of the peach-trees. Having gone afar off to fish, he reached the mouth of a river on whose banks were many peach-trees in bloom, on which account it was called Táu-yuen 桃源. Going forward he came to an islet, where were fishermen, and inquiring of them the name of the bay, they answered that they knew not. He asked them whence they came, and they said they had fled from the tyrant Tsin Chí. He replied that was impossible, for he had been dead six hundred years; they answered, they knew nothing about that. So he returned, and when he reported to his friends what had happened, they told him it was the river of heaven. He went to seek the spot again, but was never able to find it.

116. *Tsin, Fú Kien* 秦苻堅 The fly minister. When the emperor was consulting with him about a general pardon, and the written decree lay upon the table, a large horse-fly perched upon the pencil and dried it, a first, a second and a third time. This was remarked by the people of the palace, who attracted by curiosity drew near the table. As they thus became acquainted with the subject under discussion, having observed it upon the table, the emperor much against his will passed the decree, that he might not seem to be illiberal.

117. *Tsí, Pwán fi* 齊潘妃 The fashionable concubine (A.D. 500.) Observing that women were esteemed for their small feet, she in the time of Táng reduced hers by ligatures to the greatest perfection, which so delighted his majesty that he ordered the streets through which she passed to be strewed with gold-leaf flowers. She improving upon his taste, had flowers carved upon the soles of her shoes, so that they left the impress of flowers wherever she trod. [The small shoes now worn by Chinese women, are called *hwá hiái*, or flower shoes, and the feet cramped in imitation of Pwán Fí are termed *kin lien*, or golden water-lilies.]

118. *Táng, Hien-tsung* 唐憲宗 Hien-tsung, an emperor of the Táng dynasty (A.D. 806), having heard that the body of Budha remained uncorrupted for more than a hundred years, he sent a mes-

senger to seek it in India. His minister Hán Wán-kung 韓文公 a very unprejudiced person, on arriving, represented that the uncorrupt state of the body was no proof of sanctity, as it might be caused by the snow and ice in which it had been shrouded. He asked, therefore, that the body might be given to him, and he would expose it to the flames in order to see whether Budha had power to hinder him. The Emperor was offended by the proposal, and banished him to be the magistrate of Cháu-chau 潮州 in Kwángtung, then one of the most remote places. There was on that coast a terrible crocodile, to whom Hán intimated that he must leave that neighborhood; and if he could not in three days, he must in five; and if unable to do so in five, he must in seven, after which time, swords and arrows would be got ready for his punishment. In truth the animal withdrew on the seventh. These terms were afterwards employed in the practice of judges. It was Hán who taught the people of Cháuchau fú to eat the *ho chung*, or grasshopper grubs found in the fields.

119. *Li King-lung* 李景隆 The traitor general. He was appointed to guard the capital, and opened the gates to the tyrant Wan-loh of the house of Ming, who then mounted the throne. A short time after, complaint being made against the son of the general, who, trusting to his father's influence, was in the habit of insulting people, the emperor commanded both father and son to be apprehended; and as he murmured against so strange a reward for the throne he had given to the emperor, the latter said, "Even as thou openedst the gates for me, wouldst thou open them for another:" and ordered him to be decapitated.

120. *Chin; Loh-chàng kung-chú* 陳樂昌公主 The mirror princess (A.D. 577.) During a revolution in which she was obliged to be separated from her husband, she broke a round mirror in twain, and gave one half to her husband. After a long time, he went into a shop when they sold mirrors, and a servant brought in half a mirror which united with his other half, made a perfect circle. He was in this way able to find out his wife, to whom he was reünited.

121. *Peh Tsi, kung-chú* 北齊公主 The fire princess. When she was young, she amused herself with the son of her nurse, playing with a bracelet, which being communicated to the king, he prohibited the boy from coming to the palace. After some time the princess went to a temple, where she found the youth asleep, and without waking him she placed the bracelet in his bosom, and went away. When he awoke, and recognized the bracelet, it excited such a flame in his breast that the temple caught fire!

122. *Wei; Loh Yáng-tsz'* 魏樂羊子 The languishing student. His studies were interrupted by longings for his wife; he went home, and when she learnt the cause, she cut with a scissars the cloth she was weaving in her husband's presence, and vowed she would break the loom in pieces unless he immediately returned to his studies, to which he consented.

123. *Ho Ping-shuh* 何平叔 The handsome councillor. The emperor suspecting from his being so fair, that he painted himself, ordered him one day to drink a very hot beverage; and as he perspired (as was expected), he appeared all the fairer after he had wiped himself, thereby proving he was not painted. The princess who was present while the councillor was perspiring, fanned him with her own fan, and the emperor gave her to him in marriage.

124. *Sui; Yáng Kwáng* 隨煬廣 The effeminate emperor (A. D. 605); the parricide Yáng Kwang of the house of Sui. Having made a way of willow-trees (in a stream) through which he was dragged by a tow-rope pulled by concubines, while he amused himself with other concubines in his boat, he said, that when he saw girls he had no appetite; and he now and then suddenly loosened the tow-rope, so that the poor women who dragged the boat fell on their faces.

125. *Ho ti* 和帝 The serpent emperor (A.D. 618). Ho, of the house of Sui. Finding in his path a wounded serpent, he took it up, cured it, and let it go. After some time, the serpent returned bearing a carbuncle in its mouth, so bright that it illuminated twelve carriages, and gave it as a recompense to the emperor.

126. *Tang; Kwoh Tsz'-i* 唐郭子儀 The bad father-in-law general. He had a hundred sons, and a thousand grandsons, so he could not salute them all with words, but only by [an inclination of] his head. One of them having married a princess, in his talk with her, said, "If my father is not emperor, it is because he does not choose to be." The princess told her father, who paid no other attention to it than to mention it to the general; he, much frightened, put manacles on his son, and sent him to the emperor to be punished. His majesty answered, "There would be no father-in-laws if they did not pretend to be deaf when they hear, and stupid when things are told them."

127. *Kwoh Yuen-chin* 郭元振 The silk-twist bridegroom. There was a very handsome governor, and as the minister had five daughters, each desiring to marry him, he placed them behind a curtain, putting round each a thread of vermilion silk-twist, and passed

the threads through the curtain; he then told the governor to choose one; he did so, and the lot fell upon the third daughter.

128. *Yáng Yung-peh* 楊雍伯 The pearl sower. He met with a stranger in his road, who gave him some seeds, telling him at the same time to sow them in his grounds, for they would be useful to him. Returning, he sowed them in his blue field, or *lan tien* 藍田; he afterwards desired to marry a beautiful girl whose mother insisted on receiving two precious stones which he had not to give; after much thought he went and dug in the blue field, and instead of two he found ten, which he gave to his mother for the maid. In allusion to this, when the purchase money of the wife is paid, it is even now, called *lán tien chung yuh* 藍田種玉 "sowing gems in the blue field."

129. *Pie Yen* 裴炎 The timid husband. He was accused of being afraid of his wife, which he owned, saying, it had been so from the first, as he thought his wife was a living goddess; but after she had borne him many sons, and was disfigured with toils and years, he feared not her blows, but that she might take flight and abandon his children. It is in this sense that nurses are to be feared (*i. e.* lest they abandon their charges).

130. *Hán Kingchau* 韓荊州 The great minister. He had such a reputation, that the honor of having his acquaintance was superior to the rank of marquis; while to be received by him augmented all dignity tenfold; and one word of his approval established a person's character, and fitted him for office.

131. *Táng; Páu-i* 唐寶毅 The peacock bride. Her father, observing signs of future greatness in her, and wishing she should marry, painted a peacock and publicly exhibited it with the inscription, "Whoever with an arrow can hit the eye of the peacock, shall marry my daughter." Though many archers came, no one succeeded till the future conqueror of the house of Táng appeared (A.D. 900), who at the first shot hit both eyes and won the bride.

132. *Chau Hing* 周興 The victim of his own practices. When the emperor was informed of the cruelty of the tortures employed by the judge Chau, he sent a syndic to try him; he coming upon him by surprise, and being asked to drink, inquired, "What is the means of making criminals confess their crimes?" He answered, "Put them in a jar of water, and apply fire to it, and little by little they will be moved to confess." "Well!" rejoined the syndic, "put yourself in that jar!" and he then tried upon him his own practices.

133. *Sun-shán* 孫山 The last graduate. Being asked by a companion in what part of the list of those who had passed the examination for *kiijin* his name would be found, he answered, "One name above thine;" by which he meant to say he was not in the list at all.

134. *Kiái Tsin* 解進 The expert academician. When fifteen years old, the emperor Hungwú, the first of the Ming dynasty, asked him what a functionary should do to prove his goodness? He said, "Be faithful;" and being asked how he should show his faithfulness, he answered, "By dying at the emperor's command." "Well," said the emperor, "let us see if thou art faithful; throw thyself into that tank." "Instantly," he answered, and did so. At night, however, the academician appeared before the emperor, who inquired why he had not shown his fidelity by dying? He answered, "On reaching the bottom of the tank I met with Kiuh Yuen (No. 59), who said to me, 'The faithful minister dies as I did when the sovereign is a bad man; but thou, who hast a good sovereign wilt be unfaithful by dying:' therefore, Sire, have I returned, and as a proof of my veracity, present to you the stem of a *lichi* which I brought from the bottom of the tank."

135. *Yü Kien* 于謙 The minister foretold. Being a youth in the time of Ming, and going to visit a temple of the God of War, he inquired to what grade he should be raised during his life; and falling asleep, he dreamed that the god told him to consult his sister-in-law who would inform him. Returning and inquiring of her, she answered equivocally, "As thou art so small, thou canst not be of the eighth or ninth grade, but of the first or second;" and in truth he became minister of war, which is the first grade of distinction.

136. *Chin Shi-mi* 陳世美 The ungrateful husband. Being very poor, his wife made great exertions, and gave him all that was needful to attend the examination hall. He reached the highest degree—that of Imperial Academician, and won the favor of the emperor, who gave him his daughter, as he assured his majesty he was unmarried. His wife heard of his good fortune, and seeing he did not return, she begged her way to the Court, to seek her husband, by whom she was disowned. She complained to the emperor of this, who ordered him to be squeezed to death, and his wife placed under the protection of a minister.

137. *Káu Yuh-ching* 高玉成 The red-spotted surgeon. Seeing a poor person in the street dying of misery, whose stench kept all his friends away, he conveyed him home; being clever in the use of

the acupuncture, he pricked him, and he began to recover. Requiring superior food during his convalescence, the surgeon supplied it, while his own people would only give him rice. When restored to health, he asked the doctor to dine with him, who objected on account of his poverty; but he answered that the dinner should be brought to his own (the doctor's) garden without any charge. When the hour came, they were excellently served by birds and butterflies, upon which the surgeon discovered that his patient was a saint; so he asked to be conveyed to the celestial regions, to which he agreed, and they departed thither in company. When they reached the heavenly world, they met a girl who was washing a purple robe with a stick. Káu Yuh-ching approached her from curiosity, and she gave him a beating, upon which the saint told him to keep his temper, for he was not in the lower world. When he got back to the earth, a red spot was observed on the back of his garments, and the more it was washed the brighter and the sweeter it became.

138. *Hwáng-mei* 黃妹 The leaf bride (A.D. 806). Her name was 韓翠蘋 Hán Tsui-pin, and she was one of the waiting-maids of an empress; she wished to marry but found no matchmaker. Standing under a pipe through which water was flowing, she wrote upon the leaf of a tree, which being red was about to fall, these words:—

流水何太急深宮盡日閒
殷勤謝紅葉好去到人間

How fast this stream [like life] passes!
While I dwell the livelong day in these still halls;
I hasten this red leaf on its rapid way,
Joyful if it gets where human hearts are found.

When Yü Yú 于祐 saw the leaf he took it up, read it, and wrote this distich in answer:—

曾聞葉上題紅怨葉上題詩寄與誰
I hear that on the leaf was written a lady's gentle regrets;
On a leaf I write my strain, but to whom shall I send it?

He threw this into the water pipe, and the water rolled backward. The minister observing this, arranged the wedding, and when he asked for their thanks, they answered, "Our thanks are for the red leaf."

139. *Hung Fuh-nü* 紅拂女 The quick-sighted servant (A.D. 715). While fanning the flies from her master, who being a minister was giving audience, she saw Lí Tsing 李靖 a man of whom she

became enamored; knowing his talents, and having learnt where he lived, she went out at night dressed as a man, and knocking at a door which she supposed to be in Lí Tsing's house, a bearded man came out to receive her. Seeing that it was not Lí, she asked his surname, and he told her it was Cháng; she fearing abuse, as the surname was the same, inquired where Lí lived, and the bearded man, wishing to hold intercourse with her, offered to accompany her to his house and to become the match-maker. They went; the marriage was concluded, and the two sat down to play at chess, when the talent of Lí was exhibited. The bearded man said, "Know that I am the prince of Lewchew, and I came to China to judge of your talents, intending to conquer it if I found them wanting; but as I know you, I now return to my country." Lí Tsing was afterwards the principal actor in the establishment of the house of Tang, whose minister he became.

140. *Kwá-fú* 夸父 The sun follower. Journeying towards the west, in order to discover where the sun went down, he reached an immense desert, where he perished of thirst; but the soil being manured by his corpse, caused the bamboo which he carried on his shoulders to sprout, and the desert was erelong covered with bamboos.

141. *Fú-tieh tsien* 蚨蝶錢 Money-made butterflies; riches long kept. A man seeing many butterflies among the peonies, some yellow, some white, collected them, and found small bars of gold and silver. Going afterwards to look at the money which he had kept for a long time, he found it turned into butterflies. When paper money is now burnt for the dead, the ashes flying about are thought to represent butterflies, and the money of the genii.

142. *Sung; Lü Mung-ching* 宋呂蒙正 The temple student, who became a great minister. Being poor while he was a student, he went to a temple when he heard the bell ring for meals, by which the priests were annoyed, and they ordered the bell to be rung when the meal was over. The student, finding himself deceived by arriving too late, inquired why the rule had been altered, and they answered they had done nothing but re-establish the primitive law of Budha. Mung-ching having passed through all the degrees of the magistracy, and reached the premiership, ordered all the temples to be destroyed except four, which were dedicated to men deserving well of their country. He did this, not from any resentment on account of the conduct of the priests towards himself, but because he thought them impostors.

143. *Ching Ming-táu* 程明道 The modest man. When any female approached he shut his eyes, which somebody observing said,

"I know, thou art a sage but not a saint; otherwise thou mightest bear a woman's image in the open eye, as I do, and not in the heart." Ching endeavored on hearing this, to follow the man's example, but up to the time of his death was unable.

144. *Yoh Wú-muh* 岳武穆 The Tartar's foe, (A.D. 1275.) Not being able to subdue this general, the Tartars bribed the minister Tsin Kwui 秦檜 to murder him and his sons, which was done, and the throne occupied by the Yuen dynasty. The Mongol emperor of Yuen went to sacrifice at his grave, and found the branches on the western side of the two peach-trees dried up, and not being able to reach the foot, in order to offer his sacrificial pig and his libations, he undressed himself to represent the sacrificial pig, and ordered Tsin Kwui, who was dead to be sculptured kneeling, with a dog over him, in such guise that while (apparently) pouring wine into his mouth, he made water into it. This being arranged, the ceremony was concluded, but the same was repeated on a certain day of the year, notwithstanding the attempts made to abolish it by a descendant of Tsin Kwui, who become president of the Hanlin. The pine-tree became green again on the succession of the Ming dynasty, and put forth new branches, as happened when the Tsing dynasty was established; and will happen, the Chinese say, in every future change of dynasty.

145. *Tau Yen-shán* 竇燕山 The sonless husband (A.D. 900). He was forty years old, and going to visit a temple, found on the road a piece of gold; going again the next day, he saw a youth examining the road, and inquiring of him what he sought, was told that he was seeking a piece of gold which he had lost, and which was intended to redeem his father from captivity. Taking pity on him, he restored the gold, and for his reward had five sons, all of whom became public officers. (See Vol. IV. page 114.)

146. *Fún Yáu-fú* 范堯夫 The compassionate son. Having been sent to another district to collect the rents of land, he had a boat ready with 500 large measures of wheat, when he met a friend of his father, who represented to him that he could not return to his country with the dead bodies of three of his relatives, being in office. Fán pitying him, gave him his boat, so that with the produce he might release himself, and returned home empty-handed. When asked to report his proceedings, he did so, and his conduct was approved.

147. *Tsin Ying* 秦嬴 The manly princess. Being married to a foreign prince, who desired to return to his country, he proposed to leave her, promising that he would come and seek her after 25 years

were passed; and if not she might marry again. But as she answered that in 25 years she would be an old woman, they departed together. The prince in his way passed under a mulberry-tree on which a woman was gathering leaves for silkworms, the princess became indignant that her husband had passed under the feet of a woman, and killed her. Upon this being known, the people rose upon the prince and princess, but she defended herself and her husband, and they entered his kingdom safely.

148. *Cháng Twán* 張彖 The independent doctor. A favorite minister desirous to promote him, sent a confidential messenger to hint to him that if he wished advancement he should court the favorite; but the doctor answered the messenger, "Thou fanciest thou art fixed upon the Tái shán, or Great mountain, but know thou art trusting to a mountain of ice, which will fall and crush those who trust to it." The favorite was soon after disgraced, and the doctor promoted to his office.

149. *Kwei siáu* 鬼笑 'Even the devil laughs [at the poor].' There was a magistrate, who was poor after ten years' service. When he had rice, he had no tea; and when he had these, he had no firewood. One day, when washing his rice to put upon the fire, he stood open-mouthed, remembering that he had no pot-herbs to eat with it. A devil came, and laughed heartily at him.

150. *Liú Peh-wan* 劉伯温 Author of the slaughter, (A.D. 1350.) He was adjutant-general to the patriot general Hungwú, who was afterwards the first emperor of the house of Ming. As the reigning Tartar prince had placed a Mongol over every ten houses in the seven metropolitan cities of the north, who was commanded to sleep every night at home so that the races might be mixed, Liú Peh-wan wrote circular letters in order that on the 15th day of the 8th moon every decade of houses should destroy their Tartar, and fire a rocket; this being done, the Chinese remained in possession of the seven cities, and to this day among the northern people, it is difficult to say which are mixed with Tartar blood, and which are not.

151. *Hiáu jin* 鮫人 The maritime man or fish. When he landed to buy bamboo cloth, and was lodged in a shop, in order to pay the master he asked for a porringer, which by his tears he filled with pearls, and gave [the shopkeeper].

152. *Kwei-yih* 鬼域 Souls of departed devils; their charms. Among the exquisite arts of doing mischief, it is said there are beautiful girls who give tea or other beverage, and wounds are inflicted on the face of the person whose face is reflected from the cup.

153. *I hú* 疑狐 The timid fox. A laborer having eaten his dinner from his porringer, set it aside and went to dig. In the meantime, came a fox which putting his head into the porringer began to eat, but hearing the clack of the mattock lifted his head, and with it lifted the porringer. Not knowing which way to run, he was seen and followed by the laborer, who flung a stone at him and broke the porringer; this enabled the fox to get off; but he noticed the mattock, which the laborer carried. Years passed away, and the fox, having been transformed into one of the genii, endeavored to seduce a young girl, for the fox is a libidinous animal, and told her that she was safe under his protection, for that he feared nothing. The girl said, that might be true, but if he thought about the laborer's mattock, he might perhaps fear that; so she called a man of the house, and told him to attend her with a mattock when the fox should come. He came, and seeing the mattock scampered off and never returned, though in his transformed shape he could not be injured.

(To be continued.)

ART. III. *Fourth Report of the Chinese Hospital at Shánghái, for the year ending Dec. 31st, 1850; with a notice of the Hospital at Kam-li-fau in Canton.*

THESE philanthropic institutions have been much prospered during the past year, and no better evidence of the favor they find with a Christian community is wanted than the list of supporters and contributors, nor proofs of their adaptation to recommend and diffuse Christian truth than the number of Chinese who gather to them and receive both relief and instruction. It is a gratifying fact, too, in addition to the amount of bodily suffering relieved, that natives who resort to these hospitals are becoming more and more acquainted with the motives which led to their establishment, and generally expect to attend the religious services held in their own language. The mass of ignorant mind thus brought under the instruction of the preacher is gradually leavened with religious truth, and the patients themselves, there is reason to believe, do somewhat increase whatever interest may be taken in these expositions by conversing upon what they hear and read.

During the year 1850, Dr. Lockhart entered 9,352 individual cases upon his books, whose various diseases are classified as follows:—

Intermittent fever	674	*No. brought up,*	5,585
Cough	714	Fracture of fibula	2
Hooping-cough	6	Compound fracture of tibia and fibula, with wound of abdomen	1
Asthma	200	Dislocation of shoulder	4
Hæmoptysis	56	Dislocation of thigh	1
Consumption	44	Irreducible dislocation of jaw	1
Dyspepsia	976	Dislocation of thumb	2
Dysentery	240	Extensive caries of ulna and radius	1
Hæmatemesis	30	Necrosis of tibia	1
Hæmaturia	6	Disease of superior maxilla	2
Jaundice	67	Disease of antrum maxillare	6
Anasarca	104	Disease of inferior maxilla	5
Ascites	34	Tumor of neck	2
Rheumatism	616	Tumor of face	2
Rheumatic enlargement of joints	3(	Enlarged glands of neck	6
Scrofulous do. do.	21	Sarcoma testis	4
Paralysis	1(	Protrusion of testicle	5
Epilepsy	18	Ganglions on tendons	20
Opium-smoking	400	Carcinoma of tongue	1
Attempted suicide by opium	5	Schirrus mammæ	6
Suicide by arsenic	1	Lupus faciei	2
Surditas	9(	Spina bifida	1
Erysipelas	6	Polypus nasi	8
Abscess	235	Psora	434
Abscess in theca	14	Psoriasis	245
Abscess, extensive, in thigh	2	Lepra	201
Purulent deposition in hand and fore-arm	2	Porrigo	150
Carbuncle	6	Porrigo decalvens	15
Carbuncle, involving spine and ribs (fatal)	1	Elephantiasis	32
Ulcers	302	Leprosy	42
Sloughing ulcers	6	Catarrhal ophthalmia	215
Hernia	63	Chronic conjunctivitis	350
Hydrocele	29	Granular lids	250
Contusions	145	Pannus	177
Severe contusion of loins	6	Opacity	281
Burns	8	Leucoma	86
Wounds	111	Ulceration of cornea	166
Laceration of foot	2	Conical cornea	51
Laceration of forehead	1	Staphyloma	32
Laceration of hand	1	Cataract	24
Blow on abdomen (fatal)	1	Amaurosis	23
Blow on thorax (fatal)	1	Synechia	15
Fistula in ano	37	Irregularity of pupil	70
Excrescences around anus	66	Hernia iridis	20
Enormous excrescences around anus	1	Loss of both eyes	39
Prolapsus ani	31	Loss of one eye	63
Syphilis	145	Contraction of tarsi	60
Soft nodes on bones	8	Fistula lachrymalis	2
Fracture of frontal bone	1	Abscess of lachrymal sac	2
Compound fracture of inferior maxilla	1	Trichiasis	166
Fracture of humerus	1	Entropium	102
Fracture of ulna and radius	6	Ectropium	24
Fracture of condyle of femur	1	Lippitudo	179
Fracture of thigh	1	Pterygium	172
Fracture of patella	1	Destruction of eyes from lime	1
Fracture of tibia and fibula	1		
		Total number of individual cases	9,352

A comparison of this table with those given in Vols. XVIII. p. 512, and XIX, p. 311, shows a remarkable similarity in the proportion of the diseases treated at the Hospital; and extended examination might bring to light some instructive facts respecting the maladies of the

people. The general remarks of Dr. L. upon the character and habits of the patients brought under his notice, will well repay perusal.

In the Report which is now presented to the friends of the Hospital, there may not be much to relate of great professional importance, or that is very striking or remarkable in its general tendency; for although much work has to be done every day, and many patients have to be attended to, still there is a great sameness among the cases, and but little in the character of the patients themselves that calls for any particular remark. A large amount of relief to human suffering is constantly afforded, and it is hoped that some good is done among the people; but the work of one day differs little from that of another, and does not call for special comment.

The last year has been very healthy in this part of the country. The inhabitants of the city suffered much, as will hereafter be seen, from a particular cause, and it was to be feared that the agriculturists in this neighborhood would, after the famine of last winter, have suffered much from fever and other diseases in the summer; the weather in the spring, however, was dry, and that of the summer was very seasonable, being hot and tolerably dry; after the end of June, there was none of the continued rainy weather that prevailed all the former summer; and dry summers (as was remarked in a former report) being generally healthy, such has been the case this year, both in regard to Chinese and to Europeans. Among the latter there has been little serious disease that could be attributed in any direct manner to the climate or the locality; there has been no death among them, and not even one case of severe fever so far as is known. During the months of May, June and July, a very fatal form of petechial fever prevailed to a great extent among the inhabitants of the city. This city, like most other Chinese cities in the level parts of the country, is traversed by numerous canals used for the purposes of traffic, goods being carried by boats to as great an extent as possible. In this city, the tide rises freely into all the large trunk canals, but the branches become more or less obstructed, owing to the amount of filth that is being constantly thrown into them, which in the course of time blocks them up and prevents the flow of the tide. Last spring, the magistrate gave orders that the whole range of canals should be thoroughly cleared out, so as to allow the tide to reach them all, both for the convenience of trade and for promoting the means of cleanliness among the people; this was immediately proceeded with, the mud was carried ont of the canals and thrown on the bank that lines the city-wall, and was also gathered into heaps in various parts of the city. Owing to this, the stench that pervaded the whole city was almost intolerable. If it had been wished to invent a plan for making a district unhealthy in the highest degree, and even if premiums had been offered for this object and with this intent, perhaps none could have been devised so likely to prove prejudicial to the people, or one better adapted to produce extensive disease. It can not be a matter of surprise then, that at this time a virulent form of low typhus fever, or rather petecchial fever, broke ont, which was fatal to large numbers of the people. During the prevalence of the epidemic many funerals were met in the streets every day, and almost all the inhabitants were in mourning, owing to the death of some relative or other. From the commencement of the attack of this fever, the patient was much prostrated, the skin was burning hot, the pulse quick and feeble, with extreme pain in the head, accompanied by frequent vomiting, and in the worst cases excessive diarrhœa or even dysentery; the petecchiæ appeared on the third or fourth day, the body becoming then covered with the usual purple spots or patches, and when these came out freely there was less danger in the issue of the case. In the fatal cases, death generally occurred on the seventh or tenth day. In those that were not fatal, the patients had a long and tedious convalescence, suffering much from extreme debility. Emetics

in the first instance, with attention to local symptoms, the exhibition of camphor and nitre, with the early and free use of quinine, appeared to be the best mode of treating the cases.

A man was brought to the Hospital in February last, who some days previously had been struck on the back by one of his fellow-workmen. At the time of his admission, he was suffering severely from great oppression of breathing, with a most distressing feeling of suffocation, as though laboring under extensive pneumonia; these symptoms had been present for three or four days, and the pulse was so rapid and feeble, that depletion could not be adopted; mustard poultices and blisters with other remedial means were used, and in the evening, the patient appeared for a while to be much relieved, but during the night he suddenly sank and died. No examination of the body was allowed, but the most probable cause of death was a pneumonic abscess near the root of the lung, caused by the blow. A somewhat similar case to this occurred at this place some years ago. An Indian servant in charge of his master's domestic affairs, was struck on the chest by an underservant, who was intoxicated. At first little inconvenience was experienced on account of the blow, beyond the mere contusion; but shortly afterwards, symptoms of pneumonia appeared; the man was bled, calomel and tartar emetic were exhibited, and blisters and mustard poultices applied, with considerable relief to the more urgent symptoms; in a few days, however, considerable oppression of the breathing came on, accompanied by a feeling of suffocation, with quick thready pulse and cold extremities, and the man died. On examination of the body, the lung of the left side was found to have been extensively inflamed, and a large abscess had destroyed a considerable portion of the lung of the same side. Probably the injury in the case above mentioned was of the same nature.

Some time ago the body of a Malay sailor was inspected; he had received a penetrating wound of the integuments of the thorax from a long knife by another Malay, and eventually died. There had been much suppuration of the external wound, but this wound or stab had not penetrated the walls of the thorax. On opening the chest, a large abscess was found in the lung in the side where the wound had been inflicted, and this had caused death. These cases exemplify the fact that pneumonic abscess does occasionally follow severe blows on the thorax; violent inflammation of the lungs supervenes on the side where the injury has been inflicted, speedily followed by extensive abscess, as has been attempted to be shown. In cases where blows, or other violent contusions of the thorax have taken place, or where deep wounds in the same region have occurred, though not penetrating the cavity or injuring the internal organs primarily, there would appear to be a transference of the inflammation from the surface to the internal organs, followed in some cases by large abscesses and death.

In August last, a man was brought in, who a few minutes before had received a violent blow or kick on the abdomen, immediately after which he had fallen to the ground, complaining of severe pain. When he was carried into the Hospital, he was in a state of complete collapse, his extremities were cold, the general surface of the body very pale, the eyes sunk, with a very quick and feeble pulse; he complained of extreme pain in the abdomen. There was not the slightest mark of any bruise on the surface, but the abdominal region was full and somewhat distended, and from the feeling of fluctuation there was apparently fluid in the cavity. The appearance of the man was similar to that of a person, who was suffering from excessive hemorrhage, but whether the blow had caused the rupture of some blood-vessel on the mesentery, or had produced lesion of some portion of the intestinal canal, could not of course be known. The man was evidently sinking rapidly; æther and ammonia with hot brandy were given to him, but he died in about an hour after his admission. Late in the afternoon of the same day, some

Chinese police-runners were seen going to the Hospital, where, on their arrival, they proceeded to arrange a table and chair, as if for the reception of an officer. On being asked what they were doing, they said, that their master, the magistrate of the city, was coming to hold an inquest on the body of the man who had been killed that day. They were then asked, whether a card had been brought, and whether permission had been obtained for their proceedings; this they acknowledged had not been done, but in excuse said the affair was an urgent one, and the magistrate was then on his way. They were told, that they knew full well such was not a polite manner of acting, and that they must go and get a card before the magistrate would be allowed to enter the premises. They still wished to remonstrate, but it was insisted on that nothing would be permitted to be done, till the card was brought. They then took away their cushions, carpets, &c., and went to report what had passed. Shortly afterwards the card was brought up, and when the magistrate arrived, he was properly received. After taking his seat, the brother of the deceased and one or two other persons knelt before him, and were examined as to the cause of death. He then went into the ward where the body lay; the clothes were removed, and the surface examined to discover the seat of the injury; but none being found, the assistant coroner—(the magistrate is the chief coroner, but his assistant is the person who manages all the business of this department, and is a medical man)—said he thought the man was not dead. The officer appeared to be much confused, and did not know what to do next, being wholly unable, apparently, to ascertain whether the man was really alive or dead. They both felt the pulse, and said they felt it beating; in fact their own agitation prevented them judging calmly in the matter. They were however soon relieved, by being told that the man was indeed dead, and then the question arose as to what had killed him. An explanation was made to them, that most probably some internal hæmorrhage had followed the blow; or that there might have been some disease of the bowels, and that the blow had caused a rupture of them in some part, which was the cause of death; but that the matter might be made plain, if an examination of the body were made. This, they said, was quite out of the question; it being contrary to all Chinese custom for any such thing to be done. After debating the question as to the cause of death for some time, they agreed that nothing further could be known on the subject, and they left the house wholly undecided as to the verdict. A verdict of murder was eventually brought against the man who struck the deceased, but the punishment of death was only recorded against him. In such cases no time is fixed for the execution, and after the lapse of some months, the affair is supposed to be forgotten, and the culprit is either heavily fined or banished to some other place.

A case of poisoning by arsenic was admitted in May; the patient was a barber by trade, who had had a dispute with a partner about the spending of some money, and, to be revenged on him, took a quantity of the white oxide of arsenic. This poison can be procured at the native drug shops, but the druggists will not sell it to all applicants; at least they profess not to do so, but rather make a difficulty about the sale of the poison, on the ground of its dangerous qualities. The man had taken about two drachms. This had produced copious vomiting, and the greatest portion of the poison had been ejected; he suffered severe pain in the bowels, with excessive thirst and sensation of intense burning in the fauces. Six days after the poison had been taken, he was brought to the hospital in a most distressing state, emaciated to the last degree, the mouth and throat were covered with ulcers, there was excessive vomiting and purging, and he was constantly rolling about in his bed in fearful agony. It was evident that the mucous membrane of the stomach and bowels was extensively ulcerated; neither me-

dicine nor food would remain on the stomach, and opiates gave no relief. The day after admission he had rubbed the skin off his elbows, knees and sacrum, and the abraded surfaces presented a sloughy appearance; on those parts, and at the corners of the eyes and mouth, quantities of flies had settled and deposited their eggs; no care nor pains was sufficient to prevent this. Indeed, the whole state of the patient was one of such extreme and frightful misery, as is not often equaled. On the tenth day after taking the poison he died, having become insensible the day before.

The modes of suicide chiefly followed by the Chinese are hanging, drowning and taking opium; and, among the rich people, swallowing gold. The case of taking arsenic is the only one that has been met with at the Hospital, where this drug has been taken with the intent of causing death. Opium is very frequently taken for this purpose. The usual plan is for the person to take one, two, or three drachms of the prepared drug; that is, of the drug cleared from all the grosser impurities, and made ready for the pipe; this is mixed with wine and then swallowed. Women in order to commit suicide, generally hang themselves, but sometimes effect it by throwing themselves head foremost into wells. It is not exactly known how swallowing gold causes death, for various accounts are given of it. It is said, that gold leaf is rolled up into a ball, and then swallowed, and some water drunk after it, which speedily causes death. Another mode is to thrust the loose gold leaf into the mouth, which produces suffocation. In regard to the cases of attempted suicide, the causes for the commission of the act were various. One man took opium, because he had squandered his money in gambling, and was ashamed to meet his partner in business; another attempted to kill himself, because his brother had defrauded him of a sum of money, and to be revenged he took opium; so that had he died, his brother would have been considered as his murderer, and been much blamed by all his relatives. The Chinese frequently commit suicide in order to throw the blame of their death at another's door. Another case occurred of a woman attempting to poison herself, because her husband had reproved her for some misconduct, and she wished to put herself out of the way, and annoy her husband. Another woman had pawned a person's clothes and the owner wanted them again, when she had not money enough to redeem them. Another woman had been beaten by her husband. Another was not allowed the liberty she wished for, and took this plan of obtaining her freedom, and causing her death at the same time. By much the larger proportion of these attempts originated in very trivial causes.

It was mentioned in the last Report, that a great number of persons had applied to be cured of the habit of opium-smoking; this year many applicants have presented themelves for the same purpose, and some have been permanently cured, but the majority have not had resolution enough to follow out the plan recommended. The first thing that ought to be done is to get the use of the pipe discontinued, supplying its place at first by opium and camphor in pills, giving at the same time astringents, as pomegrante-skin powder, to check the diarrhœa that always follows the abandonment of the pipe. Tonics are also administered, such as infusion of quassia with bitter tincture of any kind, and any of the essential oils, or with camphor mixture. Other stimulants are also given when required; generous diet is recommended to the patient, and after continuing the opium pills for a few days, they are gradually reduced in quantity, till they are left off altogether, and the tonic is then given alone, till the cure is complete.

The Chinese suffer much from large abscesses in the hands and other parts of the body. They frequently form in the theca or the tendons, and many patients present themselves, having the tendons and the bones of the fingers destroyed. Many cases of enormous ulcers apply for relief; two of these are still under treatment. In one, an ulcer extended from the middle

of the thigh to the ankle ; in another from the hip to the knee. Last spring two cases came to the Hospital within a few days of each other ; in both there was sloughing on the back of the hand, and purulent deposition in the forearm. The account the men gave of their state was, that the inflammation had spread from two small points on the hand, which were now the centre of the sloughs. These spots had the appearnce of having been occasioned by a bite, as if of a snake, but the men did not know that anything of this kind had taken place. In both cases erysipelas spread up the arm with great swelling and excessive pain ; large incisions were made on the back of the hand to allow free exit to the matter ; eventually large sloughs separated from the hand and arm, and after much suffering, the men slowly recovred ; in one of the cases, the motion of the hand was materially injured.

An old man aged 65 years was visited, who had suffered from a large carbuncle between his shoulders for a fortnight ; a very large and deep slough had formed, which was partly separated from the flesh below, and the lower cervical and upper dorsal vertebræ were exposed ; the patient was evidently sinking, and in fact died shortly afterwards. In such cases, the practice of the native physicians, when attending any person, is this : if they think the patient is likely to die, they will cease to attend, or if they think the case desperate when first called in, and that the termination will probably be a fatal one, refuse at once to prescribe or take any charge of the case, lest they should be considered as responsible for the result, and thus get a bad reputation among their friends.

In the last Report, mention was made of a patient who had purposely placed lime between his eyelids, for the purpose of destroying vision. Another case of a similar kind was lately seen ; the man had effectually destroyed the power of sight, but denied that he had put lime into his eyes ; some of the lime however was found under the lids, though the greater part of it had been removed after the mischief had been done. The man, a common beggar, at once began his complaint of extreme poverty, and begged for money ; no doubt he had found common means of exciting compassion to fail, and so wished to try what he could effect by changing his profession into that of a blind beggar. He was very eloquent in his bitter complaints of the agony he suffered from the state of his eyes, and of the great loss he had experienced by becoming blind ; but this appeared to be rather with the view of obtaining some money, than getting effectual relief for his eyes. Finding that he was accused of purposely destroying his sight, he only came twice to the Hospital, and not getting any money, probably thought he was wasting his time and did not return.

A man with a tumor of the face came to the hospital, requesting that it might be removed : he was an opium smoker, and used four or five drachms of the drug daily. Chloroform was given to him, but after he had inhaled a considerable quantity without any effect being produced, it was deemed undesirable to continue the inhalation. Indeed the chloroform appeared to be quite powerless on him. The operation was then performed ; there was very little hæmorrhage, sutures were applied, and the wound healed by the first intention. Whether the inertness of the chloroform in this case was to be attributed to the habit of smoking opium or not, can not at present be decided ; but it is an interesting subject for future inquiry, as to whether this habit renders the patient more or less susceptible to the anæsthetic power of chloroform.

Vaccination has been carried on to some extent, but the people appear on the whole to prefer their own plan of inoculation, which is practised on almost every child.

The Dispensary in the city has been carried on during the whole year ; many persons have attended there, who could not have attended at the hospital, and as the plan has so far been successful, it will be continued.

During the winter of 1849-50, the poor suffered severely from want of food, work being scarce and rice dear; the consequence was that in many districts, large numbers of families were wholly destitute, and had no means of subsistence, and numerous half-starved people thronged the streets of the city and suburbs. Under these circumstances, the rich inhabitants subscribed liberally for the distribution of rice, and kitchens were established in the city, the suburbs, and the surrounding villages, where rice was cooked, and sold to all applicants at half the usual price. Tickets were also distributed to the most necessitous, by which they procured the rice without payment. Great relief was afforded by this plan; and, still further to help the poor, the foreigners resident here subscribed about 400 dollars, which was expended in the purchase of tickets. These were distributed in different parts of the city and suburbs, by various missionaries and others, at the rate of 2,000 or more a day: of this number a large distribution took place at the hospital every morning, and during the pressure of the distress many poor starving creatures were materially assisted. When the spring had fully commenced, there was plenty of work in the fields, and though the price of rice was still high, the abundance of work enabled the poor to provide food for their families, and they gradually left the city, and returned to their homes; for, during the winter, those who were destitute had flocked from the villages and country-places into the city in large numbers. This distress was felt over a very large tract of country, in fact throughout all that part of the province south of the Yáng-tsz' kiang; and the villagers proceeded to the other large cities, as those in this neighborhood did to Shanghai, where similar means to those which were adopted here, were employed by the rich inhabitants to relieve them, and large sums of money were expended in this way. Another plan was to open a large establishment for the reception of children at the south side of the city; here children under ten years of age were received, fed, clothed, and taken care of; at one time 1,500 children were lodged at this establishment; they were kept till the end of the spring, and then sent to their several homes, when the whole arrangement was broken up.

This report may be concluded with an extract from the Lectures on Medical Missions, published by the Edinburgh Medical Missionary Society:—

"It is worthy of special remark, that while our Lord exerted his miraculous power only upon two occasions in feeding the hungry, he was constantly and everywhere putting forth his Divine energy in the healing of diseases. A lesson seems to be taught us in this fact, in accordance with the highest wisdom, and which has been thought to be a discovery of modern political economy; namely, that we should rarely and cautiously interfere with our charities in a way that may tend to further idleness and improvidence, but may freely expatiate in beneficent deeds upon objects to whom our charity must be an unmixed blessing. Our curing the blind and lame has no tendency to *multiply* such objects for the exercise of our charity; but to give food and clothing may, if not wisely managed, both encourage sloth and increase the spirit of beggary, multipying the objects that need relief, and thus increasing the evil it is intended to remove.

"Nothing can be plainer than that we are doing men unquestionable good, in restoring them to health, strength, sight, hearing, the use of their limbs, and of their senses. We offer no bounty to idleness, no encouragement to beggary; we rob no man of his independence; our charity brings no degradation to the recipient of it; it fosters no vice, and represses no right or virtuous feeling. These are high recommendations, to say nothing of the spiritual blessings that follow in the train of the temporal benefits that missions are intended to confer."

The expenditures for the year an account of the patients were $391 35, and $100 were remitted for purchase of medicines; the sub-

scriptions and donations from foreigners in Shanghai were $878, and $70 from Chinese. By the Treasurer's account, it appears that the building debt is now entirely paid off, and we hope that many years of beneficent usefulness are before its excellent conductor.

Similar success has attended the Hospital at Kam-li-fau at Canton, but having only lately referred to it, a short synopsis of its results during the year 1850 will suffice. The total number of patients who came for relief during the year is 25,497, according to the following table:—

	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
Men	975	541	985	1,130	1,575	1,378	2,089	1,726	1,489	1,438	1,097	1,110
Women	619	241	656	743	924	1,150	1,109	982	1,029	1,153	662	596
Total	1,594	782	1,641	1,873	2,499	2,528	3,198	2,708	2,518	2,591	1,759	1,706

A large proportion of the cases were medical; the surgical were principally diseases of the eye, ear, and skin, with wounds, abscesses, &c. To these twenty-five thousand patients, the Gospel has been preached; services are held three times a week on reception days, as well as every Sabbath. Twenty thousand tracts have also been distributed to them. Out of the whole number (3,825) who have been present at the public services on Sabbath morning, 2,633 were men, and 1,192 were women, few of whom can be considered as regular hearers. During the year, two have been baptized on profession of their faith, and five more are probationary candidates. The congregations vary between 70 on the Sabbath, up to 200 and 250 in the week days, and the conduct of the hearers is orderly. Medical lectures in Chinese have been given three times a week in winter, and a work is preparing for the press by Dr. Hobson on Physiology, to be illustrated with plates. The total expenditures of this hospital for fourteen months were $372 11, of which $37 50 were contributed in Canton, and $17 50 from Chinese patients. Donations to the general purposes of the hospital are received by Dr. Hobson, and we can hardly conclude this notice of this praiseworthy institution better than by recommending all friends of the Chinese to visit it both on the Sabbath and on the reception days.

ART. IV. *Journal of Occurrences: attack on Messrs. Manigault and Cunningham, and correspondence relating thereto; trial and death of Chui Apò; insurgents in Kwángsi; withdrawal of gentry from the examinations, and Sü's memorial on the subject; census of British subjects in Canton and Whampoa.*

AN *attack was made* on the 2d inst. on two American gentlemen on their return from a visit to the temple on the Pák Wan shán, or White Cloud Mt., the high hill which lies between Canton and Whampoa, by a party of villains, who robbed them, after inflicting several wounds. The following correspondence between the American Chargé-d'affaires and H.E. Gov-gen. Sü, relating to this affair, will give further particulars of the casualty, and explain the views of the local authorities in relation to foreigners taking excursions in the vicinity of this city. The upshot of the discussion seems to be that the high provincal authorities are not at all disposed to put themselves to much trouble to protect us, and that in their excursions foreigners must help themselves whenever they are attacked.

(No. 1.)

Legation of the United States, Canton, 3d March, 1851.

SIR,—The Undersigned, Chargé-d'affaires, *ad interim*, of the United States of America to China, has the honor to address Your Excellency, and to state that R. B. Forbes, Esq., Vice-consul of the United States, has this day represented to him that Louis Manigault and Edward Cunningham, citizens of the United States, have this day deposed before him, that in taking an excursion to the White Cloud Mountain, on the north of the city yesterday, when near the Poh Kiú Temple, they were assailed by thirteen vagabonds, who inflicted severe wounds upon their persons, and robbed them of their watches and other valuable articles: that Mr. Manigault received two *severe* wounds, one on each side of his head, and a third upon his shoulder; and Mr. Cunningham was cut in his hand, severing one of the bones, and was speared in his leg; and both with the loss of much blood, fortunately reached their residence, and are yet alive, &c. The said Vice-consul therefore addressed the Undersigned, requesting him to take such action as the circumstances of the case required, &c.

The Undersigned, as behoves him, loses no time in addressing Your Excellency, with the request that prompt measures be taken to arrest and punish these murderous men, and to recover the plundered property (a list of which is subjoined), that peaceable citizens of the United States may be protected in their persons and property, and that hereafter the lives of his countrymen may be secured against the assaults of brutal men.

The Undersigned avails himself of this occasion to present the compliments of the season, and has the honor to remain, Sir,

Your Excellency's obedient Servant,

To H. E. Sü, Imperial Commissioner, &c. PETER PARKER.

(No. 2.)

Sü, Governor-general and Imperial High Commissioner, &c., has the honor to acknowledge the receipt of the Hon. Commissioner's public dispatch of the 3d inst., which I have perused and fully understand.

I have examined into the subject of Messrs. Manigault and Cunningham, citizens of the United States, having been wounded, and find that I, the minister, early received the report of the officers of the said place, stating they had ordered the arrest [of the offenders]. This is on record. I have also examined and find that it is contained in the treaty, that when foreigners make excursions, it is necessary to inform the local authorities that they may appoint men to protect them: the present affair has arisen from Messrs. Manigault and Cun-

ningham, at their option taking an excursion, without giving notice that they might be protected Moreover, the neighborhood of the White Cloud Mountain is not ordinarily infested with vile vagabonds, but I hear that three or four days previously, some ladies belonging to your Hon. nation proceeded on an excursion to that place; hence it arose that the vile vagabonds conceived the idea [of committing violence upon them, but failed of their object], and the two men Manigault and Cunningham just at this time meeting them, gave the opportunity (for executing their purpose). The Hon. Commissioner must certainly be well aware that the people of the province of Canton are crafty and violent in their dispositions, and that those who delight in mischie are many; and hereafter it will be absolutely necessary to inculcate and enjoin upon the citizens of the United States that in order to secure that no injury arise, they positively can not go out on excursions privately. These troublesome vagabonds, as is right, shall be searched for, pursued, and arrested, and rigorously prosecuted to the utmost. As requisite I make this reply, and avail myself of the opportunity to present the compliments of the season.

The foregoing is addressed to Peter Parker, Chargé-d'affaires, *ad interim*, of the United States of America to China.

Hienfung, 1st year, 2d month, 5th day (7th March, 1851).

(No. 3.)

Legation of the United States, Canton, 15th March, 1851.

SIR,—The Undersigned, Chargé-d'affaires, *ad interim*, of the United States of America to China, has the honor to acknowledge the receipt of Your Excellency's communication of the 7th instant, in which it is stated "Your Excellency had found on examination that by treaty it is provided that when foreigners make excursions it is necessary to inform the local authorities that they may appoint men to protect them, and that the affair of Messrs. Manigault and Cunningham arose from their taking an excursion at their option without giving notice that they might be protected," &c.

The Undersigned begs to inform Your Excellency that he has examined the Treaty between the United States and China, and finds no such provision; but, by the 16th and 17th Articles, it is provided, that citizens of the United States shall be permitted to pass and repass in the neighborhood of their residences, and that they shall receive and enjoy for themselves, and everything appertaining to them, the special protection of the local authorities of government, who shall defend them from all insult or injury of any sort on the part of the Chinese. In June 1848, it was definitely settled with Your Excellency that "the limits allowed citizens of the United States at the five ports, for exercise and recreation, shall be the distance of one entire day for going and returning."

Apprehending that the people are not yet distinctly informed of the provisions of the Treaty, the Undersigned as behoves him, respectfully requests your Excellency will, at an early day, issue his proclamation at each of the five ports, and in all the villages of those ports within one day's excursion, that the people may know what the treaty provides, and rigorously enjoin upon the local authorities of every place, that they defend said citizens from insult and injury, that thus the long existing harmony and good understanding between our respective countries may be promoted.

Half a month has now elapsed since the assault upon Messrs. Manigault and Cunningham, but the Undersigned is not informed that the offenders have been arrested, or the plundered property recovered. From the proximity of the place where this assault was committed, to the provincial city, it can not be difficult to arrest the vagabonds, and the sooner the property is recovered the easier; and as one of the said citizens is about to leave China, it is desirable that the affair be wound up without delay, and his property restored to him.

The Undersigned avails himself of this opportunity to renew to Your Excellency, the assurance of his high consideration, and has the honor to remain,

Your Excellency's Obedient Servant,

To H E. Su, Imperial High Commissioner, &c. PETER PARKER.

(No 4)

Sü, Governor-general, Imperial High Commissioner, &c , &c , &c., has the honor to acknowledge the receipt of the Honorable Commissioner's two dispatches of the 15th instant, all of which I fully understand. Moreover, I have received the two new volumes [of the United States' Exploring Expedition], which are truly, as stated in his dispatch, a token of the ever augmenting friendship and good correspondence [between the two governments].

As to Messrs. Manigault and Cunningham, who took an excursion, and were plundered in consequence of their not giving previous notice to the local authorities that they might appoint men to protect them, it is stated in the dispatch that the limits [allowed] citizens of the United States for exercise and recreation is the distance of one entire day for going and returning; and apprehending that people are not distinctly informed of it, the request is made that proclamations be issued at the five ports, &c.

I have examined and find that at the Tsing yuen (Canton) military station, soldiers have been appointed for the sole object of protecting foreigners, and it has been deliberated, that when any take an excursion, to appoint men to accompany them, and for several years that has been universally understood both far and near: what necessity is there then to issue proclamations?

As to the affair of Messrs. Manigault and Cunningham, truly the fault is with your countrymen who did not give previous notice.

Now it appears that the Pwányü magistrate has reported, that "of the persons who created the disturbance, he has arrested a man named Sié Atang, who testifies that on the 2d March an intimate acquaintance of his, named Ho Atiau, informed him in conversation, that a hired laborer in your honorable (nation's) factory, whose surname he did not know, but whose name is Achung, knowing that some persons belonging to your honorable nation, upon that day were to go on an excursion to the White Cloud Mountain, they (Achung and Ho Atiau) consulted together, and [Achung] directed [Ho Atiau] to call his companions to waylay and plunder them, agreeing to have a number of men for the purpose. The said criminal only knows Atiau and Achung," &c

Now the magistrate is still issuing his injunctions to make search for and to arrest (the guilty), and I request the Honorable Commissioner will immediately examine and ascertain clearly respecting the hired laborer Achung, and deliver him over to me for the convenience of confronting and prosecuting the parties.

As requisite I make this reply, and avail myself of the occasion to present the compliments of the season

The foregoing communication is addressed to Peter Parker, Chargé-d'affaires, *ad interim*, of the United States of America to China.

Hienfung, 1st year, 2d moon, 21st day (23d March, 1851).

(No. 5)

Legation of the United States, Canton, 28th March, 1851.

Sir,—The Undersigned, Chargé-d'affaires, *ad interim*, of the United States of America to China, has the honor to acknowledge the receipt of Your Excellency's communication of the 23d instant, in which Your Excellency states that at the Tsing-yuen military station, soldiers have been appointed for the sole object of protecting foreigners, and that it has been deliberated, that when any take excursions, to appoint men to accompany them. As to the affair of Messrs. Manigault and Cunningham, truly the fault is with themselves in not giving notice, and moreover, the Pwányü had reported that one of the offenders had been arrested, who deposed that a hired laborer in the (Swedish) Factory, named Achung, gave the information that citizens of the United States were that day to visit the White Cloud Mountain, and Your Excellency therefore requested he might be delivered over for the convenience of confronting and punishing the parties, &c.

The Undersigned has examined and finds that the deliberations to which Your Excellency refers, according to which foreigners in taking excursions must be followed by the police, do in no way concern citizens of the United States, and therefore Messrs. Cunningham and Manigault have committed no

from participating in the examinations, that thus we may render the laws respected, and correct their manners; upon which they humbly request the sacred glance. We find that the disposition of the people and gentry of all Kwángtung is unstable, but those of Nanhái and Tungkwán excel. There are indeed, not a few who respect themselves in their conduct, and who always act correctly, but the number of those who delight in litigation, and intimidate the weak, and run after any gain, are very numerous. Those who protect brothels and screen robbers, despising the laws and smuggling, are not only the perverse and depraved graduates who uphold each other in such customs, knowing no shame, but even those who have held official dignities, and now reside at home, do not hesitate to act in the same manner. If the local authorities do not follow their dictation, they straightway stick up their placards to disturb and alarm the people. At present there are certain who have taken the designations of the Four Titans, the Five Tiger Generals, and the Twenty-eight Constellations, who have joined themselves to these worthless gentry, and thereby become notorious in crime.

One event has happened worthy of notice. Some unknown person, on the 4th of the 2d month, privily put a paper into the chair of your minister Sū, stating "that Cháng Peh-kwei, the acting prefect of Kwángchau, did not regard the grievances of the people, nor care for the troubles of the gentry, but doggedly acted as he pleased, still retaining possession of his office, and trying to occupy his official post in overseeing the examination of the department; wherefore the scholars of the prefecture unitedly announced that they would wait until Yih Táng, the right incumbent, returned to his place, and then come together to the concourse: and that while Cháng retained his office a single day, they would not come to the examination."

I have ascertained that Cháng, the prefect of Lienchau, now acting in Kwángchau, is a pure-handed, intelligent and upright officer, honest and diligent, and more to be relied on than any other prefect in Kwangtung; he has been in charge here six months, and his fellow-officers, the gentry, and the common people, will all corroborate this character. Whence then this unexpected issue? I find, on inquiry, that in the summer of last year, a public subscription was taken up in Fuhshan for the public granary in Soy St., in which there was an overplus. The managers, not making a fair division, the whole was brought before the prefect, with the request that the annual balance of 140 taels left from the granary might be given to the Western Lake college in Canton. The then incumbent Yih Táng, regarding it as a public benefaction to a public institution, and praiseworthy in its design, accordingly gave his consent, that the sum should be given as they desired. This is plainly entered in the official records.

After Yih Táng had vacated his office, the men connected with this public granary in Fuhshán declared that they had various objects for which this money was wanted, and brought together several hundreds of poor people, to carry their end by clamor and menace. When the the acting prefect Cháng Peh-kwei had learned the circumstances, and had examined the records, he reconcidered the case, and decided according to equity—that as the money had been paid the college in 1850, it could not be refunded, but that from 1851, it should as formerly be appropriated to the public store for its use. But those greedy fellows, seeing they could not have it as they desired, took occasion from this decision to malign the prefect, and became very angry, going so far as to involve all the literati of the entire province in a public declaration, in which they assumed to themselves the authority of government.

There can be no doubt that it was on this account that some one belonging to the Western Lake college wrote the anonymous accusation abovementioned. Your Majesty's servants at first considered that we ought, as legally required, to destroy this paper; but as it spoke of withdrawing from the examination, the results might be serious, and we were obliged to make inquiry, for when the water falls the stones appear. We therefore jointly intimated to the said gentry that we should only hold the principal promoters of this affair guilty, and let them go free of any inquiry, provided they gave in their names and those who abetted them; yet if friends screened each other in their contumacy and would not divulge, they should all be held alike criminal.

We have also learned that one Lí Tsz'-wá, a siútsái in the district of Tungkwán, in the winter of last year, was a defaulter in paying his taxes, and the acting magistrate Kiú Tsái-ying had him arrested and detained in his office; but he (the graduate) fearing the consequences of his crime, cut his throat, and his family immediately carried him home, where he died in a few days. That magistrate issued his proclamation in February of this year to open the examination, and the gentry at the same time put forth a printed paper that they should withdraw from it, and circulated it in the district town, the villages, and market-places, having no kind of fear or regard to the authorities.

It is well known here that the people of Tungkwán district are more turbulent and impracticable than in any other in the prefecture. The magistrate Kiú not having the capacity for such a difficult post, was recalled from it, and another with more firmness and energy dispatched to the station; whereupon the gentry and people certainly believed that it was because they had withdrawn from the examination, that Kiú had been removed, and they began to hope that the artful plans exhibited in the district of Tungkwán would spread throughout the prefecture of Kwángchau, so that the official action of the local officers would depend entirely upon the willingness or opposition of the gentry and people, and the latter would really be guided by the influence of the former. The matter is truly one of great importance; for if we do not sternly repress these outbreaks and risings, how shall we correct the insubordination and spirit of the people, and carry out the laws of the land?

We have respectfully examined a rescript of H. M. Yungching issued in 1734, in which it says, "Whenever the graduates and scholars in a province, on account of any altercation with the local authorities, combine to withdraw from the examination, if the literary chancellor exhort them to desist, or the military of the town forcibly separate the parties, the matter can doubtless afterwards be arranged. This custom [of interrupting the concourse] is extremely flagitious, for scholars stand at the head of the people; they study to understand propriety, and therefore ought still more to regard the laws and obey the regulations of their rulers, that so they may reform perverse meddlings and correct proud and fractious proceedings. Moreover, the literary examinations are established by government with a desire to treat scholars kindly, so that they may have a way to reach the highest posts; and you scholars and graduates do not fully appreciate and receive the kindness of government in giving you rules, whereby a series of examination in books will enable you gradually to rise in life. You ought joyfully to exert yourselves [to succeed]; but if, on the contrary you avail of your private discontents as an excuse for withdrawing from the arena and thwarting the magistrates, can even the worthless miscreants in the market-places be held so flagitious as you? Whenever the governors or the literary-chancellors are incompetent, and slur over their duties, heedlessly dispatching the cases which are brought before them, and are not at all strict in their rule, it has an effect on the public morals; and if the literati become presumptuous, daily waxing worse, and lowering themselves from their proper respect, the consequences will not be trifling.

"Let all the graduates and scholars in the provinces, whenever the local authorities are oppressive or act illegally, disgracing the gentry, or otherwise doing wrong, first go to the offices of their superiors, and making known their grievances, wait till the case be adjudicated. Hereafter, whoever does not thus enter their complaints, but join themselves together to withdraw from the examinations, all such persons shall thenceforth be prohibited from the competition; and if an entire district or a whole college unitedly withdraw from the examination, they shall likewise all be prohibited from competing. The men of talents in the empire are very numerous; what need is there to employ such seditious, changeable, and unruly persons? They willingly act cruelly to themselves and by such conduct cast themselves out of the pale of scholars, rendering it hard even to pity them. This is the settled law, and notes the manner in which the literati are to be governed. Let the proper Board deliberate on this, and have it generally promulgated. Respect this."

His Majesty's instructions are lucid, and most admirably adapted to reform the usages of the people. The members of the Western Lake College in Nánhai district have privily handed in an anonymous placard, intimating that because they could not get what they wished, they should withdraw from the arena; and the gentry in the whole district of Tungkwán have issued placards to the same purport because a defaulter did not pay his taxes; such turbulent conduct on their part is highly flagrant, and renders it impossible to treat them leniently.

As behoves us, while requesting Your Majesty's decision, we shall prohibit the scholars in the Western Lake College in Nánhái from entering the examination, and likewise all the gentry in the district of Tungkwán; and shall further diligently search out the author [of the placard] and his advisers, punishing the principal and accomplices as the law requires. We shall also carefully observe the indications of the times, to see whether these graduates and scholars are submissive to the law, and repent of their perverseness and reform, so that we may again examine to petition that Your Majesty's favor be extended, and the door of promotion reopened for them that they may walk in a new path. In this manner shall we be able to separate the wheat from the chaff, exhorting, cautioning, and rewarding according to the exigencies of the case, and ultimately separating the good from the bad, so that all will be restored to former harmony. Your Majesty's servants, in order that the usages of this region may be rightly reformed, have had much correspondence on the subject, and as our views harmonize, we jointly send up this humble memorial, intreating the sacred glance upon it, and that instructions may be issued accordingly.

The details of a census taken in the port of Canton have been kindly furnished us by H. B. M.'s Consul, Dr. Bowring.

Synopsis of a return of all natural born British subjects of the United Kingdom residing at or being in Canton on the 31st March, 1851.

	From 1 to 10	From 10 to 20	From 20 to 30	From 30 to 40	From 40 to 50	Above. 50.
Males,	7	2	31	29	5	1
Females,	4	2	3	3		

Habitual Residents, 81, Visitors 6.—Total, 87.

Professions.

5 Consular Officers.
1 Clergyman of the Episcopal Church
1 Missionary (Scotch Church).
1 Medical Missionary.
2 Medical Practitioners.
22 Merchants.
1 Bank Accountant.
1 Banker's Assistant.
2 Auctioneers.
18 Mercantile Assistants.
14 Tea Inspectors.

Synopsis of a return of British Indian subjects residing at or being in Canton on the 31st March, 1851.

	From 1 to 10	From 10 to 20	From 20 to 30	From 30 to 40	From 40 to 5	From 50 to 60	Total.
Males,	1	13	55	56	20	4	149
Females,				1			1

Professions.—59 Merchants, 50 Mercantile Assistants, 39 Servants.

Synopsis of a return of all natural born British subjects of the United Kingdom at the anchorage of Whampoa on the 31st March, 1851.

	Below the age of					Total.
	20	30	40	50	60	
Males,	14	49	25	7	1	96
Females,	1	1	1			3

Residents, ...10.....On board ships,..... 89

THE

CHINESE REPOSITORY.

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ART. I. *The Ying Hwán Chí-lioh* 瀛環志畧 *or General Survey of the Maritime Circuit, a Universal Geography by His Excellency Sü Ki-yü of Wútái in Shánsí, the present Lieutenant-governor of Fuhkien.* In 10 books. Fuhchau, 1848.

THIS work has justly been designated a "step taken in the right direction," and we hope it is the prelude to further publications of the like stamp by Chinese scholars, which shall make known to the magnates and literati of the Middle Kingdom the position, resources and designs of other nations of the earth. The distinguished author is a native of the district of Wútái 五臺 or Five Towers, in the northern part of Shánsí; but we have no means of learning anything of his early history. He temporarily held the office of judge of Kwángtung in March, 1843, as stated on page 328 of Vol. XII, but was shortly after transferred to the same post in Fuhkien, and sent to Amoy as commissioner to determine where the residences of foreigners should be. He arrived there in Jan. 1844, and through means of the admiral, sub-prefect, and other officers at that station, heard much of the foreigners settled there. He had probably already planned the present work, for Rev. Mr. Abeel says, referring to him (see p. 236, Vol. XIII), "that he is the most inquisitive Chinese of a high rank I have yet met;" he also mentions in the same journal that he supplied him with maps and geographical information. In May of the same year, he was again at Amoy, when Mr. Abeel gave him further instruction in geography and history, spending an afternoon tête-a-tête with him.

"He is as free and friendly," Mr. Abeel says in his journal, "as it is possible for him to be. That he has gained considerable knowledge is very evident; but he is far more anxious to learn the state of the kingdoms of this world, than the truths of the kingdom of heaven. The maps he has constructed are by no means accurate. He aims more at obtaining general ideas of countries—their size, political importance, and commercial relations, especially with China—than at tracing the lines of latitude and longitude, and thus fixing the exact position of places. England, America and France have been subjected to a more careful examination than the other countries of the world."

Though Mr. Abeel is the only foreigner's name acknowledged as having assisted the author, we know that others have aided him from time to time; and we think it just possible that he derived some of his information through a Chinese from Hiángshán, who had at that time recently returned from a four years' sojourn in the United States, where he had learned to read and write English tolerably well. This young man was engaged as interpreter by Capt. Smith of H. M. S. Druid, but his knowledge of his own language and the Amoy dialect was so imperfect that his interpretation was not very satisfactory in communication with either commoners or officials. We think it not unlikely that this young man may have been called on by Judge Sü to translate the compends of geography and history he had brought with him from New York, a service which he was quite able to perform *vivâ voce* in his own dialect. Sü's candid acknowledgment of the aid rendered him by Mr. Abeel stands in pleasant contrast to the meanness of the author who appropriated the entire tract of Sir George Staunton on the mode and benefits of Vaccination.

The Ying Hwán Chí Lioh is printed in large type, on a post folio page, and is usually bound up in six volumes, presenting a fair specimen of Chinese typography, in which the author's care to have his production make a good show is apparent, for it was printed at his own expense, and in the city of Fuhchau is only to be had at his own office or the shops of his agents. In giving a synopsis of the contents of this Geography, we will first let the author explain the manner in which he collected and digested his materials, and the care he took to verify his information; his diligence, care, and candor are, we think, well exhibited in the following unpretending preface; and though to write otherwise in such a connection would be considered in very ill taste among Chinese literati, we are willing to give him credit for a remarkably docile and inquiring cast of mind for a Chinese officer.

"A geography without maps can not be plain, and minute maps can not be drawn if persons do not go and examine the region. The world has a certain form, and its various indentations and projections can not be learned by merely thinking about them. The Occidentals are clever in traveling to remote parts, and as their ships wander over the four seas, on reaching a place, they take out a pencil and there draw a map of it, so that their maps alone are worthy of credit. In the year 1843, I was at Amoy on public duties, and there became acquainted with an American named Abeel, who was a scholar well acquainted with western knowledge, and able to converse in the dialect of Fuhkien. He had with him a book of maps beautifully drawn, but unhappily I did not know their characters; I had ten or more sheets of them copied, and then asked Abeel to translate them for me; I thus partially learned the names of each country, though I was so hurried I could not find time to learn them thoroughly.

"The next year I was again at Amoy, when I saw two maps on rollers which his honor the prefect Koh Yung-sang had purchased; one of them was about three feet, the other nearly two feet large, and both were more complete and fine than the book Abeel had, and were accompanied with several volumes in Chinese by foreigners. I also sought for all kinds of writings on this subject, and if their style was not clear and such as scholars would admire, I made extracts from all of them upon slips of paper of what was worthy of being retained; and whenever I saw men from the West, I improved the opportunity to ask them concerning the accuracy of my notes, and to learn respecting the shape of every country beyond our frontiers, and their present condition; in this way, I gradually ascertained an idea of their boundaries, which I attached to the maps, and with the verified selections I made from the various writings I had, I formed chapters, which gradually grew into the size of volumes. If I met with a book or a newspaper, I added, corrected, and altered my notes, sometimes revising them many ten times. In this way have I done from 1843 till now, for five years, winter and summer, in the intervals of official duties, making this pursuit my relaxation and amusement, and hardly omitting a day in which I did not do something at it.

"My friends Chin Sz'pú, the treasurer, and Luh Chun-jü the judge of Fuhkien, seeing the result of my labors, begged me to preserve the sheets carefully, and they afterwards corrected unclassial, expressions its and divided the whole into ten books. Other official friends also borrowed it to examine, and many begged me to get it printed, calling the performance *Ying Hwán Chi-lioh*, or General Survey of the Circuit of the Seas. This is a brief explanation of the manner in which this work was produced.

"Fuhchau, September, 1848. Sü Ki-yü of Wú-tái hien in Shánsi."

The opinion formed of this performance by his friends and the fellow officers to whom he showed it, is not too high, but we only quote the shortest of the four prefaces prefixed to the work, that by the treasurer referred to above; one of the others was written by H. E. Liú Yunko, the then governor-general of Fuhkien and Chehkiáng.

"The kingdoms of the world are very extensive. Those regions which lie beyond the genial influence of our sway, our eyes and ears have not reached, nor are our descriptions worth examining, and thus people are generally deceived about them; and if one wished to discriminate respecting these statements, there was nothing to trust to. H. E. Sü Sung-hán ruling in Fuhkien, and planning to govern his jurisdiction peaceably, and at the same time be mild to those from afar, obtained a map drawn by the Occidentals, which he translated very clearly; he also corrected the misstatements in the records and histories of those regions. He continued these researches for five years, and completed this General Survey of the Maritime Circuit, in which are fully given the topography and condition of every country, with notices of their roads, districts, manners, character of the inhabitants, and productions. One leisure day he showed it to me, and on looking it over only once, I perceived that even desert wilds and remote corners and bye-places, as well as the kingdoms of the world, were all described as plain as the lines on the palm of the hand; it was like lighting a lamp in a dark room. Further, whatever was strange and incredible, and the blundering nonsense of ancient and modern books were in this work all carefully revised, and reduced to verity. I saw with wonder the accuracy of his observations, and his remarks so perspicuous. His excellency did not grudge the most minute research and thorough collation of his materials, and the accumulated labors of months and years have resulted in this work; his fitness for accomplishing such a task is not seen in his love for the wonderful, but in his discrimination of what is proper. I am happy in being of any service in revising it, and have much pleasure in contributing this little addenda on the completion of his labors. A careful note, written by Chin King-kiái of Hwui-kí in Chehkiáng, Sept. 1848."

In order rightly to judge of the advance this treatise exhibits over previous Chinese popular works on geography, it must be compared with what the natives have known of foreign countries. The common maps of the world procurable in the bookstores of Canton furnish, we suppose, an index of the utter ignorance and error on this subject, even among persons considered to be well informed by their countrymen. In these maps, the Eighteen Provinces occupy eighteen times the area of all the other countries inserted therein; the Great Wall divides them from the Desert of Gobi, beyond which Russia extends from east to west across the north of the map, mountains, rivers, and lakes being apparently interspersed over this part so as to make a picturesque map. On the west, a long ocean reaches from north to south, having England, France, Holland, Portugal, Goa, Persia, and India, placed therein at various distances, one following the other from north to south in this order. On the east and south, various islands are delineated, representing such countries and islands as are best known to the Chinese, as Japan, Lewchew, Luzon, Java, Moluccas, Sumatra, &c; and the kingdoms of Annam, Siam,

Burmah, Spain, and others whose names it is not easy to recognize, fill up the southwestern corners.

If Gov. Sü's former knowledge of geography reached no farther than such maps, we may reasonably infer that the attainments of his fellow-officers during the war with England in 1841 were no higher. In fact, if we have been rightly informed, the imperial commissioner Kíshín took Capt. Elliot, at the interview at Tákú in 1840, seriously to task for rebelling against his liege lord Táukwáng, and adduced such a map as this to prove the futility of England ever hoping to prevail in a contest against such a comparatively gigantic power. The notions of the mass of people, even at Canton, respecting the position of the various countries whose merchants have traded in their streets for more than two centuries, are now no nearer the truth than when they first came here; and unless some means be taken by foreigners to teach them, are likely to be the same two hundred years hence. The ignorance of otherwise intelligent Chinese upon geographical subjects, even of their own country, is surprising. A few weeks since, we inquired of several well educated natives, what is the name of the branch of the Pearl River on which Tsunghwá hien is situated, and none of them knew; though this stream is more than a hundred miles long, and joins the main trunk only three miles west of the Foreign Factories, its course being traceable through the plain north of the city for many miles. In fact, geography is quite unknown among the Chinese as a study, and their local maps are constructed very much by hearsay and guesswork, none that we have ever heard of having been drawn from a trigonometrical survey. The Jesuits' survey of the empire in 1705–12 is still the most correct topography of their own country, the emendations in the later editions being entirely political.

We must consider H.E. Sü Kí-yü as just emerging from such dark ignorance, and with all the prejudices of his education, trying to grope his way to a clearer understanding of the condition of the countries beyond *his* four seas, by examining the works written upon them by natives and foreigners. We are disposed to give him great credit for his discrimination in distinguishing between the probable and improbable, and confining his selections and digest of the various statements before him to what was likely and prosaic, rather than gathering the strange and marvelous, as most Chinese would have done. In some cases, he was quite at a loss to decide between his authorities, as can be seen in the following account of Rhode Island:—

"Rhode Island lies south of Massachusetts, and east of Connecticut, bordering on the great ocean on the southeast; its area is about the same as a

middling-sized district in China, it being the smallest of the United States. In 1637, Roger Williams of Massachusetts having been disgraced from office came here to dwell, and a multitude of persons settled in it, so that it formed a small colony. In 1664, it reverted to England, and afterwards to the Union. The productions are iron and coal; the capital is called Providence; beyond which is a harbor called Newport, and in the harbor is an islet, from which the state is named. The word *island* means a *tâu*, and therefore Rhode Island means the Insular State. In this islet is a tower more than a hundred cubits high, with a small room on the top surrounded with glass, in which several tens of lamps are lighted every night in order to guide ships to avoid the sands and rocks. All the ports in the United States imitate this plan. The inhabitants [of R. I.] are not numerous, and its trade and manufactures are of the same sort as Massachusetts, but the cotton [cloth] is better. The country is level, and there are no water-mills, but on the seashore, many towers are erected, 60 or 70 cubits high, in which the wind strikes a wheel, that grinds grain and wheat. There is a governor and lieut.-governor; the population is 180,000.

"Nán Hwái-jin (a Jesuit), in his account of the Seven Wonders of the World, says; 'In Rhode Island is a brazen man 300 cubits high, who holds a lamp in his hand; his two feet stand near two hills, and ships pass under his legs. Inside is a circular stairs, from which one could reach the right hand, to light the lantern to guide vessels.' This is the island here mentioned. To build a tower for a light-house is a common thing, but Hwái-jin has made a blundering story here of a brazen man, and said it was 300 cubits high. I can not see how this brazen man could have been cast, nor even how he could have been set up; and the whole story must be set down as extremely nonsensical."

We do not wonder at the confusion here made between Rhodes and Rhode Island, in the location of the Colossus, for it was not easy to have avoided it; we merely adduce this account to show the discrimination of the author, and the judgment he has brought to his task. The explanatory notes he gives in connection with the preface, will serve to show more of the difficulties he encountered in gathering his information,—many of which were caused by the impracticable language of his much extolled native land,—and the patience he exercised in investigating the subjects upon which he was writing. We quote the whole preface:—

The maps form the leading feature of this work; they are copied from originals brought by people from the far West, wherein the tracks of the rivers are delineated as fine as hair, and the mountains and peaks, cities and towns, both large and small, are all fully laid down. Their names can not all be translated, and the strokes in Chinese characters being numerous, there is furthermore not room sufficient on the paper to inscribe them; therefore only the most important of the rivers have been laid down, and the leading chains

of mountains inserted, with the capitals and chief towns of the kingdoms. Only a portion of the remainder have been introduced.

In this work, I have especially described what is beyond the frontiers; for that which lies east of the Tsungling, south of the Outer Hingan, and north of India, where the Mongols and Mohammedan tribes live, is all under the careful and paternal rule of our government; and Corea, which like a tub projects into the Eastern sea, and differs in nothing from own régime, and must be assisted by our divine region *(shin chau)*, were not considered necessary to be described. Yet we have delineated a general map of them in Book I, so as to clearly exhibit the glory (or rule) of our high monarchs, but we have not ventured to say aught of them.

The countries and islands in the southern ocean, off Japan, Chehkiáng, Fuhkien, Canton, India, and adjoining Tibet, from the days of the Hán, and previous to the Ming dynasty, were all inhabited by weak and small foreign tribes, who continually brought tribute; since then, they have been changed into marts for the various countries of Europe, and are very different from what they formerly were, as will be described and compared when treating of those two countries (*i. e.* the Indian Archipelago and India). Respecting all these insular kingdoms, which have had intercourse with China from the Hán dynasty, our successive histories and records give information; but their names have so often been altered and become confused, that the descriptions of different persons, some of them near and others remote, can not be satisfactorily examined into: and none of them are so reliable as those given by the men of Canton and Fuhkien, who have traveled into those southern seas. In this work, I have followed the several writings of recent visitors to the islands in the southern seas, and added thereto some notices of their changes and divisions. India now belongs to England, and we must refer therefore to the books of foreigners. Her own histories and accounts are very obscure and uncertain, half of them being mixed up with the Budhistic legends, so that only few extracts can be made from them, lest our statements become confused.

The Mohammedan tribes beyond our frontiers, extending south as far as Persia and Arabia, have all been mapped out exactly by Europeans. The region west of the Tsung-ling and east of the Caspian, north of Persia and Afghanistan and south of Russia, has all been delineated by them under the general name of Turkestan; in former times, it was called Káng-kü (Sogdiana), Tá Hiá, and many other names, which have been changed and misapplied in our books, so that the whole is as confused as tangled silk. Lately, many of our officers attached to the army on those frontiers have written memoirs; so that one could summarily describe this region from the governmental publications; but I can not venture to copy or examine into all that has been written, lest I be guilty of error or make mistakes.

Our own histories speak very clearly of Japan, Cochinchina, Siam, and Burmah; and I have given an account of their present condition and customs, and the changes they have undergone, from them; but we have not before seen [in Chinese] those of the kingdoms of Europe, Africa and Ame-

ica, and their history from the commencement to this time has been given. The ancient kingdoms of Babylon, Persia, Greece, Judea, Rome, Egypt, Phenicia, and others, are each given in a separate account, attached to the description of the kingdom which now occupies the same region, generally in a distinct manner, so that the whole will not be confused.

The boundaries, surface of the country and its resources, and present condition, of all western kingdoms, are to be found in various works of Occidentals, some of them printed, others in manuscript, in monthly periodicals and in newspapers,—many tens of publications in all; their style, for the most part, is unidiomatic and not very clear, but their contents are generally trustworthy. Their accounts differ among themselves, and I have selected and followed those which were most probable; and whenever I have met persons from the West, I have added thereto such information as I could gather in conversation, and spread the whole out in a clear manner. Thus the work has been formed, a little having been collected here and a little there, so that it is impossible to decide from whence it was quoted.

Foreigners like Li Mă-tau (M. Ricci), Ngái Jú-lioh, Nán Hwái-jin, and others who lived at Peking for a long time, knew Chinese well, and their writings are generally clear and intelligible, though the marvelous accounts and improbable stories in them are by no means few. Foreigners since then have not attained such aptness in Chinese composition, and therefore their works exhibit many vulgarisms in style: but what they say of the manner of the rise and fall of different kingdoms can all be certainly depended on; and it may be affirmed that the elegant style of the former could not well be exchanged for the unadorned sincerity of the latter.

The names of foreign countries are very difficult to discriminate clearly, for out of ten writers each one will give them his own way, and even the same author differs at times from himself. This is owing to the fact that in foreign languages there is only one letter or character for one sound, while in Chinese we have perhaps a score of characters, all having one sound. Foreigners join two and three symbols to form one sound, but in Chinese we have no such sort of characters. Consequently, when we try to express foreign words by Chinese characters, their sounds can not be transferred, and only seven or eight parts out of ten are expressed. Moreover, those foreigners who have learned our language have lived in Canton, the local dialect of which does not give the true pronunciation of Chinese; the changing of these sounds has caused errors which can not be explained. For instance, the name Po-sz' 波斯 (Persia) has been sometimes written *Peh-si* 白西, and this has been changed into *Páu-shié* 包社, and 巴社 *Pá-shié*; and further has again erroneously been turned even into *Káu-chié* 高奢. I once tried this name by taking it from the mouth of a foreigner himself, who called it *Peh-'rh-cheh* 百爾設 or Persia; but when he wrote, it was *Pi-'rh-si* 比耳西. I have therefore added the sounds (or synonyms) of the various names just after the name of each country, so that the careful reader can recognize them; but I have not been able to insert the whole.

Foreigners can not carefully distinguish the true sounds of Chinese characters; for instance, ‹*sz'* 斯, *sz'*² 士, *shi*² 是, *shih*² 實, ‹*si* 西, and ‹*sú* 蘇 are by them all written alike; nor do they even discriminate between 剌 *lah*² and ‹*lá* 拉; again, ‹*tú* 土, ‹*tú* 都, *tú*² 度, *tú*² 杜, ‹*to* 多 and *tuh*² 突, are all confusedly written as one sound, nor is any distinction drawn between *sáh*› 撒 and *sáh*› 薩: consequently, in giving the names of places and persons, each author differs. *

Again; the languages of western countries differ among themselves; but in this work, the names of places are given as the English and Portuguese call them. In English, the letters used are few, but their sounds can not all be expressed; while the letters given in the Portuguese for the name of one country, although they are as many as eight or nine, yet their sounds are so intractable they can not be combined. For example, the first among the United States is called by the English *Mien* 緬 or Maine, while the Portuguese call it *Mi-ni* 實內; in compiling this work, therefore, and using these sounds, I have been quite unable to decide which was correct, and which was incorrect. The sound of *A'* 亞 at the beginning of the names of places should be read *O* 阿, but at the termination in most cases it should be pronounced *á* 訝; the character ‹*kiá* 加 should generally be pronounced ‹*kiá* 嘎, but sometimes as ‹*kiá* 家. Whenever the character *nui*² 內 occurs, it must be read in the lower even tone or, *ping shing*, as *nui*, much like ‹*ni* 尼; and ‹*o* 痾 must be pronounced like ‹*ko* 訶.

Every kingdom has a true name, as *Sui-tien* (Sweden) for *Sui*; *Lien-má* (Denmark) for *Lien*; *I'-si-pá-ni-á* (Spain) for *Si-pán-yá*; *Po-'rh-tú-koh-á* (Portugal) for *Pú-tú-yá*, &c.; but if I had undertaken to change them, the reader would not have readily recognized the names, and I have accordingly left them all as they are usually written.

The names of foreign persons and places are rarely written with one character, and many of them require eight or nine; there is, in fact, no rule which can be followed. Many names intended to be pronounced together, have nothing whereby the reader can tell where to stop. Lines have therefore been drawn at their side, and open punctuation marks inserted to catch the eye. I am well aware that these additions do not add to the appearance of the book, but they facilitate the understanding of the text.

The great objection (and it is a most fastidious one) the Chinese have to the use of punctuation points and other marks to assist the reader in understanding the meaning of what he is reading, is that they destroy the elegance of the page, and are quite unnecessary to the intelligent scholar. No one, we think, is likely to blame Gov.

* The marks here appended to the sounds of the Chinese characters are intended to represent their different tones, and even if not further understood by the reader, will serve to show the difficulty the writer is endeavoring to illustrate,—viz., the confused use of Chinese characters by foreigners.

Sü for employing lines to distinguish the people and places he mentions, or for his frequent italicising of the important passages; to the foreigner, they are highly useful.

The author goes very little into the elements of geographical science, contenting himself with merely explaining the terms used, and giving his readers a general notion of the globe and its main divisions. "The earth is shaped like a ball," he says,....." the water on it covering more than three fifths, and the land less than two fifths of the surface." He speaks of the Carnation Road, or the Equator, the 'Yellow Road' or the Ecliptic, and the 'Black Road' or the Arctic Circles; and then observes:—

"Men generally were aware of the Northern Frozen ocean, but were ignorant of a southern frozen ocean; and at the first glance I thought the Occidentals who had drawn the maps of the world [in Chinese] had inadvertently written underneath the south pole, 'South Frozen Ocean,' not understanding the Chinese characters, and had erroneously called it by the same name as the northern; but on inquiring of the American Abeel, he told me that there was no doubt of its being so. The Torrid zone *(chih táu)* is the region where the sun travels and shines vertically; it encircles the middle of the globe. That part of China which lies north of it, is the most southerly coasts of Fuhkien and Kwángtung. In these regions which lie near the northern tropic, compared with our northern provinces, the changes of heat and cold are very sudden; and I supposed that it became hotter as one went southward, until at the South pole, the stones crackled and the gold melted. I was quite ignorant that the region where the sun travels is in the middle of the globe; a voyage of only five or six thousand *li* from the coasts of Fuhkien brings one to the region of Borneo, right under the Equator, where the weather in the middle of winter is like the beginning of summer in China. Further south to the southern tropic, the climate is more equable; and if one goes on south to the Cape of Good Hope in Africa, he will see frost and snow; and if thence on southwest to Cape Horn in South America, he will approach the southern circle where the ice never melts, and where it is shivering cold throughout the summer. What grounds are there for doubting this account of the southern frozen ocean? Chinese vessels have not gone so far, since Fuhkien and Kwáng-tung were to them the extremes of land, and thus we have erroneously supposed the South pole to be the Equator. Yet I am quite sure that I shall not be believed in this by my readers."

He does not enter very minutely into these points, and occupies only eight pages in a general survey of the world and its divisions of land and water, the names mentioned in it being entered in a skeleton map of the two hemispheres, so that the reader can get a tolerably correct idea of the globe. He also gives a pretty good map of his own country, but does not describe it, remarking that "the Middle

Kingdom is the lord *(chú)* of all the great lands of the world; the delineations of its borders, and the configurations of its hills and streams are known by every one, so that I need not tronble the reader with their minutiæ." By this omission our author escapes some difficulties, and gives his researches respecting other lands without being under any necessity of making invidious comparisons with his own. It is worthy of remark that throughout the work he calls foreign monarchs by the terms *wáng* and *chú*, or kings and lords, exclusively reserving the title of *hwáng*, or emperor, for his own sovereign; his official position probably rendered such a course necessary. He speaks of every other nation in terms of respect, and uses no contemptuous epithets or degrading illustrations, when mentioning their inhabitants, so that his countrymen can hardly fail to have their ideas of distant lands elevated as well corrected.

The whole of the first three *kiuen*, or books, are devoted to a consideration of the countries of Asia and the islands on its coasts. He commences with Japan and Lewchew, and many of his statements relating to these kingdoms seem to have been derived from the same sources as those given from the Hái Kwoh in our last volume, pp. 135, &c. Then follows a short account of Annam, Siam, Burmah, and Laos, in which frequent reference is made to the works of Chinese authors, and notice taken of the tributary relations of these states to China. The war between Burmah and England is mentioned, and its results in the cession of Arracan; but no reference is made to the disgraceful defeats suffered from their troops by the Chinese in 1780. Next follows a pretty full description of Luçonia, Celebes, Sulu, Borneo, Java, Lombok, Papua, Singapore, Sumatra, and other smaller or less noted islands, with a supplementary chapter relating to Australia and Oceanica, the whole forming a curious mixture of truth and error, research and rumor, but on the whole pretty accurate. He says, "the products of these islands have flowed into China, and the Fuhkienese and Cantonese have passed over to them in ships, collecting there like wild ducks; some of these emigrants have bought lands and married there, never returning home. In this way, many myriads of Chinese from these provinces have settled in Luçonia and Java, and other islands." The emigration of our author's countrymen to these regions has proved a source of profit to themselves, and some advantage to the lands they have settled in; yet to none of them have they transplanted their own institutions or language, nor have they even raised the character of the aborigines to their own level. One reason of this doubtless is that none of the emigrants take their families. Colo-

nization for mercantile purposes of thousands of Chinese has not effected as great changes in the ideas of the islanders of the Archipelago, as the efforts of a few religionists and missionaries of Islamism and Budhism have done.

The remainder of the third book is devoted to an account of India and the Mohammedan countries of Persia, Afghanistan, Beloochistan, Badakshan, Kokand, Tashkend, Balk, and other small states lying between the Caspian and Himalaya. A large portion of this book would, we think, prove interesting to the foreign reader, but we have no space for extracts.

Books IV.—VII. are devoted to an account of the countries of Europe. This part of the world has most excited the author's attention, and he has given his countrymen a tolerably clear account of the kingdoms they had heard so much of. He begins with Russia, 俄羅斯 Sweden, 瑞國 Denmark, 嘆國 Germany, 日耳曼 and Prussia 普魯士 which make Book IV.; Austria, 奧地利亞 Turkey, 土耳其 Greece, 希臘 Switzerland, 瑞士 comprise Book V.; Italy, 意大里亞 Holland, 荷蘭 and Belgium, 比利時 fill Book VI.; and France, 佛郎西 Spain, 西班牙 Portugal, 葡萄牙 and England 英吉利 occupy Book VII. He has collected all the synonyms of these names which he met in his reading, and a most puzzling list they make in their Chinese dress, the characters differing very much in form, and notalittle in sound. This diversity in the use of characters presents a formidable obstacle in the way of a Chinese remembering the names of foreign countries. Of the people of Europe, Gov. Sü gives the following description:—

"The Europeans are tall and large, and very white, with high noses, deep eyes, and yellow pupils (some have black); their full beards grow quite up to the temples, or come over under the ears, some having the hair straight like the Chinese, others curly like a dragon's whiskers. Some shave the whole of it off, some leave it all on, and others again allow the mustache or the whiskers to grow as we do, there being no restriction whether they be old or young. They trim off the hair when it is longer than two or three inches; many have the hair and beard of a yellow or sandy color, whence the Dutch were called by us *Hungmáu*, or Red-haired people, in the days of Ming; and afterwards the English were so called, but all Europeans have the same kind of hair. A few have black hair, and these have black eyes. The hair and eyes of females are like the men's. Some one has said that when Europeans live a long time in China, their hair, beard and eyes gradually change to black. The aspect of both sexes is much like that of the Chinese. The head covering of the men

is flat, round, and hollow, made of felt or cotton, with a narrow rim, four or five inches high; when they meet a friend, it is the custom to taken it off. The collars and neckcloths are broad, the sleeves narrow, and the waists tight, reaching to the middle; the trowsers are tight about the hips, but the outer coat is rather loose, reaching to the knees, with the lappels left open; the inner garments are of cotton, the outer of woolen; in winter they do not use furs, nor wear grasscloth in summer. Leathern shoes and boots are both worn. Women permit all their hair to grow, binding it up in a knot, something like the Chinese. Their dress has narrow sleeves, fits close to the body, and has no neck collar; it permits half the bosom and shoulders to be seen in front, and behind the neck is open five or six inches; when they go abroad, they put a broad collar over to hide the neck. The skirts are long, and sweep the ground; there are five or six of them fastened to the waist, one above the other. Both sexes love cleanliness, and daily bathe themselves in tubs."

The comparative importance and size of each country in Europe is given, with succinct notices of their general productions, the way by which their ships reach China, and when they first appeared in her ports; their system of chronology; how they make profit by lending money; and what languages they speak. Of their religion he says: "Since the days of Hán, all the nations of Europe have followed the religion of the Lord of Heaven, whose head lives at Rome, and who held in his hands the power to elevate or depress them. About A.D. 1500, a man named Luther in Germany set up the religion of Jesus, and their princes and people became enemies, and fought with each other, chiefly on account of this religion. Still he who is called Lord of Heaven is Jesus; their books are the same, but they explain them differently. The *(Tien-chú kiáu)* Romanists worship the cross and make images of Jesus, but the others do neither. Otherwise the customs of their religion are much alike."

The map given of each European state presents a tolerably correct outline of its figure and chief divisions, but, as Mr. Abeel observes, the author seemed to care little for exactitude, as no lines of latitude and longitude are inserted. In treating of these kingdoms, his excellency's general plan is to give their boundaries, rivers, mountains, and other topographical information, introducing some names into the text which are not in the maps. Notices of the government, statistics of the army and navy, and principal facts in the history of a state are then given, the whole concluding with a survey of its resources, notices of its intercourse with China if any, or of its ancient history, its remarkable men, or whatever else appeared to interest the writer. This order is not uniformly observed. The reasons which led to the establishment of the Russian decennial mission at Peking, and the

trade at Kiakhta, are mentioned in a few words, when treating of Russia; as are also the recent wars she has been engaged in with France, Turkey, and Persia. He says, "The rules in the Russian army are very strict, and the platoons and officers when mustered stand firm like stone statues, not daring to stir a step; the punishments are very severe, the whippings and tortures being more painful than even death. It is the custom to rear male and female serfs, and the high officers and rich merchants rear scores and hundreds, and there are myriads of them throughout the country, even more than there are of soldiers."

As a specimen of his historical digests, we quote some paragraphs from that which he gives of England.

"England is the most powerful of European nations. It is divided into three islands, and stands isolated in the great Western Ocean. Two of the islands are connected, the southern of which is called England, and the northern Scotland; they extend from north to south over 2,000 *lí*, and in the widest part are between 500 and 600 *lí* broad, and from 300 to 400 *lí* in the narrowest. On the west lies the island of Ireland, which is from 700 to 800 *lí* long, and about 500 *lí* broad. Holland and France lie near the south of England, a vessel being able to reach them in half a day, and the sea passage is only 60 or 70 *lí* wide in the narrowest part, where the two shores can be seen.

"In ancient times, a tribe of aborigines called Celts dwelt in this country, who were afterwards driven out by northern savages called Gauls. In the year B.C. 59, Cesar, a great general from Rome, having nearly subdued all the northwest tribes, passed over and conquered England, making it a colony of Italy for several hundred years; even to this day, traces of Roman cities remain. Before A.D. 400, when the Roman power was declining, a tribe of Gauls called Britons possessed England, who afterwards were attacked by the two tribes of Scots and Picts in Scotland, and being unprotected and weak were unable to maintain their ground, and called in the aid of the Angles, a tribe of Gauls sojourning in Saxony in the borders of Prussia. These men were brave soldiers, but their country was narrow; and on being invited by the Britons they one and all joyfully passed over the sea, and drove away the Scottish tribes, and then subjugated the Britons, and established their rule in England in the year 583; they subsequently were divided into seven states, each with a king, and fought with each other like the feudal states of China. Egbert married the daughter of the king of France, who followed the Romish religion, and she brought in its priests with her, and taught the people its rites. From this time his state became great, and in A.D. 796, he conquered the seven other states and ruled alone."

He then briefly notices the exploits and learning of Alfred, the Norman conquest, the energy of Henry II., his wars in Ireland, and his altercation with Becket, and how the king "himself fasted and wor-

shiped at his tomb;" adding a short list of the successive princes. The wars of the Roses, and pacification of the kingdom under Henry VII., are mentioned, and then he says, speaking of his son:—

"Henry VIII. was of a proud and fierce disposition, fond of display, and very fickle in his hatred or love. He married the daughter of the king of Spain, because the Spaniards fought the French; but his queen had no children, and he put her away, and married a young girl; but she, having lost his affection, was put to death, and another taken to his bed, who was also killed. This king had a minister, who held great power in his cunning hand, putting to death whoever opposed his will; every remonstrance to the king against him was unheeded, so that all countries called the king an unprincipled ruler. At this time, Luther in Germany wrote books explaining the commands of Jesus, which many persons believed, but this king did not, and himself composed a book against him, disputing his doctrines. His son respected and believed in the doctrine of Jesus, and treated his subjects very kindly and lovingly, establishing laws for education; the whole country greatly rejoiced in his sway. * * * * *

"In 1712, the men of the kingdom called George I. to England, whose people received him for their king, though when he first began to reign, he did not understand the customs of the country; his queen was a daughter of one of the former kings of England, and helped him to manage public affairs with ability, and the nation was at peace. Two descendants of the former king still lived, and having raised troops, planned how they might recover their rule, but the monarch entirely overcame them."

The divisions of the United Kingdom and the islands on the coasts, with notices of their productions, climate, and manufactures, are then given. The excellence of the goods produced in England is noticed, and the great revenue derived from manufactures stated. An outline of the government is then sketched, in which, as the reader will see, general correctness is oddly blended with particular errors. The phrase we have here used, 'Chamber of Gentry,' conveys a better idea of the notion the author had of the House of Commons than the correct term would give.

"Government of England. There are two premiers, one who alone governs the internal affairs of the state, and one who manages the foreign relations. Besides these, there are high ministers, one over the treasury, one paymaster, one superintendent of trade, one chief-justice, one keeper of the seal, one who controls Indian affairs, and one chief admiral, each of whom has many assistants. In the metropolis is a public house, divided into two halls, one called the Chamber for the Nobility, the other the Chamber for the Gentry; in the former, the noble and honorable men, with the 'teachers of Jesus' religion' (bishops) collect; in the latter, the men of talent and learning, who have been selected from the people. The monarch commands the ministers respecting public business, and they announce it in the Chamber of Lords, where all col-

lect to deliberate upon it, and see whether it is legal or not, and decide if it can pass; it is then carried into the Chamber of the Gentry, and if the whole body agree thereto it is carried into effect—if not, the matter is dropped, and nothing more said of it. Whenever the people have any advantageous point they wish to carry, or grievance they wish to remove, it is first introduced into the Chamber of Gentry, and after a debate upon it, if it is agreed to, it is carried up to the Chamber of Lords; when the lords have deliberated thereon, it is taken to the ministers, and then announced to the sovereign; if he disagree, a rescript proclaims that it can not be allowed. Parties among the people who are at issue, also carry their causes before the Chamber of Gentry and plead them, and after full deliberation an answer is made out and carried up to the Lords, where it is settled. If one of the gentry commits a crime, his case is tried by all the gentry assembled; and he is not imprisoned with the common people. In general, all cases of punishment, fining, making war, quelling rebellion, &c., are discussed and decided by the Lords; but matters relating to diminishing or levying taxes, or fixing the national expenditure, are all settled by the Gentry. All the European nations follow this mode of ruling, and not England alone. The mode of adjudicating cases among the English, is, that when a man is accused, [the criminal] is seized and delivered over to officers for trial; but first six men of character and reputation are selected out of the body of the people, and the criminal himself chooses six more, the whole twelve examining and hearing the case together, and ascertaining its merits, after which they give their decision to the judge, who then delivers the sentence, and carries the laws into execution."

A short account of the principal colonies in America, Asia, and Africa under the British sway is then given, in which the author states that in the days of Kánghí, "the English bought a strip of land in Bengal large enough to build a house upon and open a shop, and in the year 1756 they subdued the kingdom of Bengal, and thence went on conquering all the kingdoms in India as a silkworm eats a leaf, for these nations were weak and scattered, and could not resist them; therefore the greater part of the states became subject to them." He further explains the reason of this by saying, "that England is a small country, where the inhabitants are so numerous that the cultivated ground does not afford food for more than one in ten; before America was lost, those who had no patrimony went across the sea to find sustenance, but afterwards, as the northern colonies of America were cold and the land untillable, they therefore took the broad lands of India." The distances and direction of India, Singapore, Assam, and Australia from China are each set down, and the apprehensions of the writer plainly appear in all his statistics, though not a word of them is said. Hongkong is not mentioned. A full description of steamers, rail-roads, and men-of-war, is given, which, however, is necessarily

imperfect from the want of cuts to illustrate the terms the author uses in senses new to his readers. For instance, what idea would a native of Shensí or Kweichau obtain of the appearance and construction of foreign vessels, when the word *chuen* used for *ship* in the text can only in his mind mean such junks and boats as he had seen sailing up and down the Yellow or Yángtsz' rivers? The same imperfection must necessarily attach to the best Chinese descriptions of foreign objects and places, because the ideas conveyed by the language itself are so inaccurate. Sü endeavors to illustrate many of the strange things he mentions by comparing them with similar articles or customs in his own country; and sometimes he strikes out resemblances rather unexpected.

Among other usages he describes is marriage: "It is the custom among the English for men and women to betroth themselves, after which they tell their parents. On the wedding-day, a minister of Jesus exhorts them with good words, and prays for their happiness; the man contracts the woman with a ring he puts on her finger, and the relatives and friends accompany them to the nuptial room, and then all partake of a joyful feast before separating. It is the custom for all the children to divide the parental estates. A man can not take a concubine; those who are guilty of so doing are banished seven years; the men constantly listen to the commands of the women. The whole country follows this custom."

The dress of officers is carefully described, probably from his own notes upon the uniforms of the English military and naval men he saw at Amoy. The usages at feasts are detailed, "and how the company first all stand up, and taking their cups bless the long life of their sovereign." The alphabetic nature of the English language is also noticed, and Sü confesses "that the Chinese characters can not represent their sounds." "The whole country professes the religion of Jesus," (*i. e.* Protestantism) he remarks; "whose book is called *Shing Shú*, or the Holy Book; people carry small volumes of them in the breast pocket."

We have made small progress in giving a synopsis of this interesting work, and our space is now nearly consumed. The notices of other European countries resemble those given of England; their wars and the events in the reigns of their monarchs occupy no little space in the account of each kingdom. The conquests of Napoleon, "who employed troops like a god," and the manner in which he overrun the kingdoms of Europe, are described with much animation; the French are considered the best warriors among the Europeans.

Many of their scholars have visited the Middle Kingdom, but their ships are less in number, it is stated, than the English, American, or Dutch. Gov. Sii, in his chapter on France, shows the absurdity of the description of the Franks given by a celebrated writer, Kú Ting-lin, when their ships first came to China about 1518, referred to in Vol. I. page 369 of the Repository. After quoting this author's statements, His Excellency says that when Franks from the West first came to China, it was erroneously supposed that their country lay south of Java; if they had been so barbarous as to roast and devour little children (as was reported), it would have been easy to have ascertained it during the many years they have since traded to China. He therefore justly treats it as a fabrication.

Book VIII. is devoted to a description of the countries and deserts of Africa, commencing with Egypt, 麥西, Nubia, 努比阿 and Abyssinia, 阿比西尼亞 and then proceeding along the shores of the Mediterranean to Tripoli, 的黎波里 to Algiers, 阿爾及耳 Morocco 摩洛哥 and the other Mohammedan states, appending thereto a long paragraph relating to Phenicia. He then describes the Desert of Sahara 撒哈拉, and notices the dangers and discommodities attending the passage of it, and the necessity travelers are often under of killing their camels to procure water. The states lying along the eastern shore from Aden to Monomotapa are then enumerated, with short notices of their products; succeeded by similar notices of the countries on the western coast, the whole concluding with a description of the Cape Colony and its contiguous tribes, and of Madagascar and other islands on the coasts.

Books IX. and X. are occupied with a description of the various states of North and South America, and the islands adjacent; in which the American Union naturally takes up more of the author's notice than any other portion. He commences Book IX. by mentioning the position of the continent with respect to Europe and Asia, and its extent, and then gives an account of the aborigines, whose features and bodies he says, resemble those of the Chinese, "though their faces are reddish like copper or like coir, and they leave a tuft of hair on the crown of the head which they bind up." The discovery of the continent by a Spanish officer called Colon, and the rapidity with which people from all European nations flowed into and took possession of the land, driving out the natives, and how these settlers are now located in states, is all briefly, and in the main correctly, narrated. He adds, "that formerly this land had neither oxen, horses, sheep, hogs, dogs, or cats, and that when the Spaniards first came

ashore riding horses, the natives, thinking they were centaurs, ran off in the greatest terror; now these animals are found everywhere."

The English colonies in North America are noticed, Canada, Nova Scotia, New Brunswick, &c., being each separately described. The wretchedness of the aborigines, their manner of living by hunting the fur-bearing animals which abound in these wilds, and how they exchange their furs for blankets and fire-spirits, and thus gradually die away, are very briefly related. The whole account of all these colonies comprises only five pages. He then commences his description of the United States with a general summary of their settlement, and the subsequent revolutionary war of independence, dilating particularly upon the character of Washington. The whole chapter presents an average sample of the historical summaries of the author, and illustrates the manner in which hearsay remarks and historical facts have been blended in his mind with his own incorrect notions and prejudices, the resultant sketch being not unlike a landscape seen through a pane of colored and crooked glass. It is, however, such sketches as these that render this Geography more interesting and valuable to foreigners, for they may be regarded in some degree as an index of the state of feeling and knowledge among the magnates and literati of China; and in all probability, they will do much to form in the minds of the author's countrymen, a public opinion similar to his own. We quote the summary of the ***Hoh Chung Kwoh*** entire :—

"They are called *American*, and among other names are known as Nái-yú Sz'-tieh 奈育士迭 or United States. It is a powerful country, and because its ships carry a variegated flag, the Cantonese call it the ***Fá-ki kwok***, or the Flower-flag country; this flag is square, and has red and white in alternate stripes, and in the right corner is a small square with a black ground, on which are arranged white points to resemble the Great Bear. On the north the country is bounded by English territory, on the south by Mexico and Texas, on the east by the Great Ocean. It extends about ten thousand *li* from east to west, and between three and six thousand *li* from north to south. The Appalachian Mts. bound it on the east, and the Rocky Mts. encircle it on the west, a vast region of level country lying between them; the Mississippi is the largest river, its sources being very remote, and its course winding through the land for ten thousand *li*; it receives the Missouri, and flows south into the ocean. Besides these, the remarkable rivers are the Columbia, the Appalachicola, the Mobile, and the Delaware. On the north towards the west is a great lake divided into four parts, which are called Iroquois, Huron, Superior and Michigan; east of these are two lakes joined together, called Eric and Ontario; all these lakes form a frontier between the English territory and the United States.

"Formerly, the English spied out the region of North America, and drove out the aborigines to take their fertile lands, moving over the people of the three islands to occupy them; the settlers flowed in as waters rush into a moat. People from France, Denmark, Holland, and Sweden, who were without property, also took ship and came over; these daily opening new lands, the country became rich and productive. The English placed high officers to govern the country, and built cities along the coasts to receive the customs for the advantage of their own kingdom. The commerce daily increased, and thereby they rapidly became rich and powerful. About 1750, the English fought with the French during several years, and devised every plan to raise taxes, in order that the revenue might be doubled. By an old law, tea paid a tax when it was sold, but the English wished also to levy a tax when it was bought. The Americans would not bear it, and in 1776, the gentry and headmen collected in a public body for the purpose of consulting upon the matter with the resident rulers; but they refused to listen to them, and ordered the duties speedily to be levied. The people all became indignant, and threw the tea then in the ships overboard into the sea, and set about raising troops to drive out the English.

"Now Washington was a man from one of the American colonies; he was born in 1732, and lost his father when ten years old, his mother attending to his education. When young he had great capacity, and his taste for martial and literary pursuits, and whatever was brave and adventurous, surpassed that of other men. He had a commission in the English army; and when there was war with the French, and the savages had invaded the southern frontier, he guarded it with his troops, and repelled them in every direction, but the English general would not report his meritorious conduct. His countrymen wished to put him in as their leader, but he pleaded sickness and returned home, where he secluded himself. When the people had risen up against the English, they compelled him to become their chief. The contest having arisen very suddenly, arms, powder, forage, and provisions were all wanting; but he, by his patriotic spirit so stimulated and encouraged the people, that all the colonies furnished their quota, and held the occupation of their chief city as a trivial matter.

"At this time, the English general had stationed an admiral at the sea-entrances of this city; but suddenly a tempest scattering his entire fleet, Washington took advantage of it, collected his troops, and regained possession of the city. However, the English general again drew together a large multitude, turned the battle, and advanced. Washington's army was defeated, and all his troops, terrified and disheartened, wished to disperse; but his determination was as firm as at first, and again collecting his army, he gave them battle, and came off victor. From this time, he waged a bloody contest for eight years, being repeatedly beaten and as often victorious, his resolution and vigor never abating, while the English troops waxed feeble. The soldiers of the whole French nation crossed the ocean to fight the English with Washington. The Spaniards and Dutch also marshaled their forces to enforce a peace. The English could not maintain their cause, and made a treaty with

Washington in 1783; they drew a boundary so as to make the two countries neighbors; the northern and cold regions as before remained to England, while the southern and fertile lands were all ceded to Washington.

"Washington having delivered the country, disbanded his troops, and wished to return to his farm; but the people were unwilling to excuse him, and made him ruler of the land. He deliberated with all his counsellors, and said, 'For him who has the country to transmit it to his sons and grandsons, will be selfish; to fill the office of shepherd of the people a virtuous man must be chosen.'

"The original colonies were each formed into a state; each of them has a governor and a lieutenant-governor, whose terms of office are each four years (and sometimes less); if the assembly of the people think them worthy, they keep them in office another four years, but do not elect them after eight years; if not worthy, then the lieutenant-governor takes the governorship, if he have pleased the people—if not, another man is elected. The names and surnames of each elder who is proposed [for office] in the towns and villages, is written and thrown into a box; when they are all in, the box is opened, inspection is made, and he who has the most tickets is alone chosen to the office. Whether he be an official or a commoner, no examination is made of his attainments. When the governor vacates his office, he returns as before to the mass of people, no difference existing between them.

"From among the governors of the states a president is chosen, who alone manages matters relating to treaties and waging war; all the states hearken to his commands. The rules for electing him are the same as those for choosing the governors, four years being his term of office; or if reëlected, eight years. From the administration of Washington (who died in 1799) to the present time is more than sixty years, and there have been nine presidents; he who now holds the office [Tyler] is from Virginia.

"When Washington had made peace with the English, he disbanded the troops and ceasing from war, only encouraged agriculture and commerce. He issued his mandate, saying, 'Hereafter, if a president, desirous for and scheming after the ports and lands of another country, diminishes or appropriates the property of the people, and raises troops to gratify his personal revenge, let all put him to death.' He therefore retained only twenty men-of-war, and ten thousand troops in pay. Since then the borders of the land have greatly extended, and the nation has increased largely in its resources, so that it is very rich. The states all have the same purpose, and all of them act together in concert. Consequently all the great kingdoms of the earth have been at peace with them, no one presuming to despise or oppress them. Since the treaty with England, more than sixty years have elapsed, during which there has been no war. The American merchantmen every year come to Canton in nearly as great numbers as those of England.

"It is evident that Washington was a remarkable man. In devising plans he was more decided than Chin Shing or Wú Kwáng; in winning a country he was braver than Tsáu Tsau or Liú Pí. Wielding his four-footed falchion, he extended the frontiers thousands of miles, and then refused to usurp the

regal dignity * or transmit it to his posterity, but first established rules for an elective administration. Where in the world can be found such a public spirit! Truly, the sentiments of the three dynasties has all at once unexpectedly appeared in our day! In ruling the state, he promoted and fostered good customs, and did not depend on military merit; in this he differed from all other nations. I have seen his portrait; his air and form are grand and imposing, in a remarkable degree. Ah! Who would not call him a hero?"

He subsequently recurs to Washington, and exclaims, "Can any person in ancient or modern times among the people of the far West be compared with him?" In his notices of the individual states, he describes the position of each with respect to the others, when and by whom it was settled, its rivers and large towns, how many colleges it has, its population in 1840, its principal manufactures, and its chief officers. The long proper names are very troublesome to Sü, and if the context did not assist, the foreign reader would hardly recognize such combinations as *Fuh-lih-'rh-lih-li* 佛勒爾勒釐 for Florida, *Wuh-'rh-keh-ni-á* 勿爾吉尼阿 for Virginia, (in which the first and third characters were evidently intended to be pronounced *fuh* and *cheh*), *Pin-sih-'rh-lih-ní-ngán* 賓夕爾勒尼安 for Pennsylvania, &c.;—what his countrymen will make out of such barbarous groups, it is not easy to say. They will perhaps regard them as evidences of the miserable languages spoken in western parts, and how much those regions need the reforming influences of the 'flowery tongue' of the Flowery Land. Appended to the descriptions of the twenty-eight states existing at the time he wrote, are notices of the territories, and a list of the tribes of Indians still remaining in their bounds, with sketches of their peculiar customs and manner of living; as for instance, the mode of flattening the heads of infants, the fashion of painting the face, construction of wigwams, their hunts, constant wars among the tribes, &c.

Book X. is taken up with Mexico, the South American states, and the West Indian Islands. Separate maps are given of Brazil and of these islands. The states of Mexico 墨西哥, Texas 得撒, Gautimala 危地馬拉, and Panama 巴拿馬, are first men-

* Chin Shing and Wú Kwáng are two patriots who commenced the overthrew of the Tsin dynasty (B.C. 209), and were remarkable for their vigor of character; the other two are however, much more popular heroes, and figure largely in the Sán Kwoh. Tsáu Tsau destroyed the Hán dynasty in A. D. 220, and Liú Pí, having survived all his own efforts to uphold it, founded the Shuh state, which had a short duration. The *sán-chih kien*, or four-footed falchion was the celebrated sword of Liú Páng, the celebrated founder of the Hán dynasty, with which he clove in twain a huge snake that crossed his path.

tioned; and a notice of the advantages to be gained by opening a road through the latter country, and "the diminution of 30,000 *li* it would make in the length of the passage from Europe to China," shows that the benefits to be derived from this new road have not escaped the observation of the author.

The states of Columbia 哥倫比亞, Peru 祕魯, Bolivia 玻利非亞, and Chili 智利 are then briefly described. Peru is regarded by him as the most celebrated of the South American states: "The people of the West long ago said it was famous for its gold mines. The inhabitants say that there are such precious things in the earth, that it is unnecessary to till the earth; therefore the soil is rank with herbage, while those who hoard up their gold are crying for hunger. The United States, which produce grain and cotton, are rich; while Peru and other countries which furnish gold and silver, are poor. I think gold and gems are not so precious as harvests and granaries."

The eastern states of La Plata 拉巴拉他, Paraguay 巴拉圭, Uraguay 烏拉乖, Brazil 巴西, and Guiana 歪阿那, are then mentioned, the series terminating with Patagonia 巴他我拿, whose shape resembles a stocking, and whose inhabitants are the tallest in the world, and hairy on one half their bodies. Their country is bleak and unproductive, therefore the Europeans who have seized other regions have never attempted to possess this. The varied products of Brazil are enumerated, and its territorial divisions, and the several classes of inhabitants which have resulted from intermingling of races, noticed. Of Bahia, he remarks, "that the people love to gamble, robbery and brigandage are common, and murders are committed in the dusk of evening."

The West Indian Islands conclude the work, the possessions of each European nation being grouped together. They are likened in number and products to the Indian Archipelago, and "in the largest ones are many volcanoes from which lava continually flows down, accompanied by earthquakes. Every autumn and winter, hurricanes occur, which make the stones and sand fly about." The following paragraph respecting slavery in these islands does credit to the author's kind feelings:—

"It appears that the black barbarians of Africa were very desirous to seize and sell men; and the European nations, knowing that the dispositions of these men were tractable, and that they were able to labor, went and bought them for slaves. When the Europeans first settled in the western islands and states of America, the soil was very deep, and the emigrants were not

sufficiently numerous to open it out; the aborigines, too, were stubborn, and would not serve; for these reasons, they bought many black slaves, and forced them to till the fields like cattle. The Portuguese exceeded in trading in these black people for gain, and did so for some hundreds of years.

"Though the blacks were stupid, yet living with the Europeans for many years, they at last came to understand their customs. The Spaniards and Portuguese treated them mildly, and hence no trouble arose; but the proud and overbearing French regarded their blacks as no better than grass, and trode on them without a thought. The resentment of the slaves was repressed, though they long desired to plunge a knife into the bowels of their oppressors; having heard that there had been a disturbance in France, they seized their weapons; a myriad of men gathered together, and cut off the whole of the French inhabitants. It verified our own proverb, 'Do you believe there is poison in the bee's sting?' A few years ago, the English issued strict orders to prohibit slavery, and ransomed the black slaves with large sums to make them citizens; they expended millions of dollars first and last for this end, and furthermore sent out cruizers over the ocean to seize traders in men. The Americans have also liberated many, and bought lands in their native country for them to settle in; truly, such actions in these two nations well exhibits their virtue; and ought to convince the French that they should not harbor revenge against other races. At once to procure such a reputation for humanity and benevolence, and to suppress trouble from one's midst, truly is a deep and far-reaching plan."

From these extracts, our readers will perceive that this Geography has many defects and mistakes. It gives imperfect or erroneous views of many countries. The natural productions of the kingdoms of the world are almost unnoticed, the languages spoken by their inhabitants are not analyzed; their forms of government, and attainments in the arts and sciences, are incorrectly or not at all, described; and their areas, topography, and resources, rudely delineated; the maps are meagre, and the towns misplaced. This is to compare it with the geographies in our own language—a most unfair criterion, a decision like that which should blame Prof. Ritter or Jomard for not correcting their notes upon China by the last edition of the Tá-tsing Yih-tung Chí (General Statistics of China). Considering the author's education and position, it is a noble monument of his research, candor, and learning; and may be regarded as one of the first fruits of the impetus given to Chinese mind by the war with England. It will we think, do much to destroy the conceit, and dissipate the ignorance of the rulers and scholars of China, proving to them that they do not belong to the only nation on the globe. We have heard natives of Canton express their surprise at its statements, and ask with credulous wonder if what they read was true.

We also think this work is calculated to inspire respect for Christianity. The religious tenets of the various nations of the world have evidently attracted Sü's serious attention, and he occupies several paragraphs in giving an account of the faith and origin of Budhism and Mohammedanism, and in explaining the distinction between the *Tien-chú kiáu*, or Romanism, and *Yésú kiáu*, or Protestantism. He confesses that since the entry of Europeans into India, the religion of Budha has declined, while that of Jesus has extended, and that Islamism has prevailed where formerly Budhism was known:—"Its original lustre was like the glorious dawn of the morning, but the pure land has turned and received other tenets: two things can not be equally great in the world: I think Budhism has no energy, and whence will help come for it?"

In speaking of Persia, Egypt, Arabia, &c., he frequently mentions and introduces Scripture names and facts, and always treats them as historical data deserving of trust. It is gratifying thus to see the names of Noah, Abraham, Daniel, Moses, Paul, and above all, that of our Savior, spoken of by a Chinese officer in terms of respect. He inserts an account of Daniel's interpretation of Nebuchadnezzar's dream of the image; of God giving the law on Mt. Sinai; of Moses crossing the Red Sea, and Joshua leading the people of Israel into Canaan, and their history till the Captivity. Their return from Babylon and subsequent conquest by the Romans, the wars of the Crusades, and the final subjugation of Judea by the Turks, are also succinctly narrated. A similar brief notice is taken of the history of Greece and Rome. We think that members of government at Peking can hardly fail to derive great instruction from these compends, and be enlightened on many points of which they are now ignorant. Some extracts relating to the terms he uses for *god* have already been quoted in the Repository; see Vol. XIX, p. 595. The specific epithets applied to the true God are numerous, as Tien-shin, Shin-tien, Tien-chú, Sháng-tí, Tien-tí, and Tien. On many of these points he is not so minute and accurate as some might wish, and his omissions are numerous; yet we have seen no passage where he has so far strayed from the truth as to convey dangerous error, nor any in which a design to misquote or pervert a fact is apparent. We must not forget, too, that the work is a treatise on geography, and not on theology.

This treatise will materially assist those who wish to diffuse knowledge among this people in writing on foreign subjects, and in applying native terms to new things and ideas. The author seems to have had no trouble in expressing all he knew, and though some-

times he has probably cheated himself out of an accurate idea of what he heard by trusting to the native terms employed, yet in the main the impression conveyed is just, as far as it goes. Minuteness was not his object; to describe the political condition of nations for the benefit and information of his countrymen was his great aim.

But we must close. We wish the writer had given us a catalogue *raisonnée* of his authorities, for some of his statements might perhaps then be further investigated. We hope too he will pursue his researches, and give his countrymen a revised and corrected edition of the Ying Hwán Chí-lioh, and add to it other productions of his pen. His young master will do well to benefit by the present work, and the author will we hope, one day, be called to posts where his advice may influence the imperial decisions. We hope, too, his mode of spelling names will be adopted by such foreigners as have occasion to employ them in their writings, for one has only to glance at his appalling list of synonyms to see the desirableness of henceforth adhering to one name for each country; and it is better to have the authority of a book like this for a name, even if the characters do not come as near as they might do in some of the dialects, than to perpetuate and increase the confusion now existing.

ART. II. *Extracts from histories and fables to which allusions are commonly made in Chinese literary works.* Translated from the Arte China of P. Gonçalvez by DR. BOWRING.—Concluded from page 152.

154. *Táng; Ngo Hwáng, Nü Ying* 唐娥皇女瑛 The unhappy women. They were given by Yáu to Shun with his kingdom, in consequence of the imbecility of their brother. On the death of Shun, the empire was left to a stranger, as the sons of the two daughters were imbecile. This caused them to shed tears, which falling upon the *siáu siáng* 瀟湘 or spotted bamboos, left spots, which they preserve to this hour.

155. *Hiá; Hau-í* 夏后羿 The archer. In his time there were nine suns, but with his shots he destroyed the eight that are now wanting. Wishing to become immortal, he sought the needful medicine (of immortality) on a mountain, and returning with it, his wife Cháng-ngo 嫦娥 fraudulently obtained it, took it, and was transferred to the

moon, where she ties with red silk future couples by the feet. He was afterwards killed by an arrow, in shooting which he had been so dextrous.

156. *Chau; Yáng Koh-ngái, Tso Peh-táu* 周羊角哀左伯桃 The two friendly candidates. Going to court in search of office, they were overtaken in the desert by such bitter cold, that they must both have perished for want of warm garments, had not the second undressed himself, and given his warm clothes to the first, and died to save his friend. Yáng afterwards obtained promotion, and supported Tso's mother, whom he obeyed like his own.

157. *Mung, Chwángtsz'* 蒙莊子 or the sage Chwángtsz' of the town of Mung (B.C. 450) feigning death. Walking by a mountain, he saw a woman named Yú-shí 尤氏 fanning a grave, and approaching her inquired the reason of her so doing. She answered, "My husband, who is here buried, ordered me not to quit his grave until the clay was dry, and as I wish to get home as early as possible, I fan the clay that it may dry the sooner." When Chwángtsz' returned home, he told the story to his wife, who vehemently condemned the proceedings of the widow, as exhibiting small affection for the dead. After a short time Chwángtsz' died, his widow Tien 田 having promised him that she would never marry again; but becoming enamored of one of her husband's disciples, and seeing him afflicted with colic, she asked him whether there was no remedy for his complaint; he answered that human brains was the only remedy. So she opened her husband's coffin, already nailed up, to take out his brains, but to her great astonishment, he rose up; she fled, and hanged herself for shame. Chwángtsz' made a drum of a tub, and chanted this tale to its music. Passing by the East river, some small fish which were almost left dry, said to him, "If thou canst make the northern river communicate its water with this, thou wilt redeem us from the death that threatens us." Chwángtsz' acceding to their prayer, helped the fish in the way they desired. At last falling asleep, he was changed to a butterfly, and declared that the truth was then established, for before he had been only a butterfly, but had believed himself to be a man. (This story is given at length in Davis' Chinese, and Du Halde.)

158. *Wei; Kwei Kuh siensang* 魏鬼谷先生 The invincible soothsayer. He lived on the seashore in the time of Táng, and the fishermen came to consult him where they should fish; they took large draughts in consequence, which being observed by the dragon god of those seas, he endeavored to prevent him, lest the sea should be left without fish. Falling in with the soothsayer, the sea-god said to

him, "As thou art so clever, tell me when it will rain?" He answered, "It will rain hard to-morrow;"—upon which the sea-god, supposing he exercised sovereignty over the waters, said, "Let us lay a wager!" —"So be it!" Returning to the sea, he received the commands of Yuh-hwáng 玉皇 the king of Heaven, to cause rain to fall on the following day. As there was no help for it, the dragon caused it to rain only a little, and he came boasting to the soothsayer, who said to him, "Thou art deceived; the emperor's minister has orders to kill thee, because thou hast caused so little rain to fall." "What is the remedy now?" he asked. "Go," he answered, "tell the emperor that perhaps this matter may perplex his minister." Going to the emperor, and supplicating his pardon, he obtained it, and the following night when the term of the order had arrived, the emperor called the minister, and sat down with him to chess. Being well pleased, a stone fell near the minister, who stooped as if to pick it up, but remained for sometime motionless, the emperor thinking he had fallen asleep. He soon raised himself up, being covered with perspiration, which the emperor wiped away. When the emperor was gone, the spirit of the sea-god appeared, and said to him, "Thou didst promise to save me, and more than that, thou didst aid the minister, wiping away his sweat, after killing me; thine shall be the same fate;" and he departed. The emperor, much frightened, ordered that the first and second minister should guard the gates of the palace every night, until Tang sán-tsáng 唐三藏 returned from the West with writings of Budha, when the spirit ceased to plague him. Hence originated the custom of placing the effigies of these two ministers upon doors to protect houses. (See also Vol. XIX, page 314.)

159. *Tsú; Lí Láutsz'* 楚李老子 Láutsz' and his genius, the founder of the Táu sect. He was born in the time of the Chau dynasty (B.C. 530), under a wild plum tree, with a white beard, having been 80 years in his mother's womb, and he lived to be 808 years old. Seven of his disciples, male and several females, were made saints or genii; and as they went to amuse themselves in the Eastern sea, the dragon sea-god, knowing that each must have his own treasure, attacked them, and took from one the musical compass with which earthquakes are subdued, and from another who had been lame, the staff with which hell is opened, and souls are freed. Seeing this, the saints returned to earth, and flung themselves with the mountains into the sea, one of which, touching the water with a precious kerchief, was dried up, and the treasures which had been extorted were recovered. To prevent the sea-god from perishing on the dry ground, a female saint

of Budha watered the place with a sprinkler of willow, and the Eastern sea was recovered. When the mortal life of Láutsz' had reached its termination, he departed for the intendency of Hán-kuh kwán 函谷關 Two months before this, a vermilion cloud was seen in the east, and the intendant knew that some saint was approaching. Going out to receive him, and meeting him, Láutsz' asked him how he knew that he was coming; the intendant answered that he had observed the vermilion cloud. He then delivered over his books to instruct him in his religion, and went on towards the west, where he was frequently seen riding upon a blue cow, a way in which he is still often represented.

160. *Chàu, Lú-sang* 趙盧生 The ambitious man undeceived. On a certain road he met an old man named Lü-kung 呂公, to whom he complained of his poverty, though he was a student; the old man gave him a bolster for his support. Returning home, and the rice being put upon the fire (for boiling), he laid himself down on the bolster, fell asleep, and dreamed he had been made a minister, and had enjoyed the dignity for forty years. On waking and finding the rice was not yet boiled, he said to himself, "Such are the glories of the world; they pass away more hastily than the boiling of rice." From that time he troubled himself no more about greatness or riches.

161. *Tsin, Chí Hwángti* 秦始皇帝 The First emperor, (B.C. 250). Desiring to ascertain which was the real spot whence the sun arose, the traveled towards the east, but meeting with the sea, he could proceed no farther. He saw an old man holding a rod of iron, with which he beat the rocks till they leaped into the ocean, and thus enabled the emperor to pass on till he saw the oriental bridge. Returning afterwards to the west, he also discovered the true occidental mountain. The emperor Tsin preserved the wonderful iron rod, and with it built the Great Wall; after that was completed, the man of the east came and took the rod away.

162. *Tsin Hwái* 秦懷 The musical princess, who could attract eagles by her art. A musician offered himself to her in marriage; but this being known to Suh Sz' 蕭史, he proposed himself, saying, "If you can attract eagles, I can attract genii and spirits." On this account he was preferred, but both were banished.

163. *Shuh; Káu-sin-shí* 蜀高辛時 The ransomed general. Having been captured, his horse came home, and his wife promised her daughter to the man who should release her husband. The horse departed, and in a short time brought the general back freed; but as the wife did not think her promise pledged to the horse, she declined

to deliver her daughter, on which he refused to eat, and shed tears. The woman said to him, "Thou canst have no right to claim my promise, as thou art not a man;" but as the horse persisted, the general ordered him to be killed and skinned, and the hide to be dried; the princess then wrapped herself in the hide, which took flight with her, and both were transformed into dwarf butterflies.

164. *Hán; Fei Cháng-fáng* 漢費長房 The tankard sorceress. While amusing himself in a public square, he observed that a *wú kung* 壺公 or apothecary was collecting drugs, and put them as well as himself into a tankard, so that he saw he must be a saint; he went up to him, and asked him to receive him as his disciple into his pitcher. This being done, he saw in the tankard another heaven and another earth. He afterwards requested he would shorten the distances of the countries which he desired to visit, by causing them to approach the place where he was; this was done, and thereby he was easily enabled to see every part of the world.

165. *Wáng Kiau* 王喬 The gander hermit. The king having heard of the virtues of Wáng Kiáu, ordered him to be called to him; and as he instantly appeared without any one knowing how he came, he ordered him to be called again, and placed people on the watch. The spies having seen that he came flying in mounted on a gander, told it to the king, who ordering him to be called a third time, and getting a net ready, caught the gander. However Wáng disappeared, and the gander which brought him was turned into a shoe, which he resembled.

166. *Lwán Pá* 欒巴 The sprinkler. He was a provincial officer, to whom, on his coming to court, the emperor gave a cup of wine, which he sprinkled about him. People wondering at it, he said, "It is to extinguish a fire that is raging in a city of Sz'chuen;" and in fact after two days, the accounts of a fire there arrived, which had been put out by a shower of rain, and the time exactly corresponded.

167. *Hwán King* 桓景 The man with kites. He met one of the genii, who told him that he would be overtaken by a great calamity on the 9th day of the 9th moon. "How can I avoid it?" he inquired. "On that day, mount to a great height, drink wine in which mugwort has been steeped, and fly kites." The day arrived, and he scrupulously followed the directions. When he returned home at night, he found his poultry, dogs, and pigs all dead, and it is believed that if he had not gone to the mountain, he and all his family would have likewise perished. (See Vol. XI., page 436.)

168. *Li Tien* 李畋 The rocket anchorite. Being in the desert with another man, who complained to him that he was tormented by ghosts, the anchorite placed gunpowder in tubes (or made fire-crackers), which he closed up, and setting them on fire, frightened away the ghosts with the noise. The practice of setting fire-crackers off to fright away evil spirits is kept up to this day. (See Vol. XI., p. 435.)

169. *Tso Tsz'* 左慈 The orange magician. Going to the capital, he overtook men carrying oranges as presents for the prime minister, and taking pity on them he relieved them by carrying their baskets. The bearers remarked that the oranges were very much lighter, but they notwithstanding presented them; when they were peeled by the minister they were found empty. The bearers attributed the fault to Tso Tsz', who being found, answered that the oranges were hollow because the minister was so; and taking one up he showed that it was sound. The incensed minister ordered him to be bastinadoed, but he fell asleep; he then directed him to be beheaded, but the axe would not cut; he commanded him to be burnt, but he sprung out of the fire, and hid himself among a flock of goats, and as the lictors could not discover him there, the goats were ordered to lose their heads. When the overseer of them complained to Tso Tsz', he reunited their heads to their bodies, but in the hurry the heads of many bucks were fastened to the bodies of ewes, and hence it happens that she-goats are sometimes found with beards in these days.

170. *Kwán Loh* 管輅 Divination by the diagrams. The youth Ngán 安 having come to him to ascertain when he should die, was told that it would take place in three days. When the father heard this, he went to the diviner, and represented to him that being his only son, he was indispensable to him, and prayed him to instruct him how his fate could be avoided. The diviner replied, "Go to the southern mountain, and take wine with thee; thou wilt there find two men playing at chess, one dressed in scarlet, who is the king (the star) of the South, who presides over life; the other in green, who is the king (the star) of the North, and he rules over death. When thou arrivest, place wine before them; and when they turn to drink, present thy petition." The father, having followed all these directions, and they having drunk, though he did not observe them, said, "I pray to be aided in this straight, and that the doom of my son may be revoked; it is hard that he, my only son, should die at the age of 19." The king of the North, then opening the book of fate, saw that it was so written; but the king of the South, having drunk of the father's wine, felt himself obliged to favor the son, knowing that it was an

artifice of Kwán Loh. He therefore write a figure 9 九 before the figures 19 十九 which represented 九十九 or 9 times 10 and 9, making 99, which was the number of years the youth Ngán lived.

171. *Wáng Mú* 王母 The peach goddess, or (celestial) empress mother. In the reign of an emperor of the Hán dynasty, she appeared to him presenting peaches; he wished to preserve the fruit stones to plant. She said, "It will be useless, as they will not blossom for three thousand years, and before they produce fruit, three thousand years more will pass away, and another three thousand years before the fruit will ripen, for they are not to be planted in this lower world. But," pointing to his minister, Tung Fáng-soh standing by, she added, "this man is not honest, for he has thrice robbed me of a peach, and eaten them." The Chinese therefore suppose he is still living, and will not die till 27,000 years have elapsed. It is a custom still observed for friends to present bread cakes on birthdays, made in the form of peaches in allusion to this legend.

172. *Chá-yen* 釵燕 The comb swallow; jealousy. The emperor Wú-tí of Hán having given his concubine a handsome hair-comb, the indignant empress went to break it. It was in a box, and on her approach was transformed into a swallow, and flew away.

173. *Wú; Yú Kieh* 吳于吉 The burnt goblin. A goblin appeared in the palace of king Sun Tsih 孫策 in Nanking, who was a great warrior, and one of the heroes of the Three States in A.D. 220. The king holding council in front of the window, a man passed through the air, and alighted near him. The ministers took him for one of the genii, and went out to receive and worship him; but the king, who believed him to be a goblin, was indignant, and ordered him to be caught and burnt outside of the palace. The king went to see the ceremony, and when the fire was lighted, the goblin mounted, seated in the smoke; on the king returning home, he found him at the gate of the palace, but visible to himself only, which so alarmed him, that he was carried on men's arms into the palace. From that hour, whether eating, drinking, sleeping, or waking, he saw the goblin, and constantly lost flesh; in order to show him his condition, his minister presented a mirror to him, in which he looked, and saw nothing but the goblin. His minister recommended him to ask pardon from the goblin, but he would die rather than do so.

174. *Tsin; Wan Kiáu* 晉溫嶠 The cousin's bridegroom. Being asked by his paternal aunt to find for her a son-in-law, he asked whether she would be satisfied with one like himself. She answered, she expected nothing so good. He went away, and returned, saying,

"I have found one who resembles me." "Is he rich!" she inquired; and he answered, "Even as I am." When the earnest money was asked for, he brought a mirror. At last, when the wedding-day arrived, he presented himself as the bridegroom; and when they reached home, the bride said, "Before I removed my vail (in those days vails were not transparent), I knew it was you."

175. *Ching Tú* 澄圖 The porringer priest. Being met by a country magistrate, who asked him what talents he possessed, he asked for water and fire to put in the porringer in which he collected alms, and caused a flower to appear.

176. *Si Cháu* 犀照 Lighting with the three horned cow's tail; searching into other people's affairs. A man having heard that in the river Niú-chú kí 牛渚磯 or Ox shallows, near Nanking, many wonders were to be seen, lighted the tail of a three horned cow, and went thither, but the genii or witches said to him, "Why dost thou trouble us? we have our own matters to attend to? What hast thou to do with them?"

177. *Liáng; Wei Toh* 梁韋馱 The commissary of Budha, general of the king of India. He was ordered to go in search of the prince Fuh or Budha, who had fled to the wilderness. When he arrived, he found Fuh covered with snow and without food. He ran to obtain food for him, which he would not accept, but passed off to the blessed. Wei Toh is now called the commissary to the Budhist temples.

178. *Táh-mo* 達摩 The shoe priest. Being highly esteemed by the emperor, two genii, transformed into snails, laid a plot against him, one feigning to be a priest, and the other the empress; they placed themselves so as to be seen by the emperor, who ordered the priest to be seized. When the priest perceived this he fled, leaving a shoe in the street, on which account shoemakers are his devotees. Having reached a river, and finding no boat in which to cross, he threw a cane leaf into the water, and crossed over on it for India, his country. Here he met the Chinese prince who was returning home, and delivered to him his fan, which being suspended in the palace, put an end to the enchantment. The emperor reproved the false empress, who said she had been compelled to act as she did, and his anger against the true empress ceased.

179. *Ting-sang* 丁生 The preaching priest. As the people would not listen to him, he went to preach to the stones; and as they nodded while he spoke, the people attended [to his doctrines].

180. *Liú siú-tsái* 柳秀才 The graduate Liú. Not being able to pass the examination for *kújin*, or doctor, he went one day to amuse

himself at the great lake Tung-ting 洞庭 in Húnán, and there came to him a female dragon, who asked him to remain in her company, to which he consented, and was made the spirit of the neighboring mountain. When boats go for recreation to that lake and anchor, the spirits weigh the anchor, and the boats move floating about the lake, and music is heard; yet no one dares to look at what is passing around the boat. After one round, the boats are brought back to their anchorages, but those containing siútsái are exempted from this exhibition.

181. *Ná-chá* 哪吒 The phantom man. The son of Lí Tsing (see No. 139) was in heaven, and causing many disorders, his father wished to kill him; so he separated his flesh from his bones, and gave his flesh to his mother, and his bones to his father. He then went to Budha, who taking pity on him gave him leaves for flesh, and spears for bones, and returning to his father he endeavored to kill him, not deeming himself any longer his son. Upon this the father applied to Budha, who gave him a turret, by which he freed himself from danger. As Wan Wáng had lost his son by the cruelty of Tánkí, who had been metamorphosed into an evil spirit, Budha sent Ná-cha to the earth in the form of a youth, who being found in the mountain by Wan Wáng, he reared him with this third son. When his second son Wú Wáng revolted against Chausin, Tánkí converted herself into a spirit, and Ná-chá was able to seize, to extinguish her, and then return to heaven. To this hour the term *ná-chá* means an uncertain person, one who seems to have no decision or fixed purpose, as Ná-chá had no body.

182. *Sui; Yen-lo-hung* 隨閻羅薨 The judge of souls. A governor having died, whose son was deputy governor, appeared to his son, and told him he was about to be judged for having moved a garrison without sufficient cause, and the consequence was they were destroyed by pirates; but that the next day a district magistrate named Yen-lo-hung would come to his house, and ask to see him. He came, and the deputy asked him for news of his father, to which he answered, "The other world is not like this, for they receive no bribes as in this; but get a hall of justice ready, and thou shalt be present." When the trial began, the judge said to the governor, "These souls clamor against thee." The governor answered, "Without cause; for it was not I, but the pirates who killed them." Some cried out, "If thou hadst not unjustly removed us, we had not fallen into the pirates' hands:" Whereupon the judge sentenced the governor to be thrown into a cauldron of burning oil, which the son seeing, he heaved a deep

sigh, and everything disappeared, except the district magistrate, who lay dead, and who was a metamorphosis of the judge of souls. This happened in the reign of Kienlung, but the belief of the ten judges of souls is [a doctrine] of the time of Sui.

183. *Wángtsz'* 王子 The bewitched. Going with his ax to seek wood on the mountain, he met with two men who were playing at chess; and before half the game was over, they asked him what he wanted. He replied, he was seeking wood, and merely looking at them as he passed. They answered, "Begone, it is time." When he returned, he saw that the handle of the ax had rotted, and reaching the place where his house was situated, it was not to be found, nor were any of his acquaintance living; for [Rip Van Winkle like] he had passed many years in the mountain happily with the two men, who proved to be saints.

184. *Túng; Ming hwáng* 唐明皇 The lunar comedian (A. D. 713). While the moon was rising, this prince went to amuse himself at the palace, where he saw students reading, and plays acted in which there were women. On returning he taught men to act women's parts in plays, but as he dared to perch (a woman) in the palace, and in the presence of the queen Sú Ngo 素娥, she prohibited such sports to any mortal, of which the remembrance is kept on the 15th day of the 8th moon.

185. *Wei Kú* 韋固 The destined bridegroom. He one day saw Yueh-láu 月老, or the old man of the moon, who bore a book, and in his sachel he had several kinds of red silk. Wei Kú inquiring what they were, was told they were the threads with which the feet of plighted couples were tied; and to this day, the arranger of a marriage is called the man of the moon. On inquiring to whom he was to be united, Wei Kú heard it was to a girl three years old, the daughter of a seller of herbs at the northern gate of the city. He went to see the girl, and finding her ugly and of mean birth, ordered her to be killed, and an assassin struck her a blow on the head, leaving her for dead. Wei Kú having been made a magistrate, the chief officer of the city gave him a girl of 17 years, whom he had brought up as his own child for his wife. Observing that she wore on her head an artificial paper flower, of many colors, he inquired why she used this new fashioned ornament; she answered it was to conceal the scar of a wound which had been inflicted on her when she was a child. He soon recognized the power of the Yueh-láu, and that this was the gir he had ordered to be killed. A similar ornament is used by ladies to the present day.

186. *Yuen-tsih; Lí Yuenshen* 圓澤李源 The transmigrated priest. The priest Yeun-tsih, walking out with Lí Yuen-shen, met a pregnant woman drawing water, and said, "Here is a woman who has been pregnant for three years waiting for me; go thou, and after three days come back, and I shall laugh at thee; but when thirteen years are passed, thou wilt go to India, where thou wilt find me." After three days, Lí went to the woman's house, and saw her babe, who was crying, but on seeing him it laughed, by which he knew it was the priest transformed. He went away, and after thirteen years traveled to India, and at the foot of a rock, he met a priest who said to him, "In three different states of existence thou hast met me here in visiting the temple of Budha. In the first life, thou wast a governor, in the second a notary, and in the third hast thy present existence; but we have always been friends.

187. *Má Kiái-pú* 馬介甫 The doctor for weak husbands. Going to visit a friend, he heard his wife scolding; on asking the reason, he was told to hold his tongue, for it was his wife scolding her father, after having scolded her husband, who could not manage her. "Never mind," said the doctor, "I will give thee a remedy." He then gave him 丈夫再造散 *i. e.* powders for curing husbands, and went away. The man took the prescription, and gave his wife a hearty beating; but some days afterwards, the doctor returned, and the woman not only cudgeled the husband, but beat the doctor too, who sighed, "Friend! there is no curing thee!"

188. *Liáng shán-peh*; *Chuh Ying-tái* 梁山伯祝英台 The languishing dead. There were two scholars very intimate, one of whom never knew that the other was a girl; and if she now and then said to him some gracious things, he failed to understand them. In order to free herself from being touched and so discovered, she would not take part in the sports, and when they desired her to do so, she always preferred some play in which paper was introduced of the length of a man (Chinese sheets are long), to which the others objected. After being three years at school, she returned home, and Chuh told Liáng that he should come to her house, as she wished to give him a sister for his wife. So he went, and discovered that the sister proposed was her own self, but that unfortunately her mother had already promised her to another. He returned home in great sorrow, which grew upon him till it caused his death. After her marriage, she went to visit his grave, and the earth opened, and buried her with him.

189. *Fuh Táng* 福堂 Felicity halls; prisons. On former times there were no prisons in China, and criminals were confined within

certain limits, and guarded till sentence was passed—which, to prevent their escape, was promptly done. The emperor Tsáng-wú (A.D. 473) of the Sung dynasty, having erected prisons, it caused great discontent, for the people believed justice would now be delayed, and called them Misery halls; but the king said they were Felicity halls, for now the innocent would not be punished, and the guilty would have time to repent.

190. *Mái yú láng* 賣油郎 The happy oilman. There was a courtesan whose price was ten taels, and Tsin Chung, the oilman, determined to lay by ten cash every day, in order to raise that sum at the end of three years; but this proved unnecessary, for she fell in love with him, notwithstanding his poverty, and married him. The oilman was hence called the lucky candidate.

191. *Ki hoh* 騎鶴 Riding a crane; human wishes. Three men were talking together, and the first said, "I wish I was the prefect of the city of Yángchau," in Kiángsú. The second said, "I wish I had a hundred millions of cash" (100,000 strings of a thousand cash each). The third said, "I wish I could mount upon a crane." Then the first replied, "I wish I could mount upon a crane, with a hundred millions of cash, and fly to be prefect of Yángchau."

192. *Fi King* 飛瓊 The shoe nymph. She was sporting in the celestial regions, and being somewhat tipsy, lost her shoe, which fell into the Poyáng lake in Kiángsí, and became a mountain, called the Shoe Mountain, which is still there.

193. *Tú Shih-niáng* 杜十娘 The irritated courtesan. She was very beautiful, and married a poor man, who thinking he could become rich (by her), sold her for a thousand taels. Desirous of delivering her to the buyer, he proposed they should go out to amuse themselves in a boat, and when they reached a certain bay, he directed her to go into another boat there waiting for her. She asked the reason, and he said that his poverty had compelled him to sell her. She replied, that if it was for money, she had eight boxes of gold and pearls in her chest, which she thereupon seized, and first threw them, and then herself into the sea. The husband, now without either money or wife, hanged himself.

194. *Cháng tái liú* 章臺柳 The willow of the lascivious altar; the adulteress. A husband left his wife, while he went on a journey; on his return, he found she had been faithless, and went to the willow which was near the place of adulterers, and said to the willow (alluding to his wife), "Thou art so salacious, who shall say how many have been caught in thy branches?"

195. *Fú yuen Tung* 呼猿洞 The crying ape of Tung. She asked a bracelet from a priest, that she might marry a magistrate; on passing by Tung, he thought her to be a girl, took her, and lived with her while he remained in that place; but when he returned to the straits (Tung), the woman disappeared in order to visit her companions. The magistrate could not understand this, and consulted the priest, who by the bracelet discovered, and told the magistrate the real facts. He went away disgusted, without waiting for her. She came after his departure, and not seeing him, set up a cry, which she continues to the present hour.

196. *Tsih sing lau* 摘星樓 Height whence the stars are grasped. There was a boy who was dumb, but being carried to the top of a high house, his head struck the roof, and he exclaimed, "A hundred paces higher, and you may catch the stars; but I must not cry aloud, lest the genii should hear me."

197. *Yah kin sien* 壓金線 Embroidering with gold thread; helping without being helped. A poor girl, whose occupation was to make marriage tiaras, and having assisted many to prepare their marriage garments, became angry, and said to her mother, "I am tired of helping others, while nobody will help me."

198. *Liú yen-i* 柳染衣 The willow dyes the dress, and makes a graduate. A youth passing under a willow tree, his garments became blue, which annoyed him; but one of the genii appeared and said, "Do not be angry, for this foretells that you will obtain the degree of *kūjin*;" which he afterwards did.

199. *Sung; Chin Twán* 宋陳摶 The genii of Wá shán 華山 or Flowery Mt. in the east of Shensí. A nobleman, Lí-yuen, who was afterwards the founder of the Sung dynasty, A.D. 960, going thither to walk, found him engaged at chess with another person, and the nobleman observing that he understood the genii, Chin Twán invited him to play for stakes; which having done he lost large sums. Chin said to him, "Thou canst never pay me what thou owest, but give me a writing surrendering this mountain, and I will take it for payment of the debt." The nobleman willingly consented, as the mountain was not his to give, and went away laughing at the deceit practiced upon Chin Twán; but when afterwards he became lord of the country he understood what had happened, and the inhabitants of Wá shán pay no tribute to this day. [Wá shán is also called Sí Yoh 西嶽, and is one of the famous five mountains in China; it lies near the elbow of the Yellow river, south of the junction of the Wei R.]

200. *Sú siáu mí* 蘇小妹 The poet bride. She was the sister of the celebrated poet Sú Tungpo, and on the evening of her wedding-day, closed the chamber-door within, and when the bridegroom came, she said, "Thou enterest not until thou hast responded to my three rhymes." He asked what shall they be? And she said the first:

銅鐵投洪冶　　螻蟻上粉牆
陰陽無二義　　天地我中央

The copper and iron fall into the great furnace;
The cricket and ant get up the plastered wall;
The *yin* and *yáng* have not two explanations;
I am the centre between heaven and earth.

He thought awhile, and gave the answer to these four conundrums, as being *hwá* 化 to transform, *yuen* 緣 to climb, *táu* 道 reason, and *jin* 人 man, in this quatrain, in which one of them forms the first character of each line.

化工何意把春催　　緣到名園花自開
道是東風原有主　　人人不敢上花臺

Why are the changes of nature so hastened in spring?
Because in a large garden the flowers open themselves:
I say even the east wind has its master, therefore
Every body must not presume to ascend the flowery terrace.

She received his answer through the window, and smiled at his readiness. He then opened the second, which was a charade, of the names of four heroes:—

強爺勝祖有施爲　　鑿壁偷光夜讀書
縫線路中常憶母　　老翁終日倚門閭

Beating his father and surpassing his grandfather, he exhibited his parts.
Boring the wall, he stole the light, to read his books by night.
Journeying and plying his needle, he constantly thought of his mother.
The old sire the livelong day leaned against the door in expectation.

He shortly hit the answers, giving the name of Sun Kiuen 孫權 (*i. e.* the valorous grandson) for the first; that of Kung Ming 孔明 No. 94. (*i. e.* the bright hole) for the second; Tsz' Sz' 子思 (*i. e.* the thoughtful son) for the third; and Tái-kung-wáng 太公望 (*i. e.* the great grandfather waiting) for the last. The signification of these names contains the answers to the lines, while they are also the names of celebrated personages. The third trial was only one line.

閉門推出窗前月

Closing the blinds, the moon is driven out of the window.

He thought much, and repeated the verse again and again, but could find no rhyme. His brother-in-law, suspecting that his sister was playing some of her pranks arrived, and having heard the verse threw a stone into a jar of water close by, and gave this line to make the couplet:

投石冲開水底天

Throwing a stone, the sky in the bottom of the water is all expelled.

It was now past midnight, and he was allowed at last to get into the room.

201. *Sú siáu-siáu* 蘇小小 The dextrous courtesan. Being persuaded by her parents to marry if she could do so with a nobleman; she answered, that though he might now be a noble man, she knew not if he would continue so; that if he should be pleased with her, his concubines would no longer please him; and that it was better to be like a rose in the market, bought by its admirers; for none are sold but those which are admired. When about to die at the age of twenty-four, and being pitied by many, she asked them to rejoice with her, for if she had lived to be old, nobody would remember her; while dying young, nobody would forget her.

202. *Siáu Tsing* 小青 Jealousy's victim. Being young, a priestess be sought her to join her profession, promising her thirty years of life, whereas otherwise she would only live to be twenty; and if she learned to read, even less than twenty; but her mother would not listen to the priestess, and taught her to read. There was a man in the neighborhood, to whom his wife had allowed fifteen days to procure a concubine, and he conducted Siáu Tsing home, concealing her surname, which was the same as his own. The wife observing her great beauty, and having the chief management in the household, placed her in an apartment difficult of access, and gave orders that she should neither speak to the husband, nor receive letters or presents, nor otherwise communicate except through herself. In this neglected position, she was counselled to seek another marriage, but she answered, "One night I dreamed that I held a flower in my hand whose leaves fell one after another into a stream which was flowing by, which teaches me how swift is the current of life; risking another I may be worse off, and be exposed to be laughed at." Three years passed, and she died to the delight of the wife; but as the husband attributed her death to his wife, he beat her, and she answered, "I was not to blame, for seeing how unsocial the courtesan was, it was certain she could not live long."

203. *Tsi-tien* 濟顛 The vomitor; a famous priest. Being requested by a queen that he would pray for her when he went to the solemnities of the temple, he turned himself round, and appeared naked. The spectators wished to punish him, but the queen prevented them, saying, it was a sign that she should be transformed into a man in the next existence; and as a thanksgiving offering, she determined to build a new temple, and collected all the necessary materials. When she desired masons and carpenters to assist, the priest objected and completed the work himself, lifting up the materials with the cord of the well. As the statue of Budha was wanting, he having eaten to satiety, vomited up a statue of gold, which wanted one leg from [failure of the strength of] the vomit. On this account, the yearly ceremony takes place of repairing the statue of the temple on the western side of Nanking.

204. *Tsiáng Hing-ko* 蔣興哥 The pearl garment giver. He presented a pearl garment to a girl because she pleased him, and having gone to a foreign land, a patrician appeared to him, and told him that a girl had given him a pearl garment, and desired he would inform him when he was returning home, that he might write to her. He consented, but asked in return to be allowed to see the garment, and found it to be the same he had given to the girl. When he came back, he bitterly reproached the girl with ingratitude, who answered, "If you had a right to give it to me because it pleased you, so had I a right to please myself." In truth we sometimes become dissatisfied even with our own proceedings.

205. *Ching Yuen-ho* 鄭元和 The enamored graduate. Having obtained a degree of kiijin, and wishing to become an Academician, he departed for the Court, but on the journey meeting with a courtesan named Lí Sien 李仙 who fascinated him, he spent all he had in her company, so that he could not proceed, nor had he even the means of existence left. Being a clever singer, he invented a new and amorous song, by the chanting of which he was able to support life. Time passed on, and Lí Sien persuaded him to continue his literary career, but he answered that as he was bewitched by her eyes, he could not tear himself away; she then tore out her eyes, and he went to court, where he obtained the distinctions he sought, returned, and married her.

206. *Wú, ngo nü* 巫娥女 The enchantresses of Mt. Wú in the eastern part of Sz'chuen, near Honán. The twelve peaks of this mountain were once twelve sisters; they raise clouds in the morning, and cause showers at evening, thus detaining travellers that they may

remain over night in the neighborhood. This once happened to an emperor, who caused a tower to be erected there, called Yáng-tái 陽臺.

207. *Kwá tien fú* 瓜田婦 The woman in the garden of watermelons. Passing with her child in her arms through a field of watermelons, the child began to cry, upon which she plucked a small one to quiet him. Being observed by the owner, he gathered many melons, and carried them with the woman before a magistrate, and accused her of having stolen them. But as the magistrate saw it was impossible she should have carried so many melons with the child in her arms, he ordered her accuser to do so, and see if he could walk off; as he was not able to do it, he absolved the woman, cautioning her, however, that she should not stoop in another person's garden, in order to avoid being suspected.

208. *Yú kú jin* 遇故人 Meeting an old friend in hades. A person having gone into a tavern at a fair, got tipsy and fell asleep. Soon after, two police-officers arrived with orders for his capture, and he was conveyed to an unknown prison: it was that of the judge of souls. Having arrived, he met with an old friend, who wondered at seeing him there; to which he answered that he knew not the motive of his arrest, and his friend went within to make the inquiry, having desired him to wait. The officers soon arrived, and asked pardon for the error they had committed, telling him he might depart, which pleased him. He wished to follow some girls who were going out, and they entered into an alcove in a tavern where a she-pig was littering, and the girls were transformed into little she-pigs, and he into a little he-pig. He heard his friend calling for him, and found out his error; so, striking his head against a wall, died, and went to seek his friend, who came to conduct him to his inn, and restore him to his own body, from which he had been separated. He afterwards learnt that the landlady had been transformed into a she-pig, and had brought forth a litter of pigs, of which one had died, which was himself; and as she had amassed money she had now to give it to him in order that a boar might be kept with the pigs.

209. *Lú shán; Wú Tung-fung* 盧山吳董奉 the almond-tree doctor. When he cured serious diseases, he required that the convalescents should plant five almond trees in his garden; when the complaints were trifling, he only exacted one tree. In this way, he made a large orchard of almond-trees. A tiger came there, and he caused a tooth, which he wanted, to grow; a dragon also came, to whom

he restored an eye that he had lost. He exchanged his almonds for rice in the husk, weight for weight, and if any one took more than the weight, he was attacked by a tiger.

210. *Kin-hwá*; *Hwáng Tsú-ping* 金華黃初平 The shep, herd saint. Traversing a mountain, he met with one of the genii who persuaded him to come with him and become a saint like himself, for he had the bones of a saint. He remained there some days, when his elder brother came to see him, and found him without his goats; whereupon he reprimanded him for a fool and pretending to be a saint. But he commanded the stones to become goats, and his brother drove the flock home.

211. *Kin ling*; *Chăng Sang-yú* 金陵張僧繇 The dragon painter. Having painted two dragons on the wall, he did not touch the centre of the eye; and being asked why, he answered that if he painted it, the dragon would live and would destroy the wall; but as nobody believed him, he painted it, and the dragon took flight.

212. *Lo-fau*; *Cháu Sz'hiung* 羅浮趙師雄 Sheltered by the plum tree. Going to the yearly fair at the Lofau shín, north-west of Hwui-chau in Kwangtung, which is covered with plum trees, he met at nightfall with a maiden, who asked him to take rest at her house. He went in, and two girls brought in tea and wine, of which both partook. He fell asleep, and when he rose on the morning, found himself at the foot of a plum tree, with two smaller plum-trees near.

213. *Pú Kiáng*; *kiuh chung sien* 巴邛橘中仙 The orange genii; a retreat. A man, seeing an ill formed orange, opened it, and found two genii within quietly at play.

214. *Lí Kung*, *ki kwei* 黎共奇鬼 The perverse devil. An old man having gone to a dram-shop, was nearly drunk; and in returning, supported himself with difficulty on his staff; his son came to meet and help him, but he was even the less able to move his staff. The old man said to him, "Instead of helping, you hinder me;" and on the son denying it, he found out it was the perverse devil. Another day, when he went out, he put a knife in his pocket to stab the devil if he should return; but the son, knowing what had happened before, went early to meet his father, and to advise the devil if he should come. This step led to a sad result, for the father, mistaking him for the devil, killed him, and only on reaching home, did he find out his mistake.

215. *Peh-shih siensang* 白石先生 The beneficent genius. The lord of the Peh-shih shán, or White Rock Mt., in the province of Shensí, boiled stones in rice to give as alms to the distressed; and

on the 15th day of the 7th moon he presides over the council of all the saints and genii, sitting in judgment on the virtues and vices of men, on the calamities which menace different lands, and the means of preventing them. This is said to take place on the 15th day of the 7th moon even to the present time.

216. *Kwángtung; Wú-yang shih* 廣東五羊石 The five stones transformed to sheep in the city of Canton. Before the building of this city, five genii visited the spot, and left their vestiges on a flat rock; and when they were sought, only five sheep were found, which were again transformed into stones, still to be seen in the Wú-sien Kwán in the Old city, near the traces of the genii. The city is built on the spot, and now bears the name of Yáng Ching 羊城 City of Rams, and Sien Ching 仙城 the City of the Genii. (See Vol. II. p. 148).

217. *Hang hwá tsun* 杏花村 The almond flower village; the bride's house. There being only two great families in this village, marriages took place between them alone; the surname of one was Chú, and that of the other Chin, and a marriage is now called *kieh Chú Chin* 結朱陳 *i. e.* to knot Chú with Chin.

218. *Fung yu* 蜂衙 The bee's office. A man having fallen asleep, a girl appeared to him, and when she left said, "I am afraid of some danger, for I am a princess; I pray you to bear me company;" but as he would not go, she went alone. After some time he heard a noise, and on looking around saw a bee entang'ed in a spider's web, and in danger of being devoured. He released it, and placed it on an inkstone; when with the ink it formed the character *tsié* 謝 (*i. e.* grateful), and then took flight. He watched and saw it enter a honeycomb, which was suspended on high, and thus discovered that the girl was a bee.

219. *Hái shí* 海市 The marine fair of precious things. Many seamen in their voyages have heard people buying and selling under the sea, and some of them have gone to the fair, and obtained curious things for a trifle.

220. *Tien ho, Chih nü* 天河織女 The weaveress in the Milky Way. The heavenly weaveress (Aquila), a grand-daughter of Yuh-tí, the celestial emperor (Sirius), having been given in marriage to Niú láng, the herdman (Lyra), she became idle at her loom, and was exiled to the east of the Celestial river (Milky Way); but was allowed once a year to go and see her husband on the 7th day of the 7th moon, at which time the magpies join and make a bridge for her to pass over to him. Fruits, and not flesh, are offered to the goddess. To thread

a needle with a thread of five colors in the moonlight is the sign of a good year; and the water brought home on that day does not become corrupt, but retains medicinal virtues throughout the year. If lepers wash themselves on the morning of that day, they will not suffer so much pain from their sores. Women also implore her assistance in needle-work.

221. *Chin lau* 蜃樓 Houses of frogs a thousand years old; strange appearances. A frog of a thousand years old descends to the bottom of the water, and blowing upwards towards the air erects tall houses and even a city, which is a sign of the next *hái shí*, or marine fair; but when one approaches near it disappears. This happens when the horizon is obscure. (A mirage seems to be intended by this fancy, which is further described in the Liáu Chái.)

222. *Wú; Cháng shán shié* 吳常山蛇 The cobra of the eternal hill; there's help for everything. A man meeting with this cobra struck it on the head, whereupon it attacked him with its tail; he struck its tail, and it attacked him with its head; he struck it in the middle, and it attacked him with both head and tail. The man turned this art to the purposes of war, and became a great general.

223. *Tsú; Fung ma niú* 楚風馬牛 Mutual encounters. One king attacked another, and was asked, "Why do you attack me? It is useless; we are like the horse and the ox; one goes against the wind, the other follows it. At such a distance, if you conquer us, you will lose your own kingdom; and if I conquer you I shall lose mine; for I live in the southern, and you in the northern quarter." When he was asked, why he did not render vassalage to the emperor, he answered, "It is the emperor's business, and not mine." On being asked why the emperor had not been seen since he visited his kingdom, he answered, "Because he was drowned in the sea." (He had embarked his majesty in a vessel glued together which the water loosened, and it fell in pieces.) On being asked, how the emperor was drowned, he answered, "Ask the sea that drowned him." And the foreign king, seeing what a man he had to do with, departed.

224. *Hán; Tau shú, ki kí* 漢投鼠忌器 If you fling at the rats, lookout for the vase. A man who was lying down, flung his bolster at a rat, and hit a vase which he broke in pieces, and he found engraved therein the above sentence. Another man from curiosity flung his bolster, and he found written, "I confirm the saying of the other bolster."

225. *Táng; páu fuh tsáng chú* 唐剖腹藏珠 Open his paunch to hide the pearls; suffering in order to get rich. A man from

the west coming to China, and desirous of passing the custom-house where he had to be examined, opened his bowels to hide a pearl which he carried. The custom-house officer was informed of what he had done, but he allowed him to pass, seeing that he valued his pearl more than his life. (Some of the natives of Canton have the idea, derived probably from this legend, that Europeans have the faculty of opening their sides, to examine and remedy the condition of the system.)

226. *King tun* 鯨吞 The voracious whale. His eyes appear like two suns; when he moves his scales, he creates thunder. When he breathes, the rain falls; when he opens his mouth, fish, ships, everything is engulfed, nothing escapes. This fish represents harpies and avaricious men.

227. *Wú shú* 鼫鼠 The five gifted rat. He can fly, but not to the house-top; he can spring, but not to the tree-top; he can hide himself, but only his head; he can swim, but only halfway across the river; he knows his way through holes, but is always seen. Many men resemble the five gifted rat, more cunning than wise.

228. *Kien; Lú ki* 黔驢技 The artful donkey in the Kien shán. The tiger, seeing the ass, does not venture to approach, hearing his terrible bray; he waits to see if he will attack him, but finding that he does not, advances: the ass brays again, but the tiger, no longer afraid, rushes on and devours him. Such are persons of great pretension, who have no talents.

229. *Hwáng yáng ngih jun* 黃楊厄閏 The yellow willow lessens in the intercalary month; the forgetful student. This tree which is hard, grows only an inch in a year; in that year which has an intercalary month, it diminishes an inch.

230. *Chun, hiuen* 椿萱 The trees of sixteen thousand years; father and mother. The *chun* tree, after growing eight thousand years, ends its spring; and then completes its autumn in eight thousand years more: a long duration, such as one would wish a father to live. The *hiuen* herb, when hung on the breast, dispels sorrows, and enables women to bear many sons: a happy plant, which one would wish to give a mother.

231. *Ming ling* 螟蛉 The ichneumon fly; adopted sons. The *yeh-ung* 蠮螉 or solitary wasp, takes the *ming ling* caterpillar, and puts it into its own nest, and then begins to buzz over it, *Lui wo! Lui wo! i. e.* Class with me! Class with me! and after seven days, the transformation is effected, and out comes a wasp. (See Vol. VH. p. 488, for an explanation of this fable.)

232. *Yen, Sú Túi* 燕蘇岱 When Sú Tái, the minister of Yen, wished to persuade his sovereign not to embarrass himself in the affairs of another kingdom, he repeated to him the fable of the oyster fisher. "Walking by moonlight on the seashore, he saw an oyster opened to the moon, and conceiving; an osprey came to eat it, but the fish held the bird fast, which said, 'Let me go, or I will cause three days to come without nights, and thou wilt perish of drought.' The oyster replied, 'and I will cause three nights to come without days, and thou shalt remain a prisoner.' While the contest was going on, the fisherman came by, and captured both of them." Hence the proverb,

鵩蚌相持　　漁人德利

When the kite and oyster quarrel, The fisherman wins the prize.

233. *Hú kiá hú wei* 狐假虎威 The fox protected by the tiger. A king of Tsú (in Húnán) having sent general Cháu Hí-siuh to protect his northern frontiers, and learning that he was much respected by foreigners, asked with some wonderment of his minister, Kiáng Yueh 江乙 how it was. The minister answered, "In former days, a tiger falling in with a she-fox was about to eat her up, when she craftily said, 'Devour me not, for I am superior to other beasts, and if you doubt it, come with me.' So the tiger consented, and quietly followed her; every animal fled in terror at their approach, and the tiger dared not attack the fox, unaware that they fled from him, and not from her."

Note. In translating these fabulous and historical notices from Pere Gonçalvez' work, it has not been deemed necessary to adhere strictly to his text, but where the allusion could be made clearer by making it fuller, further explanations have been added, drawn from Chinese works. In a few cases, where the text of Gonçalvez differs from the Chinese version given in the Kú Sz' Tsin-yuen, or other books, he has still been followed, for it is not unlikely that there is more than one way of telling some of these stories among the Chinese themselves.

ART. III. *Proceedings relating to the Chinese version of the Bible: report of the Committee of the American Bible Society on the word for God; resolutions passed in London; progress of the revision of the Old Testament.*

FULL details of the proceedings of the Committees of Delegates convened at Shánghái upon the revision of thei Old and New Testaments, at the time of the completion of the New Testament, and the commencement of the Old Testament, were given in Vol. XIX, p. 544. Since then, several events have occurred connected with this work which require to be noticed, to bring the narrative down to the present time; but before resuming the details, we will introduce two documents connected with the subject received from the Bible Societies in New York and London. The first needs no preface, being the "Report on the Chinese Version" presented to and adopted by, the Directors of the American Bible Society.

Report on the Chinese Version.

The Committee to whom it was referred to examine and report in relation to the most proper Chinese term, whereby to translate the Hebrew and Greek words employed in the Bible for *God, gods,* and *spirit,* respectfully report as follows:—

They have carefully examined such publications and written documents prepared in China on this subject, as they had access to, of which the following is a list:—

1. Dr. Medhurst's Inquiry, published in 1848.
2. Bishop Boone's Essay, of the same year.
3. Dr. Medhurst's Reply to the Essay, of the same year.
4. Dr. Legge's publication in defense of the use of Shangti.
5. Rev. Mr. Doty's on the proper term to be employed, advocating Shangti.
6. A printed letter, signed by Drs. Boone and Bridgman, addressed to the Secretary of the British and Foreign Bible Society.
7. Several manuscript letters, and among them one of forty pages, from Bp. Boone to the Rev. Dr. Brigham. And lastly,
8. Seventy-eight pages of the Bishop's Defense of his Essay, published in the Chinese Repository; the remaining sheets of this publication not having yet reached this country. All these productions, except the first three, are of the present year.

In a former report on this subject, made to the Committee on Versions, and accepted by the Board of Managers at their meeting in March, 1849, the sub-committee, by whom it was prepared, remarked that they had access to no other sources of information than the first two of the abovementioned publications; consequently their report was less definite than under other circumstances it might have been. They were, therefore, compelled to say, "That after a careful examination of those productions, they had not been able to form a decided opinion as to which of the words or phrases proposed ought to be adopted;" feeling very properly, that, in the predicament in which they were placed, "it would be presumption in them to express a decision in favor of any one of the terms" in question, "to the absolute exclusion of the others." The striking discrepancy, both of statement and argument, appearing in "those works, left them no other alternative." Access to the other productions which have subsequently appeared, would now, most probably enable them to speak with more decision.

In making such use of these documents as might prepare your Committee to form any settled judgment on the merits of the controversy, they have experienced no little embarrassment. This has arisen in part, from the fact that they have been obliged to take many of the statements of the respective writers on their own authority, not being in a condition to subject them to the test of personal knowledge or observation; and in part also from the extraordinary change of opinion shown in the same authors at different times and in different circumstances. Your Committee feel bound to say, that those gentlemen, who, for some years past, have advocated the use of *Shangti,* or some other term, in opposition to *Shin,* (for several have been proposed,) did, themselves

during many years, employ this very word to express *God*, whether true or false; whereas, the defenders of *Shin* have invariably maintained that this is the only word in the language which can properly be employed, and have unwaveringly adhered to this view ever since they were led to abandon the use of Shangti, which they found, when they entered on their missionary labors, had already been substituted in place of the earlier employed *Shin*. Your Committee could not but think, too, that the subject of discussion had been somewhat embarrassed by much learned disquisition, thereby involving it within the mazes of Chinese metaphysics and philosophy, not to say unintelligible logomachy; while the development required would rather seem to be the general feeling of the popular mind, and the common usage of the great masses of the nation.

The various Chinese terms which have been proposed as best suited to translate the original words for God in the Bible, are *Shangti*, *Ti*, *T'ien-ti*, *T'ien-chú*, *Aloho* or *Eloah*, transferred from the Hebrew, and *Shin*. We submit for your consideration a few brief remarks on each of these.

I. *Shángti.*—Your Committee can not recommend the use of this term, for the following reasons:

1. It is allowed on all hands to mean, either the Ruler on High, or the Supreme Ruler. It is, therefore, rather a title of office and authority, than indicative of Deity. Did it express eternity of being, it might be employed as *L'Eternel* in the French Bibles; but there is no proof that Chinese writers have ever predicated this attribute of Shangti.

2. It is applied by some to the five Ti, or rulers of the five regions or quarters, as well as to the supreme Ti or Ruler. In its meaning of *ruler*, whether supreme or inferior, it would be inadequate to express the sense of the First Commandment, and of all similar places in the Bible. The translation of the commandment might read thus: "And the Supreme Ruler said, Thou shalt have none other Supreme Rulers but me." The declarations of Isaiah (chs. xlv. 21, xlvi. 9,) might be to this effect: "There is no Supreme Ruler beside me;" "I am Supreme Ruler and there is none else." This would be the translation, if the highest meaning of Shangti were adopted. In this case, the Chinese polytheist or idolater need feel no difficulty in obeying this law of God. He may willingly grant that the universe contains only one Supreme Ruler in this sense, and yet worship hundreds of other objects, inferior rulers presiding over distinct departments. If a lower meaning be attached to the term in the latter clause of the commandment, it interdicts having any other rulers than the Supreme; a disorganizing doctrine, not likely to meet with respect or toleration within the limits of the celestial empire.

3. Another reason for objecting to the use of Shangti is, that, however the word may be understood as denoting the Supreme Ruler by the more enlightened and philosophical part of the nation, it is certainly the designation of a material idol, an object of worship by the mass of the Chinese. And there is incontrovertible evidence, that the utmost clearness of exposition as to the spirituality of the Divine nature and attributes is wholly incompetent to draw off the common mind, long besotted by the grossness of idolatrous usage, from attachment to and reverence of this idol, this *material Shángti*. There is danger even, that this idolatry not only will not be discouraged, but will be considered as positively taught and inculcated by the use of Shangti, as the Chinese now apply the word; and even its advocates admit, that they must accompany the term with very careful instruction, to guard against a misapprehension of the meaning which alone is intended by them.

4. Another reason which compels us to reject this term is, that the Chinese Emperor is addressed by this title. We know that among the Romans, in a corrupt and irreligious state of society, the title *tuum numen*, and others of a similar sort, were applied to the head of the empire; but we can not regard this fact in any other light, than as opposed to the rightful claim of the one only and true God, who declares that he will not "give his glory to another." For these reasons, among others, your Committee can not recommend the use of *Shángti*.

II. *Ti.*—This term will not do. It means *ruler*, and is undoubtedly a designation of office. It may designate the Supreme Ruler, (and thus be identical in meaning with Shangti,) or some other ruler of limited power and distinction. The objection already urged against the use of Shangti in connection with the first commandment, and other similar places of Scripture, applies with equal force to this term. Moreover, it is stated, in the February number of the Chinese Repository for 1849, that "no native writer has ever exhorted his countrymen to sacrifice to or to worship any class of beings called Ti; and, on the contrary, no Christian writer, in his zeal against polytheism, has ever warned his fellowmen in China against the worship of the Ti." As "a title denoting office," it is said to be "used to designate some human emperor, a hundred or a thousand times in Chinese books, to where it is used once to designate any invisible being." This, therefore, can not be regarded as a suitable term whereby to express God.

III. *T'ien-ti.*—Neither can your Committee recommend the employment of this phrase, which simply means Heaven's Ruler; nor

IV. *T'ien-chu*, which merely signifies Lord of Heaven. The same reason applies in both cases. The application made of these terms is not universal. They are not

used of gods or objects of worship in general; and the authority which they denote, is too limited in reference to Jehovah, the true God, who is Lord of heaven and earth, universal Ruler of all things visible and invisible.

V. *Aloho* or *Eloah*.—Your Committee are not satisfied of the propriety of introducing this oriental term. In the first place, they can see no sufficient reason for such a transfer. In the second, it conveys no thought to the Chinese mind, and must be explained by some other intelligible word or phrase. But if such an expression can be found, it would undoubtedly be better to employ it at once, than to use it merely as an exegetical medium, whereby to interpret a foreign term transferred into the language. One of the authors before mentioned states as follows: "The most common opinion among those who have heard this name, so far as I have learned, is, that it is the proper name of some new Budhist deity. It only makes the confusion worse to tell them that *Aloho* is the name of *Jehovah*; one unmeaning name explained by another."

VI. *Shin*.—This word appears to be, on the whole, the most suitable term that can be chosen. It is not exactly what is desired, but is probably the best word that the language affords. The vagueness and generality with which it is applied constitute the most important objection to it. It seems to be employed to denote whatever is regarded as spiritual or partaking of spirit; and is even used to express spirit and energy "in heaven, earth, hills, rivers, wind, and thunder." It is used also for the manes of the dead, elves, fairies, hobgoblins, and almost all invisible powers. Its original idea is said to be, and may be, that of *spirit*; but it is agreed, on all hands, that this is the name universally applied by the Chinese to the multifarious objects of their worship. The term has occasioned much discussion. One party may, perhaps, consider it as expressive of supposed divine power, or some other divine attribute; the other maintains, that spirituality of nature and character is all that it indicates, and all that it predicates of the beings so called. Still, it is a matter of fact, that they are the only objects of Chinese worship. There is therefore we think, more reason to use this term in order to translate the word for a Being or beings of whom the most prominent representation given in the Bible is, that the former alone ought to be, and the others were adored and worshiped, than any other term that the language affords. Even if the original idea and the classical meaning of the word be that of *spirit*, it is certain that, in common parlance, it is constantly applied by the people to the material idols which they worship, as well as to the beings whom these idols personate. And this is precisely analagous to the use of the word *god* in the Old and New Testaments. For example, in Gen. xxxi. 30, 32, we read, "Wherefore hast thou stolen my *gods*?"—"With whomsoever thou findest thy *gods*;" and in vs. 34, 35, the word is commuted for "images," in the Hebrew *teraphim*. In Gen. xxxv. 2, 4, Jacob commands his household to "put away the strange *gods*," and accordingly, "they give unto him all the strange *gods* which were in their hand." Thus also the narrative, in Exod. xxxii. 1–4, shows that the *god* referred to, which was the golden calf, was made of golden rings, while it was doubtless intended to represent Jehovah, for it is said to be the God "that brought them out of Egypt," and "a proclamation is issued of a feast to Jehovah." In I. Sam. v. 7., *Dagon* is called the *god* of the people of Ashdod, although it is the *image* that had fallen before the ark which is meant. And in Isa. xliv. 10, 15, 17, the word *god* is used for the *idol*; as in Acts xix. 26, it denotes the *image* of Diana. This usage probably arose from transferring the name of the supposed deity to the visible and material representation of him. But the reason of the usage is of little or no importance. The fact of the application of the term to such representation is undeniable; and in this respect the Chinese usage is exactly analagous. All the objects of their worship from the highest to the lowest, whether viewed in their supposed mysterious spirituality, or in their various material personations however contemptible and disgusting, are called and worshiped as *Shin*. This is a comprehensive term. In a Chinese ode, the speaker relates the religious acts he had performed in order to avert a calamity that threatened ruin:—"The drought is great, and the heat intense. We have not ceased to offer sacrifices. To the gods above (celestial), to the gods below (terrestrial), we have made offerings. *There is not a god* [*shin*] *we have not honored. Hautsih* (our ancestor) is not able, and *Shangti* does not come down to our relief." The Chinese commentator on this passage puts into the speaker's mouth the following language:—"I seek assistance from *Shin*. There is not a *shin* to whom I have not exhausted the way of honoring and reverencing him." He speaks of "the *Shin* of the ancestral temple," and says, "of the *Shin* sacrificed to in the *kiáu* sacrifice, there is none more to be honored than *Shángti*." Here we have *shin* as the general name of all the beings worshiped, and *Shangti* distinguished as the chief of this very class. To this we would beg leave to add another quotation:—"If the ruler on high [or supreme ruler, *Shángti*] be a *god (shin)*, then he can not be deceived; but if he be not a *god (shin)*, it would be of no use to pray to him." In confirmation of the view naturally drawn from the language of these passages, your Committee request special attention to an extract from a geographical work very lately published in China, by the lieutenant-governor of Fuhkien Province, who is said to be one of the most accomplished writers of the present time.—

"In very early antiquity, Persia and India both served the [Ho Shin] god of Fire Palestine, that is, Judea and the countries to the west thereof, served the [Tien Shin] God of Heaven. Those who served the god [*shin*] of Fire worshiped the rising sun, or, igniting wood, they worshiped towards it. The people conceived, that if there was no fire to cook things, they could not live; if there was no bright sun, then in the universe nothing would be visible. The idea originated from a desire to recompense the root; it was not a depraved god [shin].

"The worship of the [Tien Shin] God of Heaven commenced with Moses, in the reign of Wuh-ting (B. C. 1720–1691), in the early part of the Shang dynasty. He pretends that the [Tien Shin] God of Heaven descended on Mount Sinai, and delivered the ten commandments for the instruction of the world. The Sabbath of the seventh day from this had its origin. This delivery of the law was one thousand and several hundred years before the birth of Christ. In China, from the time of the five dynasties (A. D. 907–959), there has been a temple to the (*Yáu Shin*) IAO God; also a temple to Hú Yau and Ho Yáu."

But it is said that the adoption of Shin will introduce absurdity into the translation; that, in some cases, where the utmost degree of seriousness is intended, the effect will be ludicrous. (See Dr. Legge's Argument, p. 8.) We do not pretend to pronounce a decided judgment in reference to the necessary usage of a word, in a language of which we are wholly ignorant; but, judging from the analogy of other languages, we presume that the difficulties which do really exist in such cases may be obviated by paraphrases. We are no advocates for these as a substitute for translations; but we have no doubt that there are occasions when it is absolutely necessary to resort to them. This has been done in our English translation, and sometimes, we incline to think, without sufficient reason. Much rather is it allowable in the case under consideration.

It is said, too, that although *shin* is the word which designates all the objects of Chinese worship, still it does not designate them as *gods*, or as in any degree partaking of divine character. This honor is restricted to one of the *Tí*, and he is worshiped by none but the Emperor. All his subjects, *profanum vulgus*, are prohibited from the enjoyment of this honor under pain of death. "All *shin* are regarded as deriving their authority from this great *Tí*, as being subject to him and accountable to him, not as inferior gods to a superior god, but as ministers and servants to their sovereign and lord." It would seem then, according to this statement, that God, or *a god*, is not worshiped at all in China, except by the Emperor; and that the worship of the whole body of his subjects is addressed to different sorts of spiritual beings, whom the worshipers themselves do not regard as possessed of any divinity. Now, if the worshipers do not regard them in any sense as gods, then we have the strange anomaly of the most populous nation under heaven recognising no god at all, and yet constantly acting towards innumerable other beings precisely as all other heathen people have uniformly acted towards their acknowledged gods! Such an exception is *a priori* incredible; and before it can be admitted, ought to be substantiated on grounds most manifestly incontrovertible.

In favor of the use of Shin in preference to any term thus far advocated, your Committee would state, that a large majority of the Protestant missionaries in China are of this opinion. By late accounts received from that country, it seems that the proportion of missionaries at the various stations, in favor of one or other of the proposed words, is as follows: For Shángti, nineteen; for the transferred term, six; and for Shin, fifty-five. This, we think, indicates the predominant feeling of those who, being on the spot, may be considered as best qualified to form a correct judgment.

In conclusion your Committee remark, that much reliance must be placed on Christian instruction, in order to form in the Chinese mind a true conception of God, and thus to incorporate in the word *Shin* a fulness of meaning, which it is freely granted it does not yet contain, but which it is better capable of receiving than any other word yet proposed.

They recommend therefore the use of *Shin* as the best word to be employed, with a transfer of the term *Ja-ho*, for *Jehovah*, in analogy with *Ya-sú*, now in use for *Jesus*. Such a course has already received the sanction of the British and Foreign, and also of the American, Bible Societies, in other versions which they have published. The Indian translation into the Sioux dialect, the Hawaiian, and the Grebo, use the native terms for God, and transfer Jehovah; and there is reason to think that the same is true of other versions which it has not been practicable to examine. In the Tahitian New Testament, the native word is employed for God, and *Logos* is transferred.

As your committee agree in recommending the use of *Shin* for *God*, they can do no otherwise than recommend that *Lǐng* be employed to denote *Spirit*.

All which is respectfully submitted,

SAM'L H. TURNER.
R. S. STORRS, Jr.

The above report of the sub-committee on the 4th of December was laid before the Committee on Versions, consisting of the Rev. Drs. Spring, Turner, Robinson, Vermilye, M'Clintock, Thos. Cock, M. D., and Rev. Mr. Storrs, and was carefully considered, as its main features had been often before. The Rev. Dr. Robinson then submitted the following resolutions:—

Resolved, That the report of the sub-committee on the proper words to be used in the Chinese version, for the ideas of God and Spirit, in the Old and New Testaments, be accepted and adopted as the report of this Committee to the Board of Managers.

Resolved, That it be recommended to the Board of Managers to cause the said report to be printed, and copies of the same to be transmitted to the British and Foreign Bible Society, as expressing the general result to which the Board have come on this difficult and important topic; at the same time respectfully requesting their further consideration of the subject, and, if possible, their concurrence in the views set forth in this Report.

These Resolutions, with the Report, were then adopted by the Committee and the whole were unanimously approved by the Board at its regular meeting, 5th of December, 1850.'

J. C. BRIGHAM, *Secretary.*

Bible Society House, New York, Dec. 10th, 1850.

The arguments introduced into this paper are such, we think, as naturally present themselves with the greatest force to the minds of readers at a distance, and they are here stated in a clear manner, exhibiting the care of the Committee in examining the various documents placed at their disposal.

The resolutions passed in London were forwarded to the Committee of Delegates by the Rev. George Brown, secretary of the Board of Revisors of the Chinese New Testament, connected with the British and Foreign Bible Society, accompanied with a short note, in which he remarks, "we all join in the *earnest desire* that it (the result of your deliberation) may be favorable; and we feel assured that the sentiments of a united body, like that which assembled at Church Mission House, will not fail to have due weight in any further consideration which you may be led to give the subject. Our prayers will ascend to God that the Spirit of wisdom and counsel and peace may rest upon you!" The resolutions are as follows:—

At a Conference held at the Church Missionary Society's House, London, December 17th, 1850, between deputations from the British and Foreign Bible Society, the London Missionary Society, and the Church Missionary Society; Henry Kemble, Esq. in the Chair. It was resolved unanimously,

1. That this Conference, in common with the several Committees of the Societies which are represented, deprecates the circulation of two *antagonistic* versions of the Scriptures in China, and therefore record their earnest desire for the adoption of a *common* version by all parties engaged in missionary labors in that country.

2. That this Conference begs anew to press upon the serious and candid consideration of the Missionaries the Christian duty of mutual concession and agreement for the attainment of so desirable and important an object.

3. That if, after all, there remain passages in which no such agreement can be come to, this Conference strongly advise the adoption of the principle of "marginal readings" according to the practice followed by the translators of the English Authorized Version, and also in some of the foreign versions.

We can add nothing to the simple earnestness of these resolutions, and the position of the gentlemen who composed this conference greatly enforces their claim to be heard. Every one must appreciate the advantages which will flow from having one version of the Bible in Chinese, and understand the confusion which would ensue from having antagonistic versions. Even an imperfect version on which all unite, is preferable, in our view, to half a dozen of various merits whose discrepancies confuse the unlearned, and may lead a pagan to doubt the authority of a book susceptible of so many renderings. Yet we wish these Resolutions had expressed more explicitly what their writers meant by "antagonistic versions." If they referred to the single point of the word to render *God* and *gods*, it might have been easily stated; if their meaning involved principles of translation, affecting style, we think the word "antagonistic" is too strong, for we suppose versions may differ in their renderings and yet not oppose each other.

The Committee of Delegates on the revision of the Old Testament (consisting of Rev. Messrs. Medhurst, Bridgman, Milne, Stronach, Shuck, and part of the time Dr. Boone and Mr. Culbertson), commenced its labors in August of last year, and proceeded in the revision nearly to the middle of Leviticus. Some difference of views existed among the members regarding the best style to be adopted in the work; and we believe it was the intention of the Committee to complete and revise the translation of the Pentateuch before submitting any portion to the several stations. The union of labors, was, however, suddenly terminated in February, by the withdrawal of the agents of the London Missionary Society, as intimated in the following note, signed by Rev. Mr. Milne:—

"As we think it proper that you should be, as early as possible apprized of the step which we are about to take, I herewith beg to inform you that Messrs. Medhurst, Stronach, and myself will, on our meeting to-morrow, give notice of our withdrawal from the delegation for the translation of the Old Testament, and our purpose to hand in our resignation to our respective constituents;—this being the only alternative left us by instructions received from the Directors of our Society."

Accordingly, when the Committee met on the 19th of February, the next day after its recording secretary had received this note, the withdrawal was announced and recorded in due form, but no reason assigned for the step, except that it was the "only alternative" left them, nor any explanation given why such was imposed by their Directors. On the same day the following resolutions were passed by the missionaries of the L. M. S. at Shánghái, bearing on this matter:—

The Committee having resumed the consideration of various letters from the Directors of their Society, bearing upon the work of revising the Old Testament Scriptures in Chinese, the following Resolutions were adopted:—

"*As the Directors of the London Missionary Society have intimated their wish, that their agents should proceed with the translation of the Old Testament in Chinese, unconnected with the agents of any other institution,—although it is intended that the result of their labors shall not be confined to their own missionaries, but shall be offered to the Bible Societies of Europe and America, and to all the Protestant missionaries in China,*"—

RESOLVED, I. "That we, the missionaries of the London Missionary Society stationed at Shánghái, do withdraw from the Shánghái Local Committee of the Protestant Missionaries, interested in the original plan for revising the Chinese version of the Old Testament.

II. "That, as Messrs. Medhurst and Milne, two of our number, have hitherto sat as part of the Delegation from the Shánghái Local Committee, in the Committee of Delegates appointed by the six stations in China for the revision of the Old Testament, we request them to withdraw from that Committee of Delegates, and hand in their resignation to the Shánghái Local Committee, by which they were elected.

III. "That we shall not consider ourselves as represented in any Committee of Delegates, for the work of translating the Old Testament in Chinese, who have been, or may be appointed by the agents of any other Society.

IV. "That a copy of the above resolutions be presented to the Shánghái Local Committee of the Protestant missionaries at its next meeting, and sent to each of the Local Committees at Ningpo, Fuhchau, Amoy, Hongkong, and Canton.

(Extracted from the Minutes) WILLIAM C. MILNE, *Secretary.*

The manner in which these brethren propose to perform the work of revising the Old Testament is set forth in the following series of resolutions passed by them the next day, February 20th, 1851:—

The Directors of the London Missionary Society having resolved, on the 22d of July, 1850, "That it is highly desirable that Messrs. Medhurst, J. Stronach, and Milne, with any other missionary of this Society, whose services may be available, proceed with the revision of the Old Testament in Chinese, unconnected with the agents of any other institution," we, the undersigned, have withdrawn ourselves from the Committee of Delegates, and do hereby resolve,—

I. That, in compliance with the wishes of the Directors, we do form ourselves into a Committee, to be called 'The Committee for translating the Old Testament into Chinese, under the auspices of the London Missionary Society.'

II. That, so far as practicable, we shall adopt, in the Old Testament, the style which, when associated with the Rev. Dr. Bridgman, we adopted in the translation of the New.

III. That in conformity likewise with the wishes of the Directors, the Rev. Dr. Legge be invited to coöperate, either by joining us in session, or if that be impracticable, by regularly revising the several books as they may be prepared.

IV. That all other missionaries of this Society be invited to contribute their aid to the translation, in any way that they may deem advisable.

V. That any remarks and suggestions, offered by the agents of other institutions, be thankfully accepted and carefully considered.

VI. That the result of our labors be offered to the Bible Societies in Europe and America, and to Protestant missionaries in China.

VII. That the Rev. W. H. Medhurst be appointed Chairman of the Committee, the Rev. W. C. Milne, Recording Secretary, and the Rev. J. Stronach, Chinese Secretary.

VIII. That copies of these Resolutions be sent to the Directors of the London Missionary Society, their missionaries in China, and to all whom it may concern.

W. H. MEDHURST.
JOHN STRONACH.
WILLIAM C. MILNE.

In this paper it will be noticed that an interval of seven months occurred between the date of the resolution of the Directors, and its being acted on in China; we have understood that their resolution was referred back to the Directors, and objections stated to its being carried into effect. The causes which led to the withdrawal of the London Missionary Society's agents are unknown to us, but in the letter from the Committee of Delegates written to the B. & F. Bible Society after their secession, the principles of translation adopted by them are stated to have been such as their associates did not approve. It is well known to all those who are acquainted with the Chinese language that the styles of composition vary exceedingly; that called the classical being remarkably terse, and great regard being paid to the rhythm of the sentences, sometimes even at the expense of a ready understanding of their meaning; while the style adopted in stories, commentaries on the classics, &c., is more diffuse and easier understood. A difference of opinion existed among the members of the Committee respecting the best style to be adopted in the new translation; and even in the New Testament, where the classical style had been attempted, great doubts were felt as to its adaptation to the capacity of the great mass of readers. In the letter above referred to, it is remarked that this difference of opinion had become so marked as to jeopard the further harmonious action of the Committee. By the separation, each party is free to follow its own principles of translation, and their respective merits can be tested by time and use; and these two judges will be likely to give a more satisfactory decision than can now be made. There is much to be urged for both sides of this question, and we have no space to discuss it here.

The separation destroys the prospect of having for many years to come a version of the Sacred Scriptures on which all can unite. The decision of the American Bible Society upon the question of the words for God and Spirit is given above; but we understand that the Directors of the B. and F. Bible Society have for the present decided to grant funds for printing the S.S., throwing the responsibility of settling the question respecting these words upon those who apply for the money, whereby it will result that the two Bible Societies can agree at least in not opposing the use of *Shin* and *Ling* for *God* and *Spirit*. If any way could be devised by which the excellent Resolutions of the

Conference at London could be carried into effect, it would be of great advantage. We have heard it proposed that the suggestion of H. E. Gov. Sü Kí-yú to use *Tien-shin* for God be adopted, and that *shin* alone then be used for gods; this plan has met with some favor, and is deserving of serious consideration.

The vacancy in the Committee of Delegates caused by the withdrawal of Rev. Messrs. Medhurst and Milne was supplied by the election of Rev. T. McClatchie from the Shánghái local Committee; that from Amoy remained vacant. The Committee of Delegates then consisted of Rev. Drs. Bridgman and Boone, and Messrs. Shuck, McClatchie, and Culbertson. At its first meeting the work was recommenced from Genesis, and is to be carried on with all diligence, each book as it is completed to be submitted to the stations for their criticisms.

Art. IV. *Journal of Occurrences: insurgents in Kwángsí.*

The insurgents in Kwángsí have given rise to many rumors during the past month, but as usual we are unable to draw the line between the real and the doubtful. It is a fact, however, that the impression of the danger to the stability of the imperial government by the proceedings of these banditti is constantly deepening among the people of Canton, and they regard the restoration of quiet and legitimate authority throughout Kwangsí as remote. It is said that about three-fifths of the entire province is under the control of the self-elevated chief Tienteh, and that his forces possess the three important stations on the Pearl River which command the three great branches flowing through the province. The former imperial commissioners Lí and Chau having failed, his majesty has appointed three Mánchus to proceed at once to the scene of conflict, whose rank indicates that the affair is regarded as a serious one at the metropolis. Their names are Sáishángah, the prime-minister who has succeeded to the post held by Muhchangah; Tátungah, known for his barbarous execution of shipwrecked sailors in Formosa in 1842; and Hingteh. They will reach Kweilin through Húnán, taking troops and stores from that and other contiguous provinces. This province has also been drawn on for a large sum of money,—some say a million of taels,—and a number of large cannon have been cast. Troops have left Canton during the month, drafted from Hwuichau fú, and there has been considerable bustle in the city caused by their presence. The interruption to the trade between the two provinces is increasing, and the traffic is now reduced to almost one half of its usual amount.

Errata, Page 160, line 7 from top. For the sentence commencing, "The total number of patients who came for relief," &c., read, "The following tabular statement will show the number that have applied each month without distinction of old and new patients, amounting in all to 25,197. The list does not include those who reside in the house, who average about 20 at one time, nor casualties."

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ART. I. *Choix de Contes and Nouvelles traduits du Chinois. Par Théodore Pavie. Paris*, 1839. 8*vo. pp.* 293.

THIS collection of stories is one of the minor results of the patronage given to Chinese literature by the French government, M. Pavie being a pupil of M. Julien's, to whom he has dedicated his performance, and whose assistance he gracefully acknowledges in his preface. Some may say these stories are of little or no use, and if this is all that comes from such toil and study, the fruit does not repay the culture. We however do not regard them as so much less important than the severer studies in classical lore; for if the classics illustrate the attainments of the Chinese in morals and government, these lighter productions show us what they have done in the imaginative walks of literature, and what the taste of the scholars and people of the Inner Land is. In this point of view, a collection of stories serves to illustrate national character as well as a history or code of ethics, and perhaps even more so.

The Contes and Nouvelles contains seven stories extracted from various Chinese authors, two of which are Budhistic legends, and one a magical story of the Rationalists. By the kindness of a friend we here present one in an English dress, which M. Pavie has taken from a common story-book; the version shows the style of the translator, and also gives a fair idea of the original; it is called *Kwán-yuen siú wán fung Sien-nü* 灌園叟晚逢仙女 or the Old Gardener meeting a Fairy at even, but M. Pavie has called it *Les*

Pivoines, or the Mowtan Peonies, which we also retain. It may be taken as a fair specimen of the better sort of Chinese tales, and its descriptive parts exhibits the genius of the writer in a pleasing light.

THE MOWTANS, OR TREE PEONIES.

DURING the reign of Jintsung of the Southern Sung dynasty (A.D 1023), there lived in the village of Cháng-loh, situated about three quarters of a mile from the eastern gate of Ping-kiáng, a man whose name was Tsiú Sien. Sprung from a family of husbandmen a few acres of land, with a thatched cottage constituted his patrimony. His wife was dead, and had left him without children.

From his youth, Tsiú Sien was passionately fond of the cultivation of flowers and fruits, and he neglected his fields in order to give himself up to his favorite pursuit. It was at any time a greater pleasure to him to find a rare flower than a precious stone. Even when engaged in important business, if in passing along the road he chanced to see a garden, he would go in and earnestly ask permission to view it at his leisure; and though the flowers and trees might be common, and such as he had at home, yet if they were in bloom they gave him the greatest pleasure, and he would come back again and again to see them. But if in the collection there happened to be any flower of more than usual beauty, or one which was not to be found in his own garden, or which had gone out of bloom there, he would stay by it seemingly without the power to go away, and he would even forget, for the whole day, to return to his house. In this way he had come by the name of Hwá Chi (*i. e.* the Flower Lunatic).

Whenever he met with any one who had fine plants for sale, he would buy without stopping to think about the means to pay for his purchases, and when he had no money, he would take off a part of his clothing and leave it in pledge. Some who knew the eccentricity of Tsiú Sien, used to take advantage of it to put up their prices, but it never gave him any concern that he had to pay for things above their value. Other dealers, who were men in distress, turned his weakness to their account in a different way. They would hunt everywhere for curious flowers, and when they found one would cut it off, and hiding the want of roots with a little earth, would manage to cheat the poor fellow, who never hesitated to buy what was thus brought to him. But the strangest thing was, that no sooner had he put these mutilated plants in the ground than they began to revive and grow.

In the course of time Tsiú Sien succeeded in forming a large garden. It was inclosed by a trellis of bamboo, over which, their branches mingling gracefully, were trained the eglantine, the hibiscus, the honeysuckle, the calycanthus, the almond, and the golden baton. The ground about the inclosure was also covered with flowers. One might have seen there, the althæa, the touch-me-not, the amaranth, the cockscomb, the mowtan, the golden iris, the lily, the spring and autumn flowering pinks, the ipomea, the lychnis coronea, and many other plants of which it would be impossible to speak. In the spring the richness and brilliancy of the display, even when seen from a distance, was like that of a screen ornamented with a thousand

colors; on every side were to be seen rare and beautiful plants, one of which would no sooner shed its flowers than another would begin to bloom.

On the west side of the garden was a gate, passing through which the visitor entered a walk fenced with a bamboo wattle, and planted on either side with a row of juniper trees, placed very close together for the sake of shade. This walk led to three buildings covered with thatch. Although the materials were rude, the rooms were lofty, spacious, airy, and well lighted. In the principal chamber was hung a little picture without the name of the artist. The beds, tables, and other furniture, were all of one kind of wood, and marked by a singular elegance and cleanliness. The floors might have been swept without finding the least particle of dust. In the rear there were other pretty little apartments, among which was the bedroom.

As we have said, the garden was adorned with all kinds of flowers in the richest profusion, which during the four seasons rivalled each other in the successive display of their charms. The eight divisions of the year seemed but one continued spring. One might have seen there:—

"The plum tree with its glossy trunk; the air-plant, whose fragrance betrays it even in the darkness; the tea-plant, which gives inspiration to the poet; the wild plum, shedding so slowly its rich foliage; the almond, whose splendor is doubled by the rains of spring; the daisy, which braves the severity of the hoar frost; the tree pæony, the ornament of the earth, and whose perfume comes from heaven; the day lily, placed upon marble steps; the silver lotus, abounding in the ponds; the proud and stately pomegranate, without a rival; the red *kwei* (Olea) flower yielding to the gentle breeze an odor stolen from the moon; the hibiscus, severely graceful like the snowy banks of a river; the pear tree, whose blossom is white and pure as the moon at midnight; the peach tree, with its crimson petals shining as if they reflected the sun; the variegated rose; the azalea, so beautiful with its ruddy edges; and a multitude of others. It would be impossible to describe all these plants, these trees mingling their fine foliage, these thousand flowers, displaying in crowds their splendor, and filling the air with their pleasant fragrance."

Outside, and directly in front of the hedge of which we have spoken, there was a lake called Chiáu-tien hú (*i. e.* "lake of the Morning Sun"), and vulgarly the Ho-hwa táng, or Lotus pond. At all seasons this lake presented a most pleasing prospect, and it was equally beautiful, whether seen in the sunshine or in the rain. Upon its bank Tsiú Sien had formed a mound of earth, which he had planted from one end of the lake to the other, with peach and willow trees. At every return of spring, when the pink of the flowers and the green of the leaves was freshest, the scene was as charming as that presented by the West Lake near Hangchau. The border of the lake was covered with hibiscus, and the middle of it was filled with magnificent water lilies. At the time when these bloomed, the flowers, opening by thousands, gave to the lake the appearance of a shining cloud, and those who walked upon the banks were overpowered with the perfume.

It was a favorite amusement with many to go out in boats to gather the water lilies, and at such times the voices of the singers re-echoed like the

sound of the breeze and the waves. When the wind was favorable, the boatmen willingly took advantage of it to sail across the lake, passing from one bank to the other as if on wings. Under the willows, the fishermen sheltered their boats and dried their nets. While some were occupied in taking care of their fishing implements, others gave themselves up to all sorts of sport and games, and the sound of laughter and of song never ceased. Those who went out to enjoy themselves among the water lilies, walked up and down upon the deck of their painted boats, playing upon flutes and other instruments, until it began to grow dark; and when in the evening, they pulled back to the shore, it was hard to distinguish the lights of these ten thousand lanterns from the shining of the stars, and the flashing of the glowworms.

Towards the middle of autumn, when the cold winds began to blow, and the maple trees put on their golden and violet tints, the hibiscus and willows upon the banks, mingled with plants of every color, hid the borders of the lake from the view. The wild geese and cranes, collected in flocks among the reeds, uttered their melancholy cries, affecting the mind of the listener with deep and sad impressions. In the winter, the rosy clouds flew fast across the sky—the snow skipped and danced about, and heaven and earth put on one hue of white. During the whole year, the landscape was charming beyond the power of language to describe.

But let us return to our story. Tsiu Sien used to rise early to wash the flowers, and take away the fallen leaves. He watered them both in the morning and the evening. When one was about to open, quite beside himself, he would dance and sing for joy, and taking a bowl of warm liquor and a cup of tea, he would bow down before his flowers, and pour out libations to them, repeating three times these words, *Hwá, wán sui! i. e.* "O Flowers, may you live for ever!" Then, sitting down by them, he would empty his glass, enjoying the wine drop by drop. When he to began be excited by the liquor, he would sing and whistle, until at length overcome by fatigue he would take a stone for a pillow, and go to sleep by the side of his plants. Thus, from the moment a bud began to blow until it was fully open, he was always at his post in the garden. If a flower was withered by the sun, he sprinkled it with fresh water. When the moon shone, he sometimes passed whole nights without sleep; and did there chance to come a heavy rain, or a hurtful wind, putting on an overcoat, and taking an umbrella, Tsiú would go about the garden, examining everything with care, and propping up with reeds the branches which happened to be broken by the storm. He would even frequently get up in the middle of the night to make his tour of inspection.

When at length all the flowers were faded, for days together he would give way to sighs and tears, so hard did he find it to be seperated from the objects of his affections. Collecting the fallen flowers, he would wipe them carefully with a little straw broom, and place them in earthernware basins, and having gazed at them until they were quite withered, he would put them in appropriate jars, and make a second libation of tea and wine. It would have been too cruel a thing for Tsiú to have thrown them away, and it was there-

fore his practice to place the jars under a heap of earth;—a ceremony which he called "burying flowers."

The petals which were soiled by the rain he used to wash three or four times in pure water, and then plunge carefully in the lake. This he called "burying flowers."

Climbing the trees, and cutting off branches with blossoms upon them, were two things particularly displeasing to him. He was in the habit of reasoning to himself in this way on the subject:—"The flowers in the whole year bloom but once. But one of the four seasons, and of it a short period only, belongs to them. When, after having encountered the unfavorable changes of three seasons, they at last attain the few propitious days accorded to them, they are seen playing with the breeze, and laughing like those whose hopes are satisfied. But if they are abused, how easily may the few hours of life, reached through so much trouble, be cut short. Oh! if flowers could but speak, would they not send forth sighs of grief?

"And besides, even if the bud is spared, the flower is still destined, when in its greatest beauty, to encounter evils which it can not long resist. Insects pierce it, the bees extract its sweetness; it is pecked by birds and stung by worms; the sun withers it, the wind dries it up, the fogs oppress it, and the rain beats it down. It becomes man then to pity and protect the flowers.

"If, instead of this, he capriciously cuts and mutilates them, how can they bear such treatment? Consider a little: the root is developed from the germ, and from the root springs the stem, but how long a time passes away before the growth of the plant is accomplished! And when the hour, so patiently waited for, at length arrives, what a lovely spectacle do the flowers present to man! With what beauty do they clothe themselves! A flower, when once it has been taken from the stem, can never be restored;—the separated branch can not any more seek its nourishment from the trunk;—it is like the dead man who can not be brought back to life, or the criminal who can not buy a pardon. Ah! if flowers could but express their feelings, would they not shed tears of indignation?

"Some are in the habit of culling the finest flowers to put in vases for the gratification of their guests, or to adorn for a day the young lady's toilette; as if the guests could not derive the same pleasure from the flower upon its stem, or as if the young lady's table might not better owe its ornament to the talent of the artisan. A branch cut off takes just so much from the vigor of the tree; and can it be, that the trunk thus mutilated will long retain its vigor, or long be able to renew the spectacle with which, from year to year, it charms the view of man? Besides, among the flowers which have bloomed, there are always many yet unopened buds, condemned in this way to premature destruction.

"There are others, who, destitute of all feeling of affection for plants, climb up into the branches to gather the flowers, throwing away the bad ones and selecting the good, which they give away to the first passer-by who asks for them, or scatter along the road to perish, like the victim of injustice, without the power to obtain revenge. If flowers had the gift of speech, would they not show their anger at such treatment?"

Tsiú Sien had thus, all his life, made it a constant rule never to cut a flower, or to touch a blossom. When for instance, he happened to be in the garden of another, he would examine every flower with the greatest interest, and remain gladly the whole day busied in this way. But if the owner of the place, under pretext of the abundance of the flowers, wished to cut one for him, Tsiú would cry out against it as a crime. In the same way it chanced sometimes that curious neighbors came to his garden for the purpose of making bouquets. If they were not seen, it was well enough; but if Tsiú happened to discover what they were about, he would ask them two or three times to desist, and when they did not listen to his remonstrances, getting down upon his knees, he would intercede with courteous, but heartfelt earnestness for his poor plants. Thus, although they called him, "the Flower Lunatic," people were moved by his honest simplicity, for when they complied with his requests, and abstained from injuring the objects of his affections, he would overwhelm them with thanks and attentions.

The servants would have liked sometimes to turn a penny at the expense of the garden, but Tsiú chose rather to give them money. If they took advantage of his absence to cut a flower, he never failed to find it out on his return. Overcome with grief at the sight of the injured stem, he would carefully bind up the wound with clay, which he called "doctoring flowers."

Governed by such views, after he had established himself in the garden of which we have spoken, Tsiú did not willingly give admission to it, and even his friends and relatives, when they asked permission to visit it, did not readily obtain a favorable answer. He never allowed them to enter until he had told them his wishes, and it was one of the regulations that the flowers should only be looked at from a distance. If any one took advantage of an opportunity when Tsiú was otherwise engaged to steal one of them, he was not slow in discovering the theft, and then his face would flash, and his countenance become purple with anger, and he would give vent to groans, and if they repeated the offense, to curses. The garden gates were ever afterwards closed against the person who was rash enough to commit such an act. At length, knowing the eccentricity of Tsiú Sien, everybody kept from touching even a single leaf.

Birds love to build their nests in bushy plants and trees, and in this garden therefore, so filled with fruits and flowers, they were found in great numbers. Tsiú did not care, so long as they were content to eat only the fruits, but when they began to peck and hurt the flowers, he would feed them with grain, and while they were eating he would talk to them in such a way that the creatures, though destitute of reason, would perfectly comprehend his meaning. So well taken care of, they used to skip with delight among the flowers, and pour forth unceasingly their flowing and harmonious songs.

As the trees were nurtured with care, the orchard was filled with a great variety of fruits, remarkable for their size, flavor, and beauty. At the time of ripening, Tsiú, before he ventured to touch anything himself, first made an offering to the genii of the flowers, and afterwards he distributed among his neighbors the first-fruits of his harvest. What remained he made into preserves, the proceeds of which when sold constituted his yearly income.

Thanks to the genial influence of the charm which flowers possess, Tsiú, though past fifty years of age, showed no signs of weakness or decay. On the contrary, he was in good health, robust and active. Dressing with simplicity, and nourished by frugal fare, he lived at his ease, and in contentment with his lot, always having more than enough for his own wants, and always ready to lend a helping hand to the poor about him. He was thus respected by everybody, and his neighbors were in the habit of calling him by courtesy Tsiú Kung, or Squire Tsiú, though the name which he gave himself was Kwán-yuen Siú, or "the Old Man who Waters his Garden."

Here, for a little, the current of our story diverges. In the town of Ping-kiáng, which was near the village of Chang-loh, there lived a young man of noble family, named Cháng Wei. This young man was profligate, cruel, cunning, arrogant and tyrannical. Trusting to the influence of his family, he was in the habit of oppressing his neighbors, and of frightening them by abuse, and it was particularly his delight, under various pretexts, to harass men of property. A band of dependants and slaves, so many wolves and tigers, were always ready to do his bidding. There were also many other bad fellows, who without being his dependants, were constantly with him, forming a troop whose business it was to watch for opportunities of destruction. How many were compelled to suffer from their tyranny!

But strange as it may seem, Cháng Wei at last met with a person who was more than a match for him both in wickedness and strength, and who without much trouble gave him a sound beating. Cháng complained before the tribunals, but his opponent managed so adroitly that he foiled him, and even carried the cause against him. Upon this, in order to hide his shame, Cháng went off into the country, taking with him five or six of his house servants, and a number of his bad companions.

Now it happened that his pleasure-house in the country was situated directly opposite the village of Chang-loh, and not far from the residence of old Tsiú Sien. One day after dinner, when they had been drinking and were indeed about half drunk, Chang Wei and his friends took a walk through the village, and at length found themselves in front of the garden of Tsiú Sien. Seeing the beautiful flowers which covered the hedges, and the trees on every side affording a grateful shade, with one voice they asked to whom this garden, so fresh and elegant, belonged. The servant replied that it formed part of the grounds of Tsiú Sien, the person who was known as "the Flower Lunatic." "I had heard," said Chang Wei, "that there was in my neighborhood a person of that name, who has a fine collection of rare plants and beautiful flowers, and since we have found the place, why should we not go in?" "My master," replied the servant, "is a little eccentric, and he does not allow any one to see the garden." "That is very likely," answered Chang Wei, "so far as others are concerned, but the rule can scarcely apply to me;" and saying this, he forced open the gate.

At this time the tree peonies were in full flower, and Tsiú had just finished watering them. Seated on the grass, with a pitcher of wine, and some dishes of fruit, he was filling his glass which he had not yet emptied three times,

when his ear was struck by the sound of the gate turning on its hinges. He left his wine, and running towards the gate, was met by five or six strangers. The fumes of the wine had begun to rise to his brain, and he fancied that they were only curious people who had come to see the garden. Stopping them he asked what it was they wanted. "Do you not know who I am, old man?" answered Chang Wei; "I am known in the town by the name Chang Yá-nui. The country-house, which is near by, and which is known as the Chang farmstead, belongs to my family. I have heard that you have a large number of fine flowers here, and I have come expressly to see and admire them." "Allow me to say," replied the old man, "that I have little just now worth seeing, nothing but the peach and apricot trees which you see here. Everything else has faded."

Upon receiving this answer, Chang Wei looked very angrily at the old gardener, exclaiming; "What does the old fellow mean? Can there be any harm in looking at his flowers? Do you think that I want to eat them, that you tell me there are none here?" "No, truly," said Tsiú Sien in reply, "an old Chinese has no wish to deceive you; everything is really out of bloom."

Chang Wei was not the man to listen to such a story. Stepping forward he gave the old man a push in the breast, who, not being very firm in his footing, staggered and fell, and the whole band entered tumultuously. The old gardener, seeing he had to do with a set of fellows who would abuse their power, offered no further resistance. Shutting the gate, and gathering up the fruits and wine which he had left upon the ground, he kept near the young men to watch them in their promenade.

Among the many plants in the garden, the tree peonies were the only ones in bloom. There were several remarkable varieties of this queen of flowers, such as the red lion's head, the green butterfly, and others. The finest variety however is that called Yáu-hwang-wei-tsz,' of which a single plant is worth a thousand of other kinds. This variety appeared first in the empire in the town of Lohyáng. Perhaps it will be asked how this happened. Listen! During the Tang dynasty, there lived a queen whose name was Wú Tsih-tien, a princess of very irregular conduct. Once, in the winter season, the fancy took her to go and walk in the park behind the palace, and on that occasion she wrote the following lines:—

> "To-morrow I will go to walk in the park;
> Let the heats hasten to bring on the spring,
> And all the flowers to bloom in a night;
> Let them not delay for the morning breeze."

Now the princess had power over nature, and the flowers not daring to resist her commands, they put forth and bloomed in a single night. The next day the queen went in her chair to the park, and saw there a thousand flowers, of all colors and of all shades, whose brilliancy fairly dazzled the sight. The mowtan was the only one which would not consent thus meanly to flatter the young magician. When she looked for it, she found that not a leaf had put forth. In her rage, she banished the rebellious flower to Loh-yang, and

this is the reason why the peonies of that town maintain so proud a front among those of the empire.

But let us return to Tsiú Sien. The peonies were placed in front of the cottage upon the stone balustrade which bordered the pond, and extending the whole length of the balustrade was a wooden frame, over which a cloth curtain was hung to protect the plants during the heat of the day. Some of the plants were ten feet high, and the lowest were six or seven feet. The largest of the flowers were like basins of red copper, and the whole scene presented a brilliancy of color charming to behold.

All the young men exclaimed in surprise at the beauty of these plants, and Cháng Wei in order better to enjoy the perfume, was about to climb over the balustrade. Tsiú Sien was surprised and vexed when he saw this, and immediately called out, "Sir, I desire that you will stay where you are, and be satisfied to view the flowers at a distance. Do not cross the balustrade." But Cháng Wei, annoyed because the old man had sought to prevent him from getting into the garden, was ready enough for a pretext to quarrel with him. Hearing what the old man said to him, with an insulting air he replied, "How comes it, old man, that you, who are my near neighbor, do not know who I am? And that with such fine flowers in bloom, you hasten to the gate to tell me that all have faded? Since I have come in here, I have been perfectly quiet, making no disturbance, and even now, that you begin again your idle babbling, you see that I listen to what you have to say. It will be fitter to talk as you do, when I have done any injury to the flowers." Thereupon, determined to push the matter to the uttermost, he leaped over the balustrade, and took hold of one of the flowers to enjoy its perfume.

Tsiú, who was close at hand, was very angry, but he did not dare to open his lips. He said to himself, "Let him smell them once, and perhaps then he will go away." But alas! little did he imagine the intentions of this bad man. Wishing to show his malice, Cháng ordered his servants to go and get some wine, remarking that it was necessary to drink a little in order properly to enjoy the view and fragrance of such fine flowers. When the old man saw what was going on, his anxiety and ill humor became greater than ever. "Sir," said he, "a place where snails creep is not a fit one for you to sit down upon. After having examined the flowers at your leisure, you would do better to go to your own house to drink." Pointing to the ground, Chang Wei replied that the place was good enough. "But," rejoined Tsiú, "it is too uneven and rough; why should you choose such a spot?" "That makes no difference," replied the young man, "it will only be necessary to spread a carpet to protect our garments."

And now the wine and other articles for the repast being brought, and the carpet spread, the whole company sat down in a circle, and gave themselves up to a thousand excesses, yelling and shouting in the overflow of their spirits, while the old gardener seated a little way off, cursed them in silence. The sight of so many fine trees and flowers excited in the mind of Cháng Wei the evil thought of appropriating the garden to himself. Fixing upon Tsiú a look disturbed by wine, he said to him, "I see very well, old man

that you know nothing beyond taking care of your garden, but as I find nothing amiss here, I desire to show my approval by offering you a glass of wine." Tsiú Sien was ill prepared to make any reply, though his anger was redoubled. "Heaven," said he, "has given to the old Chinaman no taste for drinking, and I hope therefore that you will deign to excuse me." "You must sell me your garden," was the young man's blunt rejoinder. These words sounded sorrowfully enough in the ears of Tsiú, and he was seized with fear. "This garden," he replied, "is the old Chinaman's life, and how then can he consent to sell it?" "Whether it is your life or not," replied Chàng Wei, "you must sell it to me. You need not leave the garden, and henceforth you will have nothing to do, but to take care of the plants for me. Does not that please you?" "Ah!" cried with one voice the young man's companions, what a piece of good fortune for you, old man, that you should receive so great and so unmerited a favor! Why do you not hasten to testify your gratitude?"

Tsiú was cruelly humbled, but he resigned himself to his fate, and had made some steps forwards when all at once, his limbs were paralized by anger, so that he could not move. Seeing this, Chàng Wei exclaimed, "Why do you not answer me, you old villain, and say whether you consent or not?" "I have already told you," replied the gardener, "that I will not sell, and therefore why do you repeat the question?" "Fool that you are," said the young man; "if you answer me in this way again, I will write a letter about the matter to the prefect of the department.

This threat decided the old man not to hold out any longer. He had a strong desire to give vent to his feelings, but he recollected that he had to deal with a man of influence, and one, moreover, who was drunk. Under such circumstances what was there to be gained by prolonging the dispute? In this view of the matter, he thought it better to have recourse to an expedient, and therefore hiding his anger, he said, "Since you are determined to buy my place, let it be so; but I wish you to allow one day's delay, as it is an affair which can not be settled at a moment's notice." "Well, very well, that's right," exclaimed the whole band; "let it be to-morrow then."

When the party, who were all by this time completely drunk, at length rose from their repast, the servants took away the different articles, and Tsiú anxious for the safety of his flowers, kept himself close at hand to protect them against Chàng Wei, who led the way with the design of crossing the balustrade to gather some of the peonies. When he attempted to carry his purpose into execution, the old man stopped him. "Sir," said he, "these plants, it is true, are of very little consequence, but you do not know how much labor and trouble they have cost me during the whole long year. Now that they are at length clothed with flowers, do not destroy them. That would truly be a pity. If you gather them, in a day or two they will be quite withered. Indeed it would be wrong to commit so great a crime." But Chang Wei, in an insulting tone, answered, "What is it that you call a crime? You have agreed to sell me this garden to-morrow, and then everything here will belong to me. If I destroy all the flowers, what difference can it make to

you?" and thereupon, he put forth his hand to pluck one of the peonies. The old gardener caught hold of his clothes to prevent him, and he would have given up his life rather than have let go his grasp. "Sir," said he, "you may beat me, you may kill me, indeed, but I will not let you gather the flowers." "What an obstinate old fellow!" exclaimed all the friends of Cháng Wei at once. "Is it then so great a matter to cut a few flowers? Or do you think that by taking such airs upon yourself you can frighten us away?" Saying this they all rushed in to gather some of the peonies.

Quite beside himself, the old man implored the aid of heaven. He had let go his hold of Cháng Wei, and now he exposed his life to stop the pillage; but he could not protect his flowers on all sides at once, and in a very few moments, despite his efforts, many of them were broken off. Overwhelmed with grief he began to abuse the disorderly troop. "Robbers," said he, "you have come here to injure me without a cause! You wish to possess this garden, which is to me as my life, and for what purpose?" Then, springing upon Cháng Wei, he struck him with such violence, that the young man, who had been drinking too freely, and was in consequence not very steady on his feet, tumbled headlong to the ground.

The friends of Cháng Wei, when they saw what had been done, left the flowers, exclaiming, "Our master is knocked down," and threw themselves on the old man to beat him. But among the young men there was one of more mature age, who, recollecting that Tsiú was more than fifty years old, was afraid that his mad companions would get themselves into trouble by treating him so harshly. He therefore sought to moderate their fury, in which he at length succeeded.

Cháng Wei was raised upon his feet again, but the fall had only served to make him still more angry. He again began the work of destruction, until the ground was covered with broken branches, and not satisfied with this, he leaped in among the peonies and trampled them under foot. What a shame that such fine flowers should have been so abused!

"The old man, with a strong arm, punished this drunken and wicked band;
The beautiful flowers perished in a moment,
As if they had been victims of the wind and hail;
They fell in disorder, a cloud of purple, and no one gathered them up."

In his anger Tsiú Sien invoked heaven and earth to his aid. The whole garden was desolated. The neighbors hearing the noise, came running in a crowd, and found the wicked band engaged in strewing the ground with flowers and branches. They expressed their surprise, and sought to induce the young men to stop, asking what it all meant. Among them however were one or two tenants of Cháng Wei, who soon left the side of the old man for that of his enemies. When Cháng went away, they attended him as far as the gate, and in going out, he said to them, "You have all heard this old fellow agree to sell me his garden, and on that account I have spared him, but let him say nothing more, or I will teach him to measure his words." After having thus given vent to his anger, he took his leave.

"These are but the meaningless words of a drunken man," said the neighbors, and then they made the old man sit down upon the steps of the court, seeking to console him as he gave vent to his grief. When afterwards they went away, they were careful to shut the gate of the garden.

As they were going along on their way home, some of them, commenting upon the obstinacy with which the old man had always refused admission to his garden, said, "Tsiú's eccentricity is really inexcusable, and it is that which gets him into such difficulties. It is to be hoped that the experience of one misfortune of this kind may be the means of saving him from similar ones in future." Others however, of more liberal views, replied, "Why do you speak in a manner so opposed to all justice? The ancients had a saying, 'To produce a flower requires the labor of a year, but the flower lasts at most ten days.' When the curious passer-by exclaims in wonder at the beauty of the plants which meet his eye, how little does he think of all the trouble it has cost to rear them. If then you are ignorant of the labor which this pursuit requires, you ought not at least to wonder that when the gardener sees his plants covered with flowers, he looks upon them with the tenderest affection."

But let us return to the old man. He could not bring himself to leave his dead flowers, but running to them, and gathering them up in his hand, he set to work to examine each one with care. As he saw how they had been torn off, trampled upon, and trailed in the mud, overwhelmed with grief, he cried out, "O my flowers, that I have always loved so much, and so tenderly nourished, how little could I, unwilling myself so much as to disturb one of your leaves, have thought that such a misfortune would come upon you!"

While he was mourning in this manner, all at once he heard a voice behind him, saying, "Tsiú Sien, what is it that so troubles you?" Turning round, Tsiú saw before him a beautiful young girl, about sixteen years of age. She was very graceful, and dressed with simplicity and taste. The old gardener did not know her, but stopping for a moment the flow of his tears, he asked in reply, "Who are you, and what brings you here?"

"I am your near neighbor," answered the young girl. "Hearing that there were in your garden beautiful peonies in bloom, I have come in haste to see and admire them. I hope they are not yet faded." At the mention of the peonies, Tsiú began to weep afresh. "What great misfortune has befallen you," again asked the young girl, "that you are so unhappy?" Then the gardener told her what wrongs had been done to him by Cháng Wei. "Is such then," said she, "the cause of your grief? Would you like to see your flowers once more upon their stems?" "Do not mock me," answered Tsiú, "for how can the flower, once broken from the branch, ever be restored?" "My ancestors," replied the young unknown, "have handed down to me the knowledge of an art, by means of which I can do this strange thing. I have never yet made use of it without success."

On hearing these words, the grief of Tsiú was turned at once into joy. "What!" said he, "do you really possess this miraculous skill?" "And why should I not?" answered the young girl. At this reply the old man fell at

her feet, and professed his faith in her power. "Condescend," said he, "to lend me the aid of your art. It will be beyond the power of the old Chinaman to prove his gratitude, but as the best that he can do, he will invite you to come and see each flower as it blooms."

"Instead of thanking me in this way," said the unknown, "go and draw me a little water." The old man hastened to obey, but as he went along, doubts began to arise in his mind. "Can it be true," thought he, "that she possesses this wonderful art? I fear that seeing my grief, she has only come to make sport of me. But why should a stranger have come here for such a purpose? She certainly deserves my confidence." Then having filled his pitcher with clear water, he turned around, when lo! the young girl had disappeared, and each flower was restored to its place. Not one remained upon the ground forgotten, but all were more brilliant and beautiful than before.

Divided between joy and a sort of anxious surprise, Tsiú exclaimed, "I could not have believed that this girl was so skillful a magician; I must go into the garden to look for her." Then putting down his pitcher, he sought everywhere for his benefactress, that he might express his thanks, but not a trace of her was to be found. "Which way could she have gone?" said he to himself; "I will wait for her at the gate that I may ask her to teach me this magical art." Going to the gate, he found it shut, and on opening it, he saw seated close by, two of his neighbors, Mr. Yú and Old Shen, who were watching some fishermen drying their nets in the sun.

As soon as they saw the old gardener they rose and saluted him, saying, "We heard of the wrong done to you by Cháng Wei, as we were returning from the fields, and we have come to ask about the matter." "Oh! say no more about it," replied Tsiú; "I did indeed suffer very bad treatment from a troop of insolent debauchees, but a young damsel, by magic, has repaired all the injury, and now she has gone away without giving me a chance to tell her my gratitude. You must have seen which way she went."

These words astonished the two neighbors very much. "Was ever such a wonder heard of!" exclaimed they; "and when pray did the young girl go away?" "This very instant," replied Tsiú. "We were well situated," the old men rejoined, "to see any one who might have come out, and no one has passed by here. Who can this damsel be that you have seen?" This answer excited some suspicion in the mind of the old gardener. "If this be so," thought he, "it must have been a spirit from heaven." "But," asked the two friends, "in what way did she restore your flowers?" Tsiú having told them exactly what had passed, agreeing with him that the thing must have been done by supernatural power, they asked permission to go and satisfy themselves about it with their own eyes.

Their wonder was redoubled by what they saw. "This girl," said they, "must indeed have been a spirit, for what mortal, even with the aid of magic could have wrought so great a miracle?" In the meantime Tsiú Sien had kindled a fire, and was burning incense in gratitude to heaven. While he was humbly prostrating himself, his friends said to him, "It is the strong affection which you have always shown for flowers which has led immortal

beings to come to your assistance. If Chang Wei and his companions, informed of what has happened, should come to-morrow to ask about it, they would die for very shame." "No, no," answered the old man, "these fellows are like cross dogs that it behooves people to fly from as far as they can see them. Why then would you bring them here again?" On reflection the two neighbors saw that Tsiú was right.

In the fulness of his joy, the old gardener again brought out his wine, and made his friends stay to enjoy it with him. They remained until evening, and then returned to the village, telling every one as they went the strange thing which had happened. The whole neighborhood heard of it directly, and the next day many were anxious to go and see for themselves, but they were afraid they might be refused admission. They did not know how much good sense Tsiú really possessed. Seated the whole night close by the peonies, the old man reflected much upon his adventure with Chang Wei. Suddenly a new light sprang up in his mind. "I have kept," thought he, "all these things to myself, hiding them for many years from the eyes of others, and it is doubtless this which has brought upon me the misfortune of yesterday. But if my flowers are under the protection of the immortals, there is no longer any reason why I should close my gate." The next day therefore he threw it wide open.

When the people came to hear the news, they found the old man seated before his flowers, and were welcomed by him in these words, "Come in, gentlemen, come in; come and look, but be careful to touch nothing." Thus kindly received, they hastened to tell others of the friendly disposition of Tsiú, and it was not long before all the village, men and women, high and low, were collected in the garden.

Leaving them to their promenade, let us return to Chang Wei. Having assembled his friends the next morning, he said to them, "Yesterday that old fellow Tsiú knocked me down, an affront not quickly to be forgotten. Let us go back then at once and demand of him the performance of his promise, and if he should refuse, I will leave some of my servants there to pull up his shrubs and flowers and make a bonfire of them. In this way I will be sufficiently revenged." "As he is so near a neighbor," replied the young men, "he will not dare to make any trouble, but it would have been better yesterday, if, instead of destroying all the flowers, we had left some, and then we might have gone back in two or three days to enjoy them again." "If you look at in this way," replied Chang Wei, "there will be others next year. Let us go before the old man has time to recover himself." The whole party forthwith set out upon their expedition.

When they were near the gate, they heard the whole story of the wonderful thing which had happened in the garden, the apparition of the young immortal, and the restoration of the flowers; but Chang Wei would not believe a word of what was told him. "Is it likely," said he ironically, "that this old fellow has power to being down spirits at his call? Let us without loss of time once more destroy his plants, and we will see if the spirits will come to his aid again. It is most likely that he has spread this report in order to make

us believe he is under the protection of heaven, and so to frighten us from repeating our visit." "Bravo!" cried the whole band in chorus, "your supposition is clearly the right one;" and they forthwith made haste to reach the garden.

Arriving there, they found the gate thrown wide open, exactly as had been told them, and the neighbors walking about the grounds at their pleasure. "The report is really true then?" said the friends of Chang Wei. "Well," answered he, "and what matters it if it be true? If the immortals have visited this garden, or if they live here even, it is on that account only a more desirable possession." Thereupon they went in, and walked about everywhere until at last they arrived in front of the cottage. The examination satisfied them that all was true that had been told them. The flowers were wonderfully fine, seeming, to the eyes of the visitors, more brilliant and beautiful than ever. They appeared almost to laugh upon the passers by.

Despite, however, of the wonder, mingled with fear that seized him, Chang Wei still desired to become the owner of the place. He called his friends together, and telling them to follow him, directly went out of the garden. "What," exclaimed they in surprise at this movement, "have you given up your design to get possession of the place?" "No," answered he, "but I have hit upon a plan for that purpose which it will not do to talk of here. To-morrow the garden will be mine." "But what is this wonderful plan?" asked they. "It is this," replied Chang Wei; "I have just learned that Wang Tsih of Pei-chan, who is in full revolt against the emperor, has had recourse to sorcery, and that in consequence, the minister of war issued a circular directing that these bad practices be severely repressed, as well in the army as in the department, and that all those who make use of magic, be forthwith thrown into prison. The prefect of this department has even promised a reward of 3000 taels to encourage informers. Now what happened yesterday in the garden of Tsiú will perfectly serve my purpose. I will send my trusty servant, Chang Pá, to denounce the old man at the palace as a practicer of magic. He will of course be put to severe torture, and so will be made to confess. He will then be imprisoned, and the garden will be sold on account of the state, and as no one will dare to buy it, it will fall to me, in addition to which I will receive, as informer, the reward of 3000 taels."

This scheme was warmly applauded by the friends of Chang Wei, and he was of course anxious to put it into execution without loss of time. Having then settled upon the plan, they went forthwith to the village to draw up the accusation, in order that Chang Pá might present it the following day to the prefect of Ping-kiang. Now this Chang Pá was the most shrewd and cunning of all the subordinates in the house of Chang, and besides, he was thoroughly versed in the ways of the palace. It was on this account that they trusted to him the management of the affair.

Now it happened that the supreme judge was very eager in the prosecution of all who were accused of sorcery. Hearing therefore the story about Tsiú Sien, to the truth of which the whole village bore testimony, he could not

refuse to believe it, and immediately sent a party of officers and servants of the palace to arrest the old gardener. Chàng Pá went with them to point out the offender, and that he might be the first to seize him. With the aid of a few bribes, Chàng Wei managed everything according to his wishes, and leaving Chàng Pá to go in advance with the officers, he and his friends followed a little way behind to watch the result.

When the chief of the party entered the garden, Tsiú, supposing he was only an amateur come to look at the peonies, took no notice of him. But presently the whole band, with loud cries, rushed upon him, and bound him as a criminal. "What wrong have I done?" exclaimed the old man with all his might; "you ought certainly to tell me that." But the wretches made him no reply except to load him with curses, calling him a sorcerer and a vagabond, and without any other explanation, they dragged him away.

Struck with astonishment at these doings, the neighbors ran to inquire the cause. "If you ask what his crime is," replied the chief of the party, "let me tell you it is not a light one, and it may be that the other inhabitants of the village have a share in the matter." Alarmed by these high sounding words, the zeal of the stupid peasants gave place to fright, and fearing lest in some way they might be compromised, they dispersed in the greatest haste. Mr. Yú and Old Shen, who were old and intimate friends of Tsiú, alone ventured to follow at a long distance to see how the thing would end.

Chàng Wei, who, in the meantime, had remained behind with his friends, having waited until Tsiú had been carried off, and being satisfied by a careful search that no one was left in the garden, closed the gate of it, and followed in haste to the court-room.

The officers had placed the old man upon his knees in the middle of the hall. As the poor fellow, prostrate on the stone floor, looked about him, he could not discover one friendly face. Fortunately he did not know that the jailers, bribed by his enemy, were at hand to inflict the torture, having the instruments in readiness, and only waiting for the order to be given by the judge. The chief judge began his questions in a threatening voice. "Audacious old man," said he, "how could you dare by magical arts to deceive your neighborhood? If you have accomplices, confess it honestly!" He who in the midst of darkness, hears the sound of a cannon without knowing whence it comes, is not more surprised than was Tsiú as he listened to these words. Seeking to excuse himself, he replied, "I have dwelt all my life in the village of Chàng-loh, a place in which, however it may be elsewhere, there are no sorcerers, and I do not know in fact what are the magical arts of which I am now accused." "Within a few days past," answered the judge, "you have by magic restored your flowers, which had been destroyed, and yet you are bold enough to deny the charge of sorcery."

When Tsiú heard the nature of the accusation, it was clear enough to him by whom the blow was aimed, and he therefore related fully the manner in which Chàng Wei had acted towards him, together with the visit from the young immortal, not doubting that the judge would give credit to his story. "How many," replied the judge scornfully, "have respected the immortal

and practiced every virtue, without having been favored by heavenly visits; but because you mourned for your injured flowers, you would have us believe that one of the celestial host came to your assistance! He ought at least to have left his name that it might be known who he was. Is it possible that he went off without even saying adieu? A man who seeks to impose upon the world with such stuff as this, is very likely to practice magic. His story speaks for itself."

At the command of the judge, the jailers made their appearance like a troop of tigers, and seizing the prisoner, bound him hand and foot. They were on the point of applying the torture when the judge was seized with a sudden giddiness, and fell from his chair. The question was, in consequence, put off until the next day, and in the meantime, Tsiú, manacled and loaded with the cangue, was taken off to prison.

Weeping and sobbing, Tsiú was just going into the jail, when Cháng presented himself to his view. "Cháng!" cried out the old man, "I have given you no cause to hate me, why then do you persecute me in this way, seeking to take away my life?" But, without replying, the man turned on his heel and went away, accompanied by Cháng Pa and the rest of the band. Just at this moment the two old men Yú and Shen came up to their friend to inquire what had passed in the court-room. When he had told them, they said to him, "You are evidently the victim of a false accusation, but it will not amount to anything. To-morrow all the inhabitants of the village will sign a petition in your behalf. We will manage the matter cautiously; therefore do not fear." Tsiú only had time to reply that the plan they had proposed was very good, when he was interrupted by the officers telling him with abusive language, to go on, instead of stopping to cry. The old man immediately obeyed, and staying the flow of his tears, entered the dungeon. When the neighbors afterwards brought wine and meats to the gate of the prison for Tsiú, the jailers had not the kindness to carry them to him, but took the good things to made a feast for themselves.

At night the poor gardener laid down upon the plank which serves the prisoners for a bed. There, more dead than alive, and manacled so that he could not easily stretch out either hands or feet, he gave way, in the bitterness of his grief, to the saddest reflections. "How could I have foreseen that the young immortal, by restoring my flowers, would have given to my enemy the opportunity so to oppress me! O young immortal! if thou hast pity for Tsiú Sien, come and save my threatened life, and if spared, I will quit the world and become a devotee."

While he was still indulging these thoughts, he saw the young girl softly approaching him. As soon as he discovered her, he cried out, "All powerful immortal, save your friend, in mercy save him!" "You wish then that I should snatch thee from this danger," replied the young girl; and in the same instant, at a sign from her hand, the cangue opened, and fell from his neck. The prisoner immediately threw himself at the feet of his benefactress, and striking his forehead on the earth, begged her to tell him her name. "I am," replied she, "the fairy who presides over gardens under the orders of

the queen of Yáu-chí. She took pity upon you because of the tenderness you have always shown for your flowers, and it is she who restored them to their stems, little thinking that those bad people would use it for an occasion to injure you. To-morrow, Chang Wei—that destroyer of plants and disturber of men—will be taken from among the living. The genius who presides over flowers had told what has happened to Shangti, and he has cut short the wicked man's days. His companions will also meet with great misfortunes. As for yourself, you have but to continue zealously the practice of those virtues which will fit you for a place among the immortals, and when a few years have passed away, I will cause you to pass from earth into another state of being."

Bowing his forehead to the earth, the old gardener inquired in what way virtue must be practiced in order that it may confer immortality. "The ways are many," replied the heavenly damsel. "Your affection for flowers has already obtained for you a degree of merit, and it is by continuing in the same way that you will reach the perfection which fits for an immortal state. By nourishing yourself upon flowers only, you will be able, after a while, to rise with your body into the air." Then she explained to him the manner in which he was to clothe himself, and the kind of food he was to live upon.

When he had once more bowed to the earth, the old man rose up to express his gratitude, but the heavenly visiter had disappeared. Leaning forward however, he saw her upon the wall beckoning to him to follow. "Come," said she, "mount and follow me,—we will go out from here." The old man tried to leap up, but the force of his jump was scarcely enough to carry him to half the height of the wall. After taking breath, he at length managed, by dint of climbing, to reach the top. At this moment hearing beneath him the gong's alarum of the patrol, and voices crying out,—"The magician is escaping! stop him, stop him!"—Tsiú was seized with a sudden fear, his hands lost their hold, his legs gave way under him, and he fell to the ground. The shock awoke him, and he found himself still upon the bed of felons. The words, however, which he had heard in his dream, were clearly and vividly impressed upon his mind, and the remembrance of them gave him confidence that he would in the end get safely through his troubles. He took therefore new courage, calling to mind the saying, that, "to him who nourishes in his heart no selfish feelings, it is given to know that the immortals are the sovereign arbiters of all events."

It was a source of great joy to Chang Wei when he found that the judge had pronounced the old gardener guilty of sorcery. "This old man," said he ironically, "has some strange peculiarities. He is kind enough to spend this whole night upon a prisoner's bed, that we may enjoy his garden without restraint." "When we were there before," added his friends, "the garden was still the old man's property, and we were therefore not able to enjoy ourselves with freedom, but now that it belongs to you, there is nothing to prevent us from taking our fill of pleasure."

As Chang Wei concurred in this opinion, the whole party, after having given directions to the servants to make the necessary preparations for a

banquet, set out upon the expedition. Finding the gate open, they went in, the neighbors, who were far from being encouraged at the sight of Chàng Wei, not daring to utter a word of objection. Led by their chief, the joyous band approached the front of the cottage, when to their surprise they saw that not a single peony was left upon its stem, but all lay scattered in disorder over the ground precisely as on the day when they were first destroyed. At the sight of this great wonder, all the young men exclaimed in astonishment. Chàng Wei however only said, "It is evident enough, from what we see here, that this miserable fellow really has a knowledge of the secrets of magic, for otherwise how could he have effected within twelve hours so complete a revolution? Can it be that the immortals have destroyed the flowers again?" "Doubtless," said the other young men, "he has thought you would come here to enjoy yourself, and he has therefore played this trick to mortify you." "Well," replied Chàng Wei," since he has seen fit to try his magical skill upon us, we still may have a pleasant time among the fallen flowers." Thereupon the carpet was spread, the mats placed, and each one having seated himself, they gave themselves up to revelry. The feast was prolonged until, unobserved, the sun began to pale in the west. The company were all about half drunk, when suddenly a violent tempest arose,

> "That blew as in one the plants which stood before the porch,
> And scattered those which float on the surface of the water;
> It roared like a troop of hungry tigers,
> And whistled through the pines of the forest."

The scattered flowers, caught up by this terrible whirlwind, were transformed in an instant into little girls about a foot in height. "What a miracle!" exclaimed the friends of Chàng Wei, in the greatest fright; but before they had done speaking the little apparitions all at once became tall young women, beautiful to look at, and bearing upon their garments all the splendor of the flowers. They passed in a united band before the eyes of the young men, who were stupefied with terror.

Among the young women there was one dressed in red who acted as spokeswoman. "We, who are sisters," said she, "have lived in this place for the past ten years, and we are grateful for the kind protection which Tsiú Sien has always given to us. This Tsiú has become an object of persecution to some reckless slaves who have shamefully wronged him. Through their falsehoods they have put his life in jeopardy, and this they have done in the criminal hope of getting possession of his garden. These bad men—his enemies and ours—are now before us. Shall we not, in behalf of our old friend, unite our efforts to punish them, and to purge away the stain of the insult which they have offered to him? What say you, sisters?" All the young girls signified their approval, and proposed to set about the work at once. They had no sooner ceased speaking, than they all raised together their large sleeves (which were several feet in length), and began to beat the air with them, producing a terrible and chilling whirlwind which pierced through and through the flesh.

"They are demons!" cried out the young men; and leaving their cups, they strove to escape from the garden, each one flying without thinking of his neighbor. One stumbled over the stairway—the face of another was torn by the branches of a tree—a third fell down, and rising to run away, fell again. The tumult lasted a long time, and when at length it became calm, it was found in counting over the band, that Chang Wei, and his dependant Chang Pá, were both missing. The twilight was nearly over before the tempest ceased, and the party therefore, discouraged and ashamed, with their heads hanging down, took their way homeward, walking as if for life.

The servants, breathless with alarm, determined to take some strong men from the farm, and make a search of the garden. As they approached, they heard a moaning voice proceeding from a thick grove of trees, and on bringing the light to the spot, they discovered Chang Pá. While running, he had stumbled over a root, bruising his head in the fall, and receiving other wounds so severe that he was unable to rise. Two of the farmers immediately carried him off to the house.

The search was continued, but everywhere a perfect quiet reigned. The thousand voices of the thickets were still, and all the peonies were flourishing as of old under the arbor. Not one was left lying on the ground. At the scene of the revel, on the other hand, the cups and plates were all in disorder, and the wine was spilled upon the earth. Every one was forced to confess that a miracle had been wrought. They gathered up the dishes, and then made another careful examination. The garden was not very large, and they visited every part of it four or five times, but alas! not a trace of their young patron could be found. Could the whirlwind have carried him off? Could the demons have swallowed him? In what unknown spot could he be hidden? Making one more fruitless search, they stopped to consider what should next be done.

After consultation, they were going away, when at the gate they met others coming with torches. These however, turned out to be only Mr. Yú and Old Shen, the two friends of the old gardener, who, having heard a vague report of the rencounter of the young men with the demons, had come to see if it was true. The farmers told them the whole story, on hearing which the old men were seized with great terror, and begged them not to go away. "Stay," they said, "and we will help you make another search." With the aid of the torches they forthwith set about it, but it was in vain, and their zeal being at length exhausted, they went off sighing. As they were going out, the two old men said to them, "Sirs, if you are not coming back this evening, we beg you to shut the gate carefully, as there is no one in the garden to watch it, and the whole responsibility will rest upon us who are the neighbors." The young men being having lost their leader, like a snake without his head, no longer held the haughty language of the day before: "You are right," they replied; and saying no more, they went away.

They were hardly outside the gate when one of the farmers was heard crying out from the foot of the wall on the western side, "Our master is here!" whereupon all ran together to the spot. "Sirs," said the man pointing

with his finger as they drew near, "there is something hanging from this cassia, and is it not our master's cap?" It was as he supposed, and searching along the wall, they found a little farther on, at the eastern angle of the inclosure, a manure ditch, in the middle of which was stuck the body of a man, with his head down, and the feet in the air. Every one recognized the boots and the dress of Cháng Wei. The odor from the ditch was insupportable. While the rest were occupied in getting out the body, the two old men offered a secret prayer to Budha, and then, joining the other neighbors, they went home. The farmers bore the dead body of their master on their shoulders to the pond to cleanse it, while one of their number went with the sad news to his house. When it was made known, small and great abandoned themselves to grief. Afterwards, the body having been placed in a coffin, was given to the earth, and there let us leave it. The wounds which Cháng Pá had received upon his head were fatal, and he died about the fifth hour of the night. Thus wicked actions meet their punishment.

"They were bad men who thus quitted the world,
A pair of demons, and they went down to hell."

The next day the judge, quite recovered from his illness, had taken his place at the tribunal to inquire further into the affair of Tsiú Sien, when one of the palace servants came to announce that both the accusers, Cháng Wei and Cháng Pá, had died during the night previous, and then related all that had happened in the evening. The judge, very much alarmed, would not believe the story, when presently he saw the chief of the village coming towards him, attended by all the inhabitants of the village, who presented a petition signed by "the hundred families," in which all the particulars were set forth with exactness, showing that Tsiú had all his life been distinguished for his fondness for flowers, and that he had devoted himself to the practice of virtue, than which nothing is possibly farther from sorcery; that Cháng Wei aiming to get possession of the garden, and to rob the old man of it, had brought against him a false accusation, and that in the end, the gods had taken part with the innocent. All that had happened in the affair was told in detail, and with the greatest exactness.

The vertigo, which had seized him the day before, had already caused some doubt in the mind of the judge, and had led him to entertain the belief that the charge might be, after all, unjust. Now the doubt was turned into certainty, and he was pleased that there would be no need to employ the torture. He gave directions that Tsiú should be taken out of prison, and brought into the court-room, where he was immediately pronounced free. The judge then gave him an order, under the official seal, to be placed upon his gate, forbidding all who might go there from doing any injury to the flowers or trees.

All the people who were gathered in the court-room, saluted Tsiú, bowing their faces to the earth, while he, on his side, offered his neighbors his most hearty thanks for their assistance. Returning home the two old men opened the gate of the garden for their friend, and went in with him. At the sight

of the peonies blooming more beautifully than ever, Tsiú was deeply moved. His friends brought wine to remove his lingering fears; and he, in return for all the courtesy and kindness which had been shown him, gave a banquet. Of the scenes of festivity, which lasted during several days, we need not speak.

From that time forth, Tsiú began to live wholly upon flowers. Gradually he became accustomed to the diet, and gave up the use of everything which had been prepared by fire. He sold his preserved fruits, and expended the money in charitable objects. In a few years, his hair became black, and his face took again the freshness of youth.

One day—it was fifteenth of the eighth month, the weather being very fine, and the sky so clear that not a cloud could be seen, Tsiú Sien was seated with his legs crossed, near his flowers. All at once a gentle breeze sprang up, bearing with it a sort of shining vapor like the flame of a torch. The sound of songs and music was heard in the air, a supernatural fragrance filled the atmosphere, and green pheasants and white cranes fluttered and sported about. Presently the young immortal appeared before the house, standing upon a cloud. By her side floated standards covered with precious stones, and a multitude of young girls surrounded her, holding in their hands instruments of music. Tsiú having prostrated himself on the ground, the genius of the flowers addressed him thus: "Tsiú, the measure of your merit is full. I have made my report to Shángtí, who has decreed, in view of the love you have always shown for flowers, and the tenderness with which you have always nourished them, to command that you shall be carried to the celestial mansion. He who loves and protects flowers, promotes his own happiness; while on the contrary, he, who hurts and destroys them, brings upon himself the heaviest calamities.

Bending himself to the earth, Tsiú Sien expressed his gratitude to the young deity, and then, obeying the orders of the immortal, he mounted upon the cloud. Immediately, the cottage, flowers, and trees, taking a southerly direction, all began to rise slowly towards the heavens.

The two old men, Mr. Yú and Old Shen, with all the people of the village, prostrated themselves respectfully. For a long time they could see Tsiú from the cloud making to them signs of farewell. At length all disappeared. The name of the place, which was the scene of this story, is now called Shing-sien lí, or "the village of the Ascended Fairy." It is also called "the village of the Hundred Flowers."

"Because the owner of the garden had always nourished the flowers,
Obeying his call, the immortals came down to visit him;
His cottage, his plants, his trees, all were carried with him to heaven,
Unlike Hwái-nán (a Tauist) he has no need to purify the yellow gold."

ART. II. *Notes of an interview between H. E. Sü Kí-yú and other Chinese officers, and the Bishop of Victoria; held at Fuhchau, Dec. 7th*, 1850. From the Athenæum of March 1st, 1851.

CONSIDERABLE interest attaches to this interview, from its being one of the very few in recent times which have taken place between Chinese officials and foreigners, whose object was not political; and also from the nature of the questions discussed. We extract all the notes except some preliminary explanations given to make the position of the parties clear to the English reader. The officers accompanying H. E. Sü were the two district magistrates, a marine magistrate, and the deputy collector of customs. C. A Sinclair, Esq., of the British Consulate at Fuhchau acted as interpreter. In reprinting the answers given by Gov. Sü on the various points here set down, we have inserted a few Chinese characters.

1. Shángtí conveys to the Chinese mind an idea not of an idol, or of one of their *shin-ming*, but of one universal ruler of the world; the same being as Tien-chú, the God of western nations. His definition of Shángtí was similar to that of the emperor Kánghí 天上之主 *i. e.* The Lord of Heaven on high.

2. *Tien-chú* 天主 the Lord of Heaven is a term universally known in general usage throughout the Chinese empire as the God of Christian nations.

3. The primary and essential idea conveyed by the term *shin* is something invisible and immaterial; *wú hing* 無形: this position he frequently repeated.

4. The Shángtí of China, and the Tien chú of Christian nations, can not be reckoned among the *shin* on the ground of being included among the worshiped objects, but may be called a *shin*, as an invisible and incorporeal being, *wú hing*.

5. Although Shángtí would be the most intelligible term to the Chinese, yet he expressed the opinion that Tien-chú in the Chinese version of the Holy Scriptures would be an equally good term to designate the one God. He voluntarily proposed *shin-tien* or *tien-shin*, giving a decided preference to the latter as the term for God in Chinese writings.

6. Originally, there was a distinction between *tien-shin* (heavenly shin), *tí k'í* (terrestrial k'i), and *kwei* (ghosts); but in modern times the distinction is lost; the term *shin* has degenerated, being applied indiscriminately not only to *tien-shin*, but also to *tí-shin* and *kwei-shin*, and is confusedly used of everything unseen and mysterious in nature.

7. *Ling-hwan* is the soul of a man when alive. The souls of sages *(shing-hien)* after death become *shin-ming*.

8. The terms *shin-ling* and *shin-ming* are almost identical in meaning and scarcely differ. (This position also he frequently repeated.)

Among the passages in his work which formed a subject of our inquiry were *First*. The expression contained in Sect. 3d, page 39, where he writes that the Mohammedans serve *tuh yih chin chú Shángtí* (only one true lord Shángtí). He said that throughout his work there were doubtless many errors, as it was compiled from various foreign authors, mentioning among others, Mr. Gutzlaff and some Roman Catholic missionary whose name we could not gather; also various communications with the late Rev. D. Abeel. He adopted in the body of his work the various names for foreign deities which he found in the many

missionary books which he had perused; and only *the notes* (in small type) conveyed invariably his own independent opinions and ideas. In the above quotation, however, in the body of his work, he had himself drawn the inference that the one *chú*, "lord," of Mohammedans was the same as the Shángtí of China. He volunteered the opinion that the Mohammedan and Christian religions must have had a common origin. He especially inquired the points of difference between the Tien-chú kiáu, the religion of the Lord of Heaven (the Roman Catholic religion), and *Yésú kiáu*, the religion of Jesus (Protestant Christianity). He enumerated also from memory, in quick succession, the various nations of Europe, in which each of the two respective forms of Christianity prevailed.

The *second* passage was a note in the Sect. 8, p. 13, where he mentions Hannibal taking an oath at the alter of Jupiter, and then appends a note explanatory of the "*shin*" Jupiter, 古時各國所奉宗祖之神未詳可時人, "an ancestral shin whom all the nations of antiquity worshiped; it is not clear in what age [he lived as] a man." This led to his explaining that the general idea attached to a *shin* was that of previous existence as a *man*. He mentioned that in the case of the *shin* of fire and other elements, and the *shin* of hills, &c., the contrary was obvious. But the addition of the proper name of an individual to *shin* associated it with previous existence as a human being, and he accordingly repeated the question, "In what dynasty the Jupiter *shin* flourished?"

The *third* passage, on which also lengthened conversation ensued, is contained in Sec. 6th, p 25. Speaking of the fourteen generations successively intervening between Abraham and David, both of whom he calls celebrated sages *(ming kien)* of the West, the captivity of Babylon, and the birth of Jesus, he mentions Yésú K'tuh, Jesus Christ, and then adds in a note 基督如中國之云神靈 "Christ is the same as the Chinese expression *shin ling* (a spirit)." He was asked to explain the meaning of this note, of which he gave the following account. Most of the Christian books which he had read used the character *shin*, and not Shángtí for God. He frequently read that Yésú was a *shin*. He had inquired of some foreigners the meaning of Kítuh (Christ), and had imperfectly understood the reply. He had been led however to infer in his own mind that Kítuh was a foreign word for the Chinese term *shin* often applied to Jesus, and he had merely used the compound term *shin-ling* as the sense attached by himself to *shin* when so applied to Jesus.

Two copies of the revised version of St. Matthew's Gospel in Chinese, with the different terms *Shángtí* and *Shin* for God, and *shin* and *ling* for Spirit, recently printed at Shánghái and Ningpo by the advocates of these opposite terms respectively, were presented to him by the Bishop, and his attention was directed to Ch. iii. 16, "the Spirit of God descending;" and xxvii. 46, "my God! my God! why hast thou forsaken me?" He said that *he* himself having read many Christian books, and also having seen therein both terms used for *God*, easily comprehended what was meant by *Shin* as applied to the God of Christians in those passages; but that such a term would be obscure and incomprehensible to the Chinese generally.

In reply to inquiries, he said that we could not truly say there was only ONE *shin*; it was untrue, for there was a variety of meanings of the term *shin*, and the Chinese could never understand it of one worshiped Being or God, for there were many *shin* that were not worshiped. He said that the word *shin* was therefore incapable from its wide meaning of being used ALONE for THE ONE GOD; that it was necessary to use a compound word in order to limit its sense; and that the adjunct 天神 (HEAVENLY *shin*) would be comprehended by every Chinese reader of the Holy Scriptures, and would be in accordance with Chinese usage. Respecting the term Shàng Shin (upper or superior Shin), a term recently proposed to meet the difficulty by the Editorial Sec. and sub-committee of the B. & F. B. Soc., he said it would be obscure to a Chinese mind, and foreign to their usage; and again reverted to 天神 as being clearly intelli-

gible and calculated to define and raise the idea of God above the multitudinous senses connected with the vulgar usage of *shin* uncompounded and alone.

Throughout the conversation, when speaking of Shángti, H. E. never once alluded, or appeared to give any consideration to the various Shángtí of the Táuist idolaters.

With regard to the King kiáu inscribed on the Nestorian monument at Síngán fú, he professed to have only obscure and vague notions.

He said that the character *hien* 祆 had *tien* 天 with an horizontal stroke, and not *yáu* 夭 on the right, and was to be pronounced *hien*, and not *yáu*. He ordered an attendant to bring a copy of Kanghí's Lexicon, and pointed out the character under the radical 示 with four additional strokes; he stated that it was a comparatively modern character, newly coined during the Tang dynasty.

He explained that in the body of his work, the pages which contained the characters commencing close to the top were on geography; while those pages which had the characters depressed were on historical and more general topics.

This extract explains some points respecting the Geography noticed in our last number, which will assist the foreign reader in learning the views of its distinguished author; while his remarks here given upon the questions proposed to him are valuable as the opinions of a well read Chinese scholar. In conversing upon religious topics with such a man, it should be borne in mind that he must necessarily have very imperfect ideas of true religion, even when its tenets are propounded to him, owing to his misapprehension of the full meaning the foreigner gives the terms he uses; the latter of course employs them as the exponents of his own ideas, while the Chinese hears them as the terms he has from youth been in the habit of applying to his own gods and dogmas. A pagan, until he is taught by the Holy Spirit out of the Bible, will not confess that there is only one God, and that there can be no other; nor will he acknowledge that what his ancestors and sages have been worshiping for many ages, and what he has himself been taught to reverence and adore, are no gods, but that they are, as David calls them, "nothings." This fact is plain from the answers Gov. Sü gave the questions put to him. He says Shángtí is a *shin* because he is invisible and incorporeal, not because he is worshiped; yet afterwards remarks that there are many shin which are not worshiped, and many which are; though if shin be used alone, the Chinese "could *never understand* it of one worshiped Being or God;" and yet he concludes by recommending *Tien Shin* as the best term to denote the one God. If His Excellency had as clear a knowledge and firm belief that there is *only* one God, as the Bible teaches, he would see and confess that we can more say there are many shin (if *any* of the shin are worshiped), than we can say there are many Shángtí, if that being is the "one universal ruler of the world." His remark in the

second paragraph seems to indicate that he supposed Tien-chû stood in the same high position in the western pantheon that Shángtí did in the Chinese, and that they are two beings, though he states in the first, that they are the "same being;" but we can hardly expect him to have perfectly clear ideas on that point. His Excellency's remarks differ in some points from what his national Classics plainly teach respecting Shángtí, and he could not but know that the great mass of his countrymen regard him as an idol, and an entirely different being from Tien-chû. His Geography expresses probably his own views in a careful manner, and there we have many sentences to show that *shin* can be used for God καὶ' ἐξοχήν, without doing violence to the Chinese language.

His suggestion to use *Tien Shin* for God is, however, worthy of attention, and if all parties could unite on such a basis (and it has been already suggested), how desirable a result!

ART. III. *The Army of the Chinese Empire: its two great divisions, the Bannermen or National Guard, and the Green Standard or Provincial Troops; their organization, locations, pay, condition, &c.* By T. F. WADE.

IT will naturally occur to the reader of an article on the Army of China,—notoriously inefficient as is that portion of it which really has an existence, while it is frankly admitted by the statesmen of the empire, that its actual strength is far below the numbers returned by its officers,—that much time has been wasted in collecting details spread very unsystematically through a hundred or more volumes: but the inquiry into its extent and constitution has been only supplementary to one into the general expenditure of the Empire, of which the support of the army forms no inconsiderable item; and the fact that, however ineffective the force, or false the returns of its ranks, the Imperial treasury pays annually for all that are borne on its books, has induced an examination of such writings as throw most light upon the cost of its maintenance, and the order of its distribution.

The chief works that have been consulted are the *Tá-Tsing Hwui Tien* 大清會典, or Digest of the Laws regulating the present government of China (*ed.* 1812); the *Chung Ch'ú Ch'ing K'áu* 中樞政考, or Inquiry into the management of the Centre or main Pivot, *i. e.* the Army, (*ed.* 1825); the *Hú Pú Tsih-li* 戶部則例, or Code of the Board of Revenue (*ed.* 1831); and the Red Book of 1849.

The first gives the numbers and distribution of officers and men; the second that of the latter only, but it records various changes in its discipline and composition that have taken place in the present century, and its information is conveyed in a much more synoptic and satisfactory form than that of the Digest, which although a paramount authority in the eyes of a native, arranges its statistics in a most perplexing manner. The Inquiry shows that, between 1812 and 1825, the Banner force was considerably augmented, and the Code of the Board of Revenue, which gives the individual pay and allowances of all ranks and classes in 1831, contains, especially in what is termed the regimental staff in the lower ranks of European armies, several denominations of persons serving who are not noticed at all in the two earlier works. The Red Book of 1849 discloses equally great changes in the force not of the Banner.

All the writings examined claim the Imperial sanction to their publication, and are doubtless the sources most to be depended on for a general statement of the military strength of the Empire.

As in most similar inquiries in China, the result is probably no more than an approximation. No total is given in any of the above works, either of numbers or expenses; when there is no difficulty, there is much trouble in arriving at a knowledge of the strength of any section of the establishment; and in some cases there is great difficulty, caused by the Chinese practice of entering details apparently already disposed of under fresh heads or classes of information. With this apology for the defectiveness of the paper now placed before the reader, it is but just to inform him that no fraction of the numbers of this large army, or of the sums expended upon it, has been taken for granted; careful examination has been made of the data within our reach, and, to guard against exaggeration, the totals of pay have been calculated according to the lowest rate assigned to any class, whenever a doubt has arisen as to the exact number of those entitled to the higher rates in the scale.

In speaking of the army of China, the chief distinction to be observed is between the Bannermen, who may be said to be the force of the usurping family, and the troops of the Green Standard, who are with occasional exceptions amongst the officers of the rank of subaltern, entirely Chinese.

The Bannermen are Manchus, Mongol Tartars, and *Hán kiun*, or Chinese descended from those who forsook the cause of the Ming when their country was invaded.* These three nations are each ranged under Eight Banners as below, the three first being styled the *superior*, the five lower, the *inferior* Banners.

1. Bordered Yellow,	2. Plain Yellow,
3. Plain White,	4. Bordered White,
5. Plain Red,	6. Bordered Red,
7. Plain Blue,	8. Bordered Blue.

The 1st, 3d, 4th and 7th form the left, the remainder the right wing. The chief superintendence of all Bannermen vests in the Metropolitan office of the *Tú-tung*, or Captains-general of the Banners, of whom there are 24, or one to each Banner of each race—of the same nation, generally, as the Bannermen they command, though not necessarily of the same corps or Banner. Their jurisdiction is of both a civil and military character, but it must be remembered that although all the Bannermen in China Proper, as well as almost all Manchus, and certain of the Mongols to be noticed in due time, are more or less subject to the above arrangement, they do not all perform military service; and that such as do not, and are not either in the civil service of the Banner establishments, receive no support from the state, unless they belong to the three Banners superior. In the following sketch we have to deal only with those who find a place in the army, whether as fighting men, or upon its civil or military staff.

The Chinese army not of the Banner, is known as the *Luh Ying*, or that of the tents of the Green Standard, a designation bestowed on it to distinguish it from the Banner-corps. These in 1575, were but four in all, and of a purely military organization, numbering each 7500 men; they were subsequently doubled, and the bordered added, for distinction's sake, to the original plain colors. When the Manchus established their dynasty in 1644, the banners were nominally distributed at Peking according to a mystic system where-

* The first defection noticed is in Liáutung, as far back as 1621, twenty-three years before the overthrow of the dynasty; others followed either from inclination or compulsion, and the Chinese deserters continued to receive reinforcements until some time after the Manchus were seated on the throne.

by the yellow is made to represent the centre; the red the south; and the white, the west; the north should have been black, but for this, as of bad omen, was substituted the blue; and to the east, thus left unprovided for, in lieu of the azure required by the system, was assigned, without any reason stated, the green, which the native troops were directed to assume as their standard. They took up no corresponding position, however, in the city, which was held entirely by the Bannermen; the two yellow Banners being quartered to the north of the larger inclosure which surrounds the Forbidden Precincts of the Emperor's residence; the white to the east, the red to the west, and the blue to the south; that is to say, with the left wing camped from north to south on the east, and the right on the west side.

The Inquiry, &c., of 1825, makes 41 principal divisions of the Banner forces, stationed in Peking, and a section of Chihlí round it, and in eleven of the other provinces of China Proper, Manchuria, and Turkestan. There are no Bannermen in Ngánhwui, Kiángsi, Húnán, Kwángsí, Yunnán, or Kweichau. The troops of the Green Standard are divided into 1202 *ying*, battalions or cantonments, of which there are but five in Peking, under the command of the Captain-general of the Gendarmery. These *ying* vary widely in strength; and a number of them, also differing in different places, composes a *piáu*, of which there are 43, or a *chin-piáu* of which there are 72, in the eighteen provinces. Simply remarking here that both constitute what we should term a general command, we shall reserve farther consideration of them until we have disposed of the ranks of the Banner.

The subjoined table will give some idea of the strength and disposition of the whole army of the Eight Banners and of the Green Standard. The strength must be considered the *minimum* receiving pay, as we have no data of the numbers in the ranks of H. M.'s army later than 1925, and the Red Book of 1849 shows a considerable increase of battalions or cantonments of the Green Standard, on the whole, and a great change in the proportion of those allotted to the higher or lower general commands. It is a satisfactory authority as far as the official establishment of the same part of the force; of the officers of the Bannermen we have no account later than 1812. The titular distinctions of these are so inconveniently numerous that it has been found impossible to introduce them in the table below, which therefore gives no more than the number of each of the nine grades. In the Chinese army the designations are few; they are therefore written in full, and the rank of officers declared by the number of their grade affixed to their title; the letters α and β, indicating the upper and lower divisions of the grade to which they belong.

TABLE SHOWING THE DISPOSITION AND STRENGTH OF THE BANNER FORCES IN 1825.

PROVINCES.	Grand Divisions.	Number of officers of the Nine Grades, *receiving pay, &c.*, 1812.									Non-commissioned Officers and Privates.	Eleves.	Artificers Followers &c.
		1st.	2d.	3d.	4th.	5th.	6th.	7th.	8th.	9th.			
Chihli,													
in Peking: Body Guard, ...	1	12	12	196	178	431	372				1,756		
Leading Division,... ...	1		2	10	10	14	106		6	12	1,764		
Flank Do.	1		8	138	23	15	1,015				14,075		
Paid Division of the Banners	1	24	48	240	1,350	124	1,514				36,342	26,598	2,497
Light Division, ...	1			12	17	1	105	8	40		3,098	830	
Artillery & Musketeer's Do.	2			25	16	32	224				6,164	1,650	
Gendarmery, ...	1	1	2	4	39	360	144	25			23,012		
Yuen-ming Yuen, ...	1			24	19	35	141		131		4,122	1,986	
Cordon of 25 Garrisons, ...	6	2	3	25	142	106	109				40,162	630	28
Imperial Mausolea, ...	1			6	12	220	21				998		5
Shánsí, ...	3	1	1	7	20	28	28				8,600	680	4
Shántung, ...	1		1	5	16	20	20				2,330	100	16
Honán, ...	1			1	10	10	10				900		20
Kiángsú, ...	2	1	2	10	56	56	56				4,986	1,300	168
Chehkiáng,...	2	1	2	14	32	28	48				3,572	228	144
Fuhkien,...	1	1	1	9	16	10	22				2,263	160	40
Kwángtung, ...	1	1	2	9	16	34	38				3,724	1,511	30
Sz'chuen, ...	1	1	1	5	24	24	24				2,288	288	96
Hupeh, ...	1	1	2	10	56	56	56				4,780	1,680	168
Shensí, ...	1	1	2	8	40	40	40				5,600	868	120
Kansuh East, ...	2	1	2	7	34	36	34				4,980	825	117
,, West, ...	4	1	3	12	44	44	44				5,572	448	88
Turkestán,...	1	1		16	108	56	108				13,576	504	128
Manchurian Provinces,... ...	3	3	11	50	354	239	379				40,800	1,136	1,658
,, Imperial Mausolea,	1			3	6	48					550		
TOTALS.	41	53	105	886	2,638	2,067	4,658	33	177	12	226,014	41,422	5,327

TABLE SHEWING THE DISPOSITION (1849) AND STRENGTH (1825) OF THE TROOPS OF THE GREEN STANDARD.

PROVINCES.	Grand Divisions under chief Command of high Civilians. Governor-general.	Civilians. Superintendent of Rivers.	Civilians. Do. of Grain Transportation.	Civilians. Governor.	Military. * Gen. of Banner Garrison.	Military. * Gen. of Marines.	Military. * Gen. of Land-forces.	Military. * Gen. of Provincial Divisions.	Officers under the rank of Divisional General, 2a. Number Boat stations or Customhouses.	Fu-tsiang 2b.	Tsan-tsiang 3a.	Yu-tih 3b.	Tu-sz' 4a.	Shau-pi 5a.	Shau-yu 5a.	Tsiao-tsung 6a.	Pa-tsung 7a.	Wai-wei 8a.	Wai-wei Supernumerary 8b.	Private Soldiers of Cavalry.	Infantry.	Infantry in garrison.
Peking (Gendarmery).									5	1	5	5	5	17		46	92	138	67	4,000	3,000	3,000
Chihli,	1					1		7	138	9	8	27	61	72	1	164	338	325	462	8,829	9,049	21,311
Shánsi,				1				2	53	2	14	6	27	27		61	137	233	156	4,496	7,469	13,668
Shántung,		1		1				3	41	5	10	11	14	30		59	130	126	128	3,572	2,087	19,217
Honán,				1				2	35	1	7	5	11	31		45	76	84	54	2,563		11,033
Kiángsú,	1	1	1	1			1	3	100	6	12	31	28	83		148	275	254	188	3,443	9,057	25,390
Ngánhwui,				1				1	9		2	2	4	6		12	24			683	1,376	5,861
Kiangsi,				1				2	38	2	6	6	24	15	7	30	79	89	43	982	2,010	7,787
Chehkiáng,				1			1	5	61	12	6	19	27	51	2	106	219	198	163	2,196	10,791	23,782
Fuhkien,	1			1		1	1	3	78	6	16	44	15	66		140	286	291	272	3,780	24,869	32,780
Kwangtung,	1			1		1	1	7	95	13	11	33	34	84		174	350	293	81	2,183	22,108	42,516
Kwángsi,				1			1	2	47	7	6	11	19	30		67	123	181	81	1,505	8,222	12,806
Sz'chuen,	1				1		1	4	79	7	7	24	32	51		117	217	318	186	4,036	11,511	18,289
Húpeh,	1			1			1	2	42	4	7	18	11	36	1	76	114	146	110	2,572	5,218	14,262
Húnan,				1			1	3	53	9	8	15	17	44	1	92	178	175	113	2,262	7,065	16,477
Shensi,				1			1	5	92	6	11	31	37	49		94	194	394	369	12,390	17,589	12,085
Kánsuh, East,	1						1	4	85	7	5	36	32	50		87	207	294	224	15,558	15,676	10,829
" West,							1	2	31	4	4	10	13	19		48	92			6,935	7,682	
Yunnan,	1			1			1	6	53	6	12	18	15	48		88	199	241	219	2,538	17,229	15,477
Kweichau,				1			1	4	67	4	7	24	22	51		114	244	271	190	2,571	12,807	14,288
TOTALS.	8	2	1	15	1	5	11	72	1,502	111	164	376	448	860	11	1,818	3,579	4,001	3,106	87,094	194,815	330,927

* The total of chief commands in these seven columns is 43.

The nobility of the empire in the 4th and 5th orders have military rank; so have officers in the *Lwán-i Wei*, a court in charge of the Imperial carriages, and responsible for the processional etiquette of His Majesty's movements; the numerous subordinates of this Court have also military designations; but neither these, nor the military officers or subordinates of the *Nui-wú Fú*, the Court of the Household, are recognized by the Inquiry in such form as to justify us in including them in the ranks performing military duties.

The first Corps then which we are authorized in noticing as such is the Imperial Guard—the *tsin-kiun ying*, or soldiery attached to the person of the sovereign, the supervision of which vests in the *Shi-wei Ch'ú*, or Office of the Guards. The constitution of this is as follows:—

No.	TITLE.	*Grade of Rank.*
6	Captains-general, ministers of the palace,	1α
6	Ministers of the palace,	1β
12	Ministers extra,	2β
12	Commandants of joint authority,	3α
12	Commandants, *(Pán-ling)*	3α
24	Deputy Commandants,	3α
9	Decurions of Imperial kin, *(Shih-cháng)*	3α
60	Decurions,	3α
9	Guardsmen of Imperial kin, *(Shi-wei)* 1st class.	3α
18	Do. 2d ,,	4α
63	Do. 3d ,,	5α
60	Guardsmen not of the kin, Manchus, 1st ,,	3α
150	Do. Mongols, or Chinese 2d ,,	3α
270	Do. Do. 3d ,,	3α
90	Do. of the blue feather, or 4th ,,	5α
10	Guardsmen, Chinese, 1st ,,	3α
10	Do. 2d ,,	4α
98	Do. 3d ,,	5α
128	Do. of the blue feather or 4th ,,	6α
77	Lieutenants, *(Tsin-kiun Kiáu)*	6α
77	Sub-lieutenants,	6α
527	Guards; Manchu left wing.	
826	Do. Do. right wing	
162	Do. Mongol, left wing.	
241	Do. Do. right wing.	

There is also a civil secretariat under the commandants, and a memorial-office attached to the *Shi-wei Ch'ú*.

The Guardsmen *(shiwei)* are younger brothers and sons of Manchus and Mongols of the three Banners superior; or if any be taken from the five inferior, or from the Chinese, they are attached by lot to one or other of the superior three. These also furnish the soldiery who are chosen in the proportion of two Manchus and two Mongols to every *tsoling*. The *tsoling*, it should be observed, is a captain of 150 Bannermen, his functions being civil, military or both, and his tenure of office sometimes hereditary; the surplus of a Banner not amounting to 150 men is under an officer styled a half *tsoling*. There are no *tsoling* in the Corps of Guards, and the Digest does not explicitly declare whether by those from whose companies the above choice is made, are meant the captains of the grand Banner division, the *kiáu-ki ying*, or those of the whole population ranged under the Banners' immediate command at Peking; the former are most probably intended.*

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* *Tsoling* are either *shi kwán* 世管, hereditary, or *kung-chung* 公中, employed in the public or common service. The hereditary *tsoling* hold office by virtue of descent from men on whom the rank and post were early conferred in acknowledgment of distinguished services (who were not necessarily members of different families); or from men of higher rank, amongst whose followers were found persons worthy to be appointed *tsoling*, when the present dynasty established itself; or from men who were the first *tsoling* chosen, and whose descendants have served in the same capacity for a series of generations. The hereditary *tsoling* of the, so to speak, original creation, are *hiun-kiú* 勳舊, *i. e.* of enduring merit; those who, being *tsoling*, earn hereditary rank by their deeds are styled *yú i* 優異, *sc.* singular distinction; and this designation descends to their successor, who is not, however, of necessity the son or grandson of the late incumbent, although these have, as a general rule, preference as candidates, unless the post has become vacant by transgression of the law. A list of names is laid before His Majesty by the *Tútung*, or general of the Banner, in which the person with the best right, under the circumstances, is specified; with a second, or waiting-man, and a number of others less nearly related to the late officer. The law, with the carefulness usual in China regarding order of procedure, has eighteen varieties of circumstances to be considered before the names can be sent in.

Where a *kung-chung tsoling* dies without other pretension to hereditary rank than that his family have produced *tsoling*, employed in the tribe, for five generations, a list may be made of candidates for his vacancy from amongst his relatives, according to the law affecting hereditary *tsoling*; and a similar favor is accorded to those, members of whose families have served in the same capacity, *cyclically*, when it comes to the sixth turn of any one family to serve: but to both these rules there are exceptions. An hereditary *tsoling* can not, once he is of age, have another to act for him, unless he quit his Banner on public service. The *kung-chung tsoling* are chosen by the higher authorities, not by the *tú-tung* of their Banners. In the Imperial Family are chosen from officers above the 4th or 5th grade, of whom a candidate and waiting-man of the same Banner as the late one, are presented to the Emperor for approval.

The duty of the Imperial Guard, or *Tsin-kiun ying*, is to guard the person and apartments of the Sovereign. While he is in Peking, guards mount at the 24 gates of the Forbidden Precinct; when he

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The Digest informs us that there were in 1812, in charge of Manchu Bannermen 681, of Mongols 204, of Hánkiun 266, and 840 stationed in the garrisons within and beyond the provinces: there were beside, in Manchuria, 97 over the *tá-sang*, or people paying tribute in peltry, &c., who are however in some places under a different denomination of officer, and 170 over the nomad herdsmen in Manchuria and the colonies. They are charged with the duties of registration, general administration of the law magisterially, and care of the troops where they are attached to corps, in various degrees, so high and so low that no single term conveys a just idea of their responsibilities.

It is to be remarked that, with one single exception in the Light Division, there are no *tsoling* in any of the five corps stationed in Peking, save the *hiáu-ki ying*, none in the Gendarmery, and none at Yuen-ming Yuen. None are found either amongst the offiers doing duty with the guards stationed at the different metropolitan posts. In the detail of officers furnished by the *hiáu-ki* at the grand Triennial Review, no *tsoling* are mentioned, nor has even any of those on the strength of that Division, like certain of its *ts'án-ling*, the prefix *hieh-li shi-wei*, which marks a share in the actual administration of the corps. Two months before the Grand Review takes place, however, they draw up the lists of the number of subalterns and men required, and warn them for the duty of attendance; but they do not, as far as we can learn, undertake the task of exercising them preparatorily. This seems rather to devolve on the *ts'ánling* and subalterns. The *tsoling*, as we have seen, make out the rolls of Bannermen drawing pay and rations; they likewise collect the house-rents due to the Household, out of which these are in part paid. So is it with the increase and casualty returns of the companies. Births are announced to them within a month of their occurrence; deaths, without loss of time. This registration is perhaps their most important duty; the census taken by them triennially is sent to their *tútung* and to the Board of Revenue, more properly rendered Board of Population. In the three Banners superior a small tax is levied on all holders of 30 Chinese acres. This extent of land is represented by one person *(ting)* and 16 *ting* by one elder *(ch'áng-fú)*. These have not real existence, but a payment is made under this computation at the rate of 2 *mace* 6 *cand.* to every *ch'áng-fu*. The proceeds of the tax are applied to the porterage of the Household. In cases of adoption, the *tsoling* give bonds, without which the petition of the childless applicant can not be entertained; and the same form is necessary before the adopted son can return to his own family; which he may do in the event of his adopted parents having heirs at a period subsequent to his adoption. The *tsoling* supplies the returns of the ladies whom the Emperor is entitled to give away in marriage, and of women acquainted with Manchu who may serve as nurses in the Palace. They must also be advised by the parties of all projected marriages, purchases of slaves, house or land sales, mortgages; and to the deeds affecting these three latter transactions, their seal must be affixed; as it must to all passes of Bannermen leaving head-quarters; if these reside within the Imperial Inclosure, the Captain-general of Gendarmery is informed of their absence by the *tsoling*. The *tsoling* warn all Banner candidates for the examinations, whether in arms or lettors, and are answerable for their presence on the ground or in the halls. Under every *tsoling*, there is a *tsuh-ch'áng*, the elder of a tribe, and where this or any office under the rank of *tsoling* becomes vacant, the recommendation of a fit successor vests in the *tsoling* in whose company the vacancy has been made.

moves to Yuen-ming Yuen, these form his immediate escort. Their tour of duty in the Palace returns six times a month; but the whole Guard, including one Captain-general, two Ministers extra, 40 Guardsmen within, and 3 Decurions with 120 soldiers of the Guard, without, are relieved every day. These however are told off to only four principal gates, and it will be seen do not undertake the watch and ward of the whole Precinct. The Guard is responsible that no unauthorized persons go in, or come out of the Palace gates, and that these are kept closed to all comers during the night; neglect of precaution is punished in the officer by fine or degradation, according to the sentence of the Court of the Banner; and in the soldier by flogging: so is it with gambling or drunkenness in the Palace, sleeping on sentry, striking the watches out of time, and the like irregularities.

Beside those on duty, the whole corps assemble without the Tái-ho gate every morning before dawn, and unless the day be one of fasting, or the anniversary of a death, tea is issued to them sitting, by the bounty of the Crown. On Imperial birthdays and solemn occasions, amongst others the 1st and 15th of the year, they sit twice at the above gate. They are armed at least with bows and arrows, but no mention is made of their using the musket. When escorting his Majesty, a duty apparently performed by the *Shí-wei*, or gentlemen of the Guard, without the soldiery, a certain number carry a sort of

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Thus it will be seen that their parade and regimental duties are few, but their cares and responsibilities, as staff or civilians, considerable. Their relation to those of their companies, much resembles, in a less extended sphere, that of the magistrate to the people of his district; but, from the Statutes of the Household, it appears that the *tsoling* has no authority to try cases, and is merely the channel of representation to the *ts'ánling*, who thereon proceeds to adjudicate.

In the outer garrisons, occasionally, they combine the office of *hieh-ling* (3*b*) with their own, and both in these and Peking, hold various civil employments, of less rank than a Vice-presidency of the Boards, or military posts of less than that of *fú-túlung*, or lieut.-general of Bannermen. Certain civilians, to wit, Corresponding Secretaries of the Boards (5*a*), Censors of Circuit (5*a*), Under-secretaries of the Boards or Colonial Office (5*a*), Intendants of Circuit (4*a*), and Prefects (4*b*), being Bannermen, may exchange into the military service as *tsoling*.

Hereditary *tsoling* may be removed to be *fú-ts'ánling* (5*a*), by which they gain no grade. Ordinary and hereditary *tsoling* may be promoted to *chángshí* (3*a*), the chief officer in the suite of the two highest orders of the Imperial nobility. After serving for three years without committing himself, a *tsoling* may be recorded once, and when recorded four times, promoted one grade. If his duties fall in arrear once in one month, a mark is set against his name, and upon the third recurrence of this disgrace, he becomes liable to prosecution before the Board of War. He is subject to fine when any soldier of his company loses or injures his arms or accoutrements, and to banishment or incarceration for graver offenses.

trident-halberd nearly twelve feet long; a certain number, swords or daggers, and all, the implements of archery.

Proficiency in this exercise is evidently the guaranty of promotion. There are six days a month devoted to its practice by the Bordered Yellow and Plain White Banners; six other days, by the Plain Yellow. The most expert of the higher *Shí-wei* may become Ministers extra; the lower *Shi-wei*, and those of the Blue feather, rise to the higher classes; the *tsin-kiun* become *Shi-wei* of the lowest class and of the Blue plume.

Under the officers whose title is rendered in the table Joint-commandants, of whom there are four to each of three Banners, there are four secretaries of the 6th, and twenty-seven of the 7th, 8th, and 9th grades, who manage the correspondence.

The six Ministers of the Palace *(nui tá-chin)* rise from among the generals of the Banners, or of the Leading or Flank Divisions, or from the Ministers * extra *(sántieh tá-chin)*, who are themselves of the eight lower orders of the Imperial, or of the five orders of the National nobility, or promoted from first class Shíwei. Nothing is stated, beyond what we have read above, touching their duties: allusion is made to their being employed on special missions, but the real administration of the Shíwei, would seem to devolve on the 12 Joint-commandants, the 12 Commandants, 24 Deputies, and 69 Decurions; a tolerably large establishment, the number of those under their orders considered. Of the Shíwei themselves, there is nothing farther to remark except that a few of them are detached to the Mohammedan colonies, for three years at a time, viz., 15 to Ílí; 9 to Úliasútai; 12 to Yarkand; 12 to Tarbagatai; 8 to Kashgar; 6 to Úshí; and 2 to Kobdo. As a corps, again, the *tsin-kiun* are managed by their lieutenants *(tsin-kiun kiáu)* and sub-lieutenants *(wei tsin-kiun kiáu)*. The *kiáu* is a term strictly military, and common to all the Banner corps and garrisons.

One *Shíwei* is specially appointed to the Memorial office, which is superintended by a high officer of the Presence; there are also attached to it six civilians of the 5th, and two of the 7th grade. These receive all memorials, written in Manchu or Chinese, that arrive from the provinces, or are tendered by persons below a certain rank, and transmit them, through the eunuchs, to the Emperor. The above *shíwei* is one of those in the Presence, or on the Kien-tsing gate. Six of those

* I have used the word *extra* not as a translation of *Sin-tieh*, but as it is prefixed to the word aid-de-camp in the British army.

on the same, or on the great outer gate, are charged to received memorials in Mongolian. The title *shiwei* will be found in other corps, to the account of which we now proceed.

In the table below is returned the strength of the five Metropolitan Grand Divisions, which follow the Guards in the general table given at the commencement of this article. They are here placed together, as they perform parts in the great Triennial Review at Peking. The *tsien-fung ying*, or Vanguard, has the foremost place, the *hú-kiun ying* supports it on both flanks; the character *hú* 護, indicating that sort of support afforded by a person moving at another's side, and applied, in Chinese military parlance, to the support or escort of individuals, bodies of troops, or pieces of ordnance, has been accordingly translated by the word 'flank' in speaking of this Division. The words 'Paid Force of the Banners' will not be held by any means to translate '*Hiáu-ki ying*,' which is properly the corps of the Proud Riders or cavaliers. Their composition, however, is such that they will be seen to represent the Eight Banners, more exactly and nationally than any other portion of the army, and they are particularized as *paid*, to distinguish them from the population ranged under the same Banners, who do not perform military service. The *Ho-ki ying* is justly rendered Artillery and Musketeers; and the *Kien-yui ying* (Corps of the Stout and daring) by the term Light Division, as it is understood in the British Army.

As in these and the following there are some officers of the same rank and functions, whose titles differ from each other, and others of the same title whose grades of rank are different, it has been thought advisable to give them their Chinese appellations, and to interpret these, where we have the means, when speaking of each corps in detail.

TABLE

SHOWING THE PROPORTION OF MANCHU, MONGOL, AND HANKIUN OFFICERS AND MEN SERVING IN THE FIVE METROPOLITAN CORPS, REVIEWED ONCE IN THREE YEARS,

GRADE AND DENOMINATION.	Leading Division. Composed of Manchus and Mongols. In two wings.			Flank Division In Eight Banners.			Paid Division of the Eight Banners.—Manchus, Mongols, and Hánkiun.				Light Division. Manchus, Mongols, Fantzs'. In two wings.				Artillery & Musketeers Manchus and Mongols. In two corps.		
OFFICERS. (1812.)	Superior.	Left.	Right.	Superior.	Manchu.	Mongol.	Superior.	Manchu.	Mongol.	Hánkiun.	Superior.	Left.	Right.	Fan.	Superior.	Inner.	Outer.
* Tsung-tung, ...											1				1		
1b Tútung,...								8	8	8							
2a Tung-ling, ...		1	1		8												
2a Fú tútung, ...					~~			16	16	16							
3a Yih-cháng, ...												1	1		2	1	1
3a Ying-tsung,... ...															3	3	3
3a Tsánling,...	2	4	4	8	80	32	40	64	40	48	2	4	4		4	4	4
4a Shí-wei, ...	2	4	4											1			
4a Tsoling, ...								681	204	266							
4a Fú tsánling,... ...				8				40	16	40		8	8			8	8
5a Fáng-yú, ...														1			
5b Wei-shú tsánling,		2	2													16	16
5b Wei shíwei, ...																	
6a — kiáu, ...	4	48	48	16	681	204		777	252	306		50	50	1		112	112
6a Tsientsung, ...												2	2				
7a Pátsung,...												2	2				
8a Fú — kiáu, ...												20	20				
? Shú pá-tsung, ...												2	2				

SOLDIERY (1825.)												
Leading Division. Men,		899	865	14,075				1,000	1,000			
Flankmen, ...					3,402	1,022	1,373			4	2,640	2,643
Corporals, ...								500	500			
Lead. Div'n, Subordinate,					12,746	3,843	11,151			54		
Mail-coat (Cavalry),					132	69	70					
Do. (Gate-men),							30					
Do. (Blue-mail),							23					353
Do. (Henchmen),											528	
Do. (Musketeers),							320					
Do. (Escort of guns)												
Artillery-men, ...					8	44						
Paitangah, ...					4							
Falconers, ...					15							
Whip-bearers, ...							2,122					
Orpu, ...							40					
Watchmen,...							10					
Camel-drivers, ...					2	2						
Clerks, ...					1,397	438	576					
Artificers, ...					12,698	3,279		500				
Eléves, paid and rationed,					4,808	1,020	4,793	333				
Do. paid only,... ...								40				
Sailors, ...												

* The *tsungtung* are appointed from the higher orders of the Nobility of the Imperial Family.

The *tsien-fung ying* (Vanguard or leading Division) is composed entirely of Manchus and Mongols of the whole Eight Banners, chosen in the proportion of two to every *tsoling*; it is divided into left and right wings, each of which is under a *tungling*, or captain-general, of the lower class of the 2d grade. It is recruited from the best men of the Flank Division; *tsin-kiun*, or men of the Guard, who have not served ten years as such, being also eligible. One half of its ranks practice with the matchlock, as well as with the bow and arrow. They are assigned the foremost place at the Triennial Review, supported, if not flanked, by the *hú-kiun ying*, with which, during an advance they share the honor of leading, as they do, during a retreat, that of bringing up the rear. Their general superintendence vests in two of their *tsán-ling*, two of their *shi-wei* (who are not guardsmen of the Guard), and four of their lieutenants; under whom are four *pih-tih-shi*, or clerks of the 7th grade, who manage the correspondence. In their field-movements, the ranks are led by seniors of a rank or file; or, if musketeers, by seniors of ten, or decurions—of each of whom six are chosen from among the *tsienfung* themselves. They furnish part of the Guard on the gates of the Forbidden Precinct; when His Majesty goes forth for any time, the guards on the three gates Tung-hwá, Sí-hwá, and Shin-wú, are strengthened, and a *tsánling* of the *tsienfung* takes post at each. One of their two *tungling*, or of the eight of the Flank Division, is in turn on duty at the King-yun gate every day.

The *hú-kiun ying* (Flank Division) is a large force of Manchus and Mongols picked from the Eight Banners in the proportion of seventeen to every *tsoling*; their drill appears to be in archery* only; this they practice on foot six times a month; and every spring and autumn, on horseback in armor. Vacancies in their ranks are supplied from the cavalry, élèves, and *pai-tang-ah*, or soldiers employed as messengers, or upon minor special duties—such as are termed in British regiments *orderly*; with this difference that these are liable

* The *hú-kiun* of the Household of the three Banners superior drill every ninth moon with the musket, as do two other corps known as the New and Old; to the first are assigned 600 matchlocks, to the two last 600 each: they have ten parades, at each of which every matchlock is fired fifteen times, and for each shot the Board of Works issues an allowance of two mace weight of powder, two *lí* of some other combustible in which the match is dipped, and one inch of match or cord to make it. The *tsienfung* and *hú-kiun ying* were directed by a decree of Kiákíng (1806) to pay particular attention to archery, as the exercise which had been most in esteem since the days of the First Ancestor of the dynasty; and the *tungling* of the latter, whose recommendation to introduce matchlock practice into these, as had already been done in the Light and Artillery Divisions, had been disapproved by the Council and Board of War, was told by His Majesty that he had overstepped his duty in proposing it.

to daily change, whereas the *paitangah* appear to be a class, with certain prospect of promotion, and are paid at a higher rate than the common soldier.* The troops of this *ying* are under eight *tungling*, or captains-general, of the same grade as those commanding the *tsien-fung*.

Eight of the *tsánling*, eight assistant *tsánling*, and sixteen subalterns *(hú-kiun kiáu)*, have the prefix *hieh-lí shi-wú*, in token of their joint administration of the affairs of the corps and its correspondence. Under them are sixteen *pih-tih-shí*, clerks or minor secretaries.

It is the part of the *tsánling* and deputy *tsánling* of the three Banners to attend daily without the Tai-ho gate; during the levées they act as sergeants-at-arms, or marshals of the Court; they, and other of the same *ying*, assist at certain state banquets and sacrifices, and attend His Majesty on tours, plant the guards when he halts, &c.

One of their *tungling*, or of those of the Leading Division, it has been stated above, is in daily attendance at the King-yun gate; he appears to be responsible for the closing of all the gates, and custody of the keys, and is aided by a *tsánling* of the Leading, or one of the Flank Division, like himself relieved daily; one custodier of the keys, a civilian of the sixth grade of the three Banners superior, and one of the same of the five inferior. The title of these is *chàng-king*; there are also six *chú-sz'* of the 6th, and five *pih-tih-shí* of the gates of the 7th grade, all belonging to the three Banners, who have charge of memorials, correspondence, &c.

The *hákiun* of the three Banners superior take a great portion of

* From the pages of the Digest relating to the Household, we gather that *paitangah* are--1st, mail-clad, taken from the flankmen of the three Banners superior, who are paid by the Household, and not by the Board of Revenue; or from the mail-coat cavalry; or paid supernumeraries of the same: 2dly, *paitangah* of the Pay office of the Household, taken from the supernumeraries or élèves of the same: 3dly, collectors, or serving on the crown-lands at Kin-chau fú in Manchuria, from the élèves of that place; 4thly, of the Ordnance department of the Household, from the arrow-makers in its employ. As *paitungah*, they wear a button but have no grade, but they may rise to the oversight of workshops, which will place them in the 8th, or to the charge of the Plate-room; these two changes are particularized as promotions; or they may stand examinations, which if they pass they become *pih-tih-shí* of the Imperial Book closet, or Writing-room, of the Hall of Heroism, or of the Hound or falcon department. They may also move on, as vacancies occur, to eighteen minor posts, connected with the public performance of sacrifices, the collection of revenue, supervision of the artisans of the Household and its magazines, the Imperial Gardens, stables, hunting establishments, horse-studs, and rearing-grounds of cattle and sheep. Tá-Tsing Hwui Tien, Cap. 72, pp. 8-18. The Inquiry shows that those employed in the *Yamun* of the Captains-general of Guard may become *Shíwei* of the Blue plume, or 4th class (6*a*). Their title *paitungah*, according to Langlès' Dictionary, signifies either an orderly, as defined above; or an expectant, or a camp-follower. Vol. I, page 516.

the guard duty within, those of the five inferior, without, the Forbidden Precinct; the former are relieved daily, the latter every two days. There are at every gate so many stand of bows and arrows, quivers, and spears; and at each are seated two *hú-kiun*, soldiers of their Division holding a red staff or bar across it; these rise to no one under the rank of a prince of the first order *(tsinwáng)*; and the charge of the guard is farther to prevent any one below a *bei-tsz'*, or imperial noble of the fourth order, from passing a certain limit, known as the Horse-portal, either on horseback, or in a chair or carriage, unless he have the permission of the emperor, which is occasionally accorded as an act of special favor.

For the night security of the Precinct within, a *hú-kiun* patrol goes the rounds. It commences at the King-yun gate and going west, returns to it after visiting twelve posts, passing on, *en route*, a wooden token of its tour, which in this its first round, changes hands five times: its second is from the Lung-tsing gate; going south, it visits eight posts, and so reaches the same gate again, the token having been delivered five times: the third detachment of the patrol starts from the left centre gate within the court of the Great Tai-ho gate, and moving east, visits four posts, and passes or changes the token thrice. Thus the whole patrol within is described as being of thirteen tokens; that without of eight. Persons going out by the emperor's command, during the night, are required to produce a token of another form, a corresponding portion of which is kept at five of the principal outlets. Here the *hú-kiun tsánling* on duty compares the two, and having given egress to the messenger, makes his report to the *tung-ling* of the day. At two of the gates, the latter in person has to examine the pass, and on the following morning reports the occurrence to His Majesty.

From the Inquiry, which however lacks a page, we find that 123 guards mount daily in the metropolis, in the Precinct, the surrounding inclosure, and the city without, furnished by the Imperial Guard, Leading and Flank Divisions, and the *Páu-i*, or Division of Followers of the latter, and the Paid Force of the Banners.

The Imperial Guard furnishes one of its commandants, 10 guardsmen, 2 lieutenants, and 2 sub-lieutenants, with 16 men.—The Leading Division, 1 *ts'ánling*, 1 lieutenant, 1 sub-lieutenant, with 8 men.—The Flank Division one of its eight Captains-general (the highest officer on this duty), 85 *ts'ánling*, 123 lieutenants, 126 sub-lieutenants, with 1354 men.—Its *Páu-i* send 1 *tungling*, or captain-general (one grade lower than the same officer of the *húkiun*), 5 *ts'ánling*, 3 assistant *ts'ánling* 9, lieutenants, 1 sub-lieutenant, with 98 men.—

The Hiáu-kí-ying, or Paid Force, sends 1 *ts'ánling*, and 44 officers, whose titles are not specified, with 19 corporals and 640 men.

Including three officers in charge of the seals belonging to the Household, three others of military rank of the same establishment, and five clerks, this would give 428, with 2,135 men. Here again there is a great discrepancy between our two authorities—the Digest and Inquiry. Amongst persons detailed in the one, of whom no mention is made in the other, are certain *húkiun* on some of the guard-stations, whom the Digest styles *peh-shi*, and of whom the Inquiry takes no notice whatever.

There are moveover eight stations in the Precinct for assistance in the event of fire breaking out; supposed to be under the orders of 12 *tútung* and *fú-tútung* of the Paid Force, and 16 *ts'ánling*, who have at their disposal 64 *lingtsui*, 576 *mákiá*, and 80 horses; these are to be included in the above calculation. Of the nine outer gates of the city on the south, the Tsung-wán is in charge of the Plain Blue; the Siuen-wú, of the Bordered Blue; on the east the Cháu-yáng, of the Bordered White; the Fau-ching, Bordered Red; and the chief East gate (the Tung-chih), of the Plain White; on the west, the Sí-chih (chief West gate) is confided to the Plain Red; on the northwest, the Ngán-ting to the Bordered Yellow, and the Teh-shing to the Plain Yellow. To each of these eight, its Banner furnishes by right fifty men; but ten are detached from each guard to the right and left issues of the Ching-yáng, or chief South gate. These four hundred are not included in the previous calculation, nor are they to be confounded with the force under the Captain-general of the Gendarmery, one of whose titles is General of the Nine Gates.

The next corps on the Table is by much the most important of all. The *kiáu-kí ying* is the Paid Force of the Bannermen serving as soldiers under the immediate command of the 24 *tútung*, and 48 *fú-tútung*. It is in fact the head-quarters of all the Banner soldiery; the subalterns serving in the garrisons of the empire without Peking have all the prefix *kiáu-kí*, and the denominations of soldiery and artificers attached to them are the same, in general with those of the *kiáu-kí ying*. The *tútung*, and the two *fu-tútung* of each Banner, Manchu, Mongol, and Hankiun, may be said to constitute a Commander-in-chief's office of the Banners, 'for the assistance of his Majesty in the administration of the business of the said Banners, their general control, registration of their families, their instruction and maintenance, regulation of their hereditary succession to dignities, and of their expenditure as a military service.'

The *tútung* and *fú-tútung* of the *hiáuki* have generally several offices united in their person in addition to the command of the Banner. Last year at the time of their fall, Muhchangah and Kíying were respectively *tútung* of the Bordered Yellow and the Plain White of the Manchus. The distribution of the colors and wings has been noted in page 252. The official establishment of the *hiáuki ying* is as follows:—of the *tsánling* there are two in every Manchu and Hánkiun, and one in every Mongol, Banner, with the administrative prefix; and under these, in the Manchu Banners 8, in the Mongol 4, and in the Hánkiun, 6 *cháng-king*—civilians with the same prefix, in charge of the correspondence; there is also a seal office under an indefinite number of officers of uncertain rank, chosen from the hereditary *tsoling*, officers exchanging and officers degraded, under whom are *pih-tih-shí* of the three nations in the same proportion as the *chángking*. Forty *tsánling* and 40 *fú-tsánling* Manchu, 16 Mongol, and 40 Hánkiun, convey the orders of the *tútung* to the *tsoling*. These last and the *hiáu-kí kiáu* are distributed in the same numbers, to each Banner, but irregularly, thus:—

	Manchu.	*Mongol.*	*Hánkiun.*
Bordered Yellow,	86	28	41
Plain Yellow,	93	24	40
Plain White,	86	29	40
Plain Red,	74	22	28
Bordered White,	84	24	30
Bordered Red,	86	22	29
Plain Blue,	84	30	29
Bordered Blue,	88	25	29

The *hiáu-kí kiáu*, or subalterns, appear to act under the *tsoling* as these under the *tsánling*; the concern of both is the individual company to which they belong; there is also attached to every Banner an officer of uncertain rank, like those in the seal office, and chosen from the same as they.

The pay and ration-office of each Banner of each nation is under one *tsánling*, or 24 in all; under each of these are 2 *chángking*, and in the Manchu and Hánkiun 5, but in the Mongolian Banners 2 subalterns. These are both paymasters and commissariat, and forward the estimates for the ensuing half years to the Board of Revenue on the 15th of the twelfth, and the 15th of the sixth moons: five days' grace being allowed for corrections, &c. The issue of pay takes place monthly, in copper cash, on the first and second; the residue in silver, on the third and fourth. The grain ration is issued quarterly,

but in different months; the two Yellow Banners receiving theirs in the first, the two White and the Plain Red in the second, and the two Blue and the Bordered Red in the third of each quarter: an addition is granted whenever an intercalary moon intervenes. Rations being allowed to Banner officers from the the 6th grade down, their names are included in the return of the *tsánling*, and it is to be remarked that all the military Bannermen, no matter to which of the Metropolitan corps they belong, are paid from this office, and not by the officers of their corps.

The horse-forage account is kept by 1 *tsánling* and two *chángking* in every Banner, Manchu and Mongol, and by five subalterns of the former and two of the latter. The cash allowance is drawn on the sixth of every moon by the left wing, and on the seventh by the right; and the grain and other forage on the fourteenth and fifteenth; the cash estimate being forwarded to the Board of Revenue on the eighteenth, and the forage estimate at the close of the moon. We shall have further occasion to advert to this item of the expense of the Banner.

The stables, in which the Banner horses lie, are under the general superintendence of 2 Manchu and 2 Mongol *tsánling* in every Banner, assisted by a like number of *chángking;* and the Manchus by 4, the Mongols by 2 subalterns. These take it in turn to mount guard over the stables, every Manchu Banner furnishing 4 corporals and 30 cavalry; the Mongols 2 corporals and 16 cavalry.

The musketeers of each Banner of the *Hánkiun* are commanded by 2, the artillery by 1, and the buckler-men by 1 *tsánling;* to the musketeers are attached 7 *chángking* and 8 subalterns; to the artillery, 2 subalterns, and to the buckler-men 2 *chángking* and 2 subalterns. It may be mentioned here, as the men these officers command do not appear in the detail of this corps given in the table, that they are 7,100 in number; 1,000 being taken from each of the three Banners superior, 800 from each of the five remaining, and 100 more to act as buckler-men from the whole eight; one hundred of the 7000 practice gun-drill, the rest use the matchlock. They will appear at the Review.

The chapter in the Digest from which these particulars have been gathered, treats now of the *páu-i* of the five lower Banners; those of the three superior seem to be officered and paid by the Household, and are doubtless at the personal disposal of the Crown: a few, with a large proportion of officers, will be found in the Yuen-ming Yuen Division. Their classification is military, but their officers are lower in grade than those bearing the same titles in other corps; and the employment of those of the lower five Banners being rather in the suite

of the Imperial nobility than on any strictly military duty, I have therefore excluded them from the total of the Chinese army considered as fighting men.

The Inquiry returns near 1800 of the Eight Banners as *páu-i* of the same title as the Flank Division; to these there is a fair proportion of officers given by the Digest, which again assigns some to the Leading Division, while no *páu-i* are named in the Inquiry under the same head. In the corps of which we are at present speaking, there is a more complete establishment of them than elsewhere, and as their pay, &c., has been calculated, a table of the whole of them will be found at the end of the first part of this article, viz., that which treats of the Bannermen only.

To return to the Paid Force. The bulk of its ranks are known as *mákiá*, horse-soldiers in mail; of these the Mongols are scarcely an eighth; the proportions of Manchus and Hánkiun are more nearly matched; but the former were, altogether, the more numerous in 1825, although in 1812 the Digest states them as 42 Hánkiun to every *tsoling*, and but 20 to every *tsoling*, Manchu or Mongol. They were to be chosen from by the *tútung* and Visiting* Censor of the Banner, from the same Banner company as that in which the vacancy occurred, from gendarmery belonging to it, élèves, or sons of officers hitherto unemployed;—officers who had fallen into disgrace by their share in any offense not committed in self-interest, if still hale and willing to serve, were eligible on examination in archery on horseback; also expectants of low degree with no immediate prospect of employment, if themselves the sons or brothers of soldiers, provided that vacancies could not be filled up by others with better claim; and officers degraded to a certain rank, which, however, was to be canceled in the event of their becoming *mákiá;* exiles returning from banishment, having completed their term, or ransomed themselves; as also men whose previous generation was extinct (1812).

These rise to be *ling-tsui*, of whom there are five to every *tsoling:* they assist him in the registration and pay-lists; being themselves better paid, I have called them corporals. In the Manchu and Mongol Banners, a knowledge of writing is one of their qualifications. In the

* The Visiting Censors of the Banner are 29 in all, viz., 1 to each Banner in the *hiáu-kí ying*, or 24; one to each wing of the Leading, and of the Flank Divisions, *i. e.* 4; and one to the Artillery Division. They are selected by His Majesty from a list of Bannermen of the three nations. There are 22 others of the same class, variously employed in Peking and Chihlí. They are all distinguished by the prefix *siun-shí*, indicative of their authority to make tours of inspection.

Inquiry, a few are returned as *lingtsui* on the granaries at Tung-chau, and two in the superior Mongolian Banners as of cap-makers. The mass of the *mákiá* are what we may term *mákiá* of the field; there are a few under the *lingtsui* at the granaries; some styled 'of the feast,'—a designation unexplained; and some orderlies at the Imperial Archery pavilion, and the offices of the Board of War, and the courts of Banqueting and Representation; one at the Colonial Office, a Mongolian, is an interpreter or linguist. Besides those spoken of before as detached to form a corps of musketeers, all of whom are Hánkiun, 40 of the same nation are taken from every Banner as artillery-men. Half of these are paid three, and half two taels a month; their vacancies are filled up if possible from the sons or brothers of *mákiá* deceased or retiring; the lower paid being promoted to the upper scale as vacancies occur.

The *yáng-yuh ping*, élèves, are the next most numerous class. The state supported in 1812, with pay and rations, 12,664 Manchus and 3279 Mongols; and with pay, but without rations, 5428 Manchus, 1224 Mongols, and 4813 Hán-kiun. Whether these figures were then meant to represent the total in the Empire, or in the Paid Force alone, is not clear: we find a certain number in several other chief Divisions. The Digest, however, lays down, under the above return, that vacancies were to be filled up from supernumeraries over ten years of age; and under that age if there were not sufficient; and that if there were still not enough in the company of the *tsoling*, in which the place was vacant, the *ts'ánling* was to be applied to make a selection from the Banner: the Manchus and Mongols without rations moving up into the rationed list in preference to others. The children of graduates by purchase are not admissible; neither are those of any officer save subalterns of Gendarmery, the Paid Force and Flank Division, *pihtikshí* or clerks, and hereditary *yun-kí yú* (5*a*), who have no employment. These particulars refer to the *élèves* of all corps.

The *orpu*, of whom there are 320 and upwards in each of the three, and some 240 in each of the five Banners, are also all Hánkiun; they carry a sort of *chevaux-de-frise* in pieces, called by the Chinese the stag's-head. This is put down both for defense, and apparently to mark the limits of the parade or encampment. There should be eight *orpu* to every *tsoling*; they are recruited from the *élèves* and unemployed supernumeraries.

The artificers of the corps are bowyers and arrow-makers, saddlers, skintent makers, blacksmiths, coppersmiths, dish-makers and en-

gravers in wood and metal. The Manchu bowyers and blacksmiths are by far the larger number, being as many as eighty or ninety to a Banner; the tent-makers, all Mongolians, are seven in each of the three Banners superior.

Of the term *paitangah* some interpretation was given on p. 265. There are 52 in the *ying*, 12 with the prefix *ch'á* (tea) in the Plain Yellow Banner; 30 in the three Banners superior, who 'give signals,' or shout to bring up those in the ranks who have not yet fallen in—in other words who sound the assembly; and one in charge of the dogs; these are all Mongolians. The rest are Manchus and Mongols in the five Banners, whose prefix *tsái-sang* declares them to be employed in slaying the victims used in sacrifice.*

The term 'henchman' is a translation of *sui-kiá*. These are extra employés at from one to four taels' pay per month, including their food, of whom a certain number is allowed to various officers, who are now said to draw the pay allotted to them in addition to their own. Captains-general of the Guards, and Manchu *tútung* draw for 8; Mongol, and Hánkiun *tútung*, captains-general of the Leading, and Flank Divisions, 6: the captain-general of the Gendarmery 5: Manchu *fú-tútung*, 4: Mongol and Hánkiun *fú-tútung*, 3: *tsánling* of the Leading, Flank, and Paid Divisions, and of the Páu-í of the three Banners attached to the Flank Division, 2; *fú-tsánling* of the Flank and Paid Divisions, and Guardsmen of the Leading Division, 1½. There are four allowed to a grandee of the highest class of the nobility, three to the 2d and 3d; two to the 4th if Manchu, and to Manchu Cabinet ministers, or Presidents of Boards, or senior Censors, or Ministers of the Guards; and one to some other Manchus too numerous to mention, of whom the last is a *tsoling*. The commutation, if tolerated by law, can not affect him, as his *suikiá* must be one of the Mákiá of his company, and not a supernumerary as with the higher military officers specified. In the pay-table of 1831, no *suikiá* is returned to the *tsoling*.

* The flesh of victims is offered in the Hwán-ning kung, the portion of the palace appropriated to the Empress, every morning at 4 o'clock, and at the same hour in the afternoon; at the monthly sacrifice performed on the second of the first moon and the first day of all succeeding; and at the sacrifice of the morrow, performed on the third of the first, and the second of all succeeding moons. The morning daily sacrifice is to Budha, Kwán-yin, and Kwán-tí (the Mars of China): the evening, to nine Tartar divinities bearing long unintelligible appellations. The monthly sacrifices appear to be to the same with that on 'the morrow,' *i. e.* of the monthly sacrifice. The flesh of the victim is boiled and placed before the the idols above enumerated, or right and left of the shrine of Heaven; when removed, it is partaken of by the Emperor or Empress, if officiating in person, or by those to whom His Majesty may direct the nobles, his proxies, to distributed it.

The *mun-kiá* (gate-men) are of all nations or Banners; we have no account of their stations or duties, nor of those of the few *lán-kiá* or blue-mail men. The latter abound in the *páu-í*, and are employed about the Imperial nobles entitled to suites.

The *ying-shau* or falconers, but four in number, speak for themselves. In the hunting-establishment, there is a large department in charge of three kinds of hawks or falcons, of which there are in all 42 stand kept. The 15 *pien-shau* (whip-men) are either drivers of carriages, or grooms who run beside horses when they are ridden. Under the Lwán-í wei, or Carriage Office, there are some called *ming-pien*, who crack their whips to give notice of the emperor's approach; but it is not stated that these are similarly employed, nor is any account given of the nine camel-drivers, with one overseer of Hánkiun in the Plain White Banner, nor of four employés returned as greater and lesser clerks or scribes. None of these, it will strike the reader, belong properly to the ranks of a Division when we are speaking of it merely as a fighting force; the Inquiry, however, inscribes all the above on the roll of the soldiery composing the corps, and it is for this cause that they are here mentioned. There now remain but the forty *káng-fú* watchmen, to be noticed; these are all Hánkiun, five to a Banner, and (I am told) are employed only in the Court of the Tú-tung of the Banners.

The *hiáuki* are drilled, each wing six times a month in foot archery under the eye of a *túlung* and *fú-túlung*, unless the former be required at Council levée, or on other similar duty, when the *fú-túlung* is accompanied by a minister specially appointed, whose name must be previously communicated to the Visiting Censor. Archery is practiced on horseback six times a year, in the spring and autumn, the day being fixed by the Board of War; sexagenarians are excused from this drill. There are four other annual drills in the foot exercise, in armor, appointed by the *túlung*, who communicates the same to the Board of War that it may depute an officer to inspect them. They have also four field-days on a grand scale, in which they parade as at the Triennial Review. The Manchu, Mongol, and Hánkiun *hiáuki*, considered as three corps, parade with the Leading, Flank, and Artillery Divisions. This is done twice a year by the above corps belonging to each Banner, once by all of every two of the same color, and once a year by all of the whole eight.

The matchlock-men practice five times a month in the autumn with 200 stand of arms, with which they fire four vollies in the ranks; they also fire thrice from a rest, under the eye of a *túlung* and a

high officer of the Artillery Division. From the 1st to the 5th of the 9th moon, every Banner sends out nine pieces of heavy ordnance on carriages, 1 to the Lú-kau Bridge, to be fired thrice on each of the five drill-days; the Eight Banners take it in turn to fire a large brass gun, one of 25 cast in the reign Kien-lung, and named *shin-wei-wú-tih*, *i. e.* 'a divine majesty not to be contended against;' this only throws balls of 10⅔ *lbs.* A target is put up at a hundred paces, and the drill is good when this is hit thirteen out of fifteen times. The only other portion of their exercise spoken of in the Digest, from which grave work most of the above important details have been copied, is the conch blowing (our bugle), in which there is a trial under the auspices of an officer deputed by the Board of War: the troops of each Banner, devoted to the art, displaying their proficiency upon the walls of the city, in the vicinity of the gate committed to the custody of their Banner. *(See also page 267).*

The *kien-yui ying*, or Light Division, placed the fourth in our table, was formed in 1749, as the corps of Escalade of the Eight Banners. It is divided into two wings, each under a Minister of general superintendence (*tsung-tung tá-chin*), who are themselves under the command of an officer of the same title with the prefix 'holding the seal.' These three are specially appointed from the Imperial nobility of the highest classes. They are not among those who receive a portion of the 86,000 taels set apart as the anti-extortion allowance of officers of Bannermen, nor do I imagine that they derive any emolument from this office. There are attached to them some of the *tsan-ling* of the *ying*, chosen by the *táchin* themselves, who serve as *cháng-king*, or secretaries of the business of the corps; their number is not specified, but under them are eight *pih-tih-shí*.

The wings are in effect commanded, each by a *yih-ch'áng* (3*a*), or senior of a wing, under whom are in all, 8 *ts'ánling*; two of them brevet *yih-ch'áng*. The *ts'ánling* have the prefix *tsien-fung* (vanguard), as have the 32 assistant *ts'ánling*, and all the *kiáu*, or subalterns below them. A *tsoling*, with a *fáng-yú* (5*a*) and a subaltern, takes charge of four *lingtsui* and 54 cavalry of the *fán-tsz'*, strangers or savages brought from the northwest frontiers of Sz'chuen.

There are four *shú tsien-tsung*, sub-lieutenants, whose business it is to teach naval tactics to 40 sailors supplied by the marine division of Fuhkien. During the summer, four vessels are worked and fought by 1000 *tsien-fung* on the lakes in the gardens of the Imperial Palace, assisted in their mock-fights by these sailors. These subalterns rise through some intermediate grades from among the sailors in question.

There are also, in this *ying*, eight instructors in Manchu writing, chosen from the graduates in letters or interpretation of each Banner, and eight in archery on horseback, from the subalterns of the Leading Division, or minor officers with the blue plume *(lán-ling ch'áng, 9a)*.

The first-class men of this *ying*, 2000 in number, are styled *tsien-fung*, leading or vanguard men, who are raised as vacancies occur from the *wei tsien-fung*, of whom there are 1000; these, from the élèves, or supernumeraries of the same corps, or from those of other Metropolitan divisions, or their cavalry. Their exercises, though
8 barbarian, found a fair claim to the distinction bestowed on their corps which marks it as excelling in strength and activity. They drill six times a month with the scaling-ladder, when they also fire three vollies with the matchlock; six times they wrestle and perform feats of horsemanship, one rider leaping on the back of another's horse, met at the gallop, while the rider of the latter similarly exchanges his seat at the same moment. Whilst mounted, they likewise fire three rounds with the matchlock, shoot three flights of arrows, and attack and defend with the sword and iron whip or flail, described as a jointed implement. They have beside six trials, monthly, in horse and foot archery; and twice a year, for twelve days at a time, practice at a mark with the matchlock; each marksman takes five shots each day, and is rewarded or punished according as his varied success places him in one of three classes of proficiency.

They daily detach a *ts'ánling*, a subaltern and ten, to the garden of *Tsing-i*, more than halfway to Yuen-ming Yuen: this appears to be their only guard duty. As an escort, they furnish one in ten of their officers and troops to attend His Majesty on his excursions. The men are then clothed in yellow jackets edged with blue, their *ts'ánling*, wearing blue edged with yellow, and the *yih-ch'áng* in command, a vest entirely of yellow.

The *ho-kí ying* (Division of Firearms), here set down as that of Artillery and Musketeers, is composed of men from all the Eight Banners. It is divided into the Inner, which is quartered within, and the Outer, which lies in the rear of the Indigo manufactory, without the city. The Inner Corps addresses itself to the exercise of both matchlock and heavy artillery, the Outer to that of the former alone; but neither of them neglect archery on horse and foot: on the contrary, notwithstanding their designation, they pay much more attention to this than gun or musket-practice. The whole is under the supervision of a *tsungtung*, Minister, holding the seal, and two without the seal, as in the Light Division. These are chosen from the Imperial

nobility of the first eight orders, Captains-general of the Guard, or the Leading or Flank Divisions, or from the *tútung*, or *fú-tútung* of the Eight Banners. There are attached to them out of the other officers of the corps, a *yih-cháng* or senior of a Wing, with an assistant or deputy *yih-cháng*; 3 *ying-tsung*, or marshals of the camp, 4 *tsánling* and 8 *pih-tih-shí*. The Inner Corps is commanded by a *yih-cháng* and an assistant; 3 *ying-tsung*, each holding a particular seal of office, who rise from the *tsánling* of Musketeers, of whom there are four, 8 *fú-tsánling*, 16 *shú-tsánling*, and 112 subalterns, complete the establishment.

That of the Outer Corps is identically the same. Four *pih-tih-shí* are farther attached to each. Their ranks are filled with Manchus and Mongols only, chosen in the proportion of six musketeers and one artillery-man to every *tsoling's* company. The former are termed *niáu-tsiáng hú-kiun* (flankmen of the musket), and are recruited under a singular regulation: Any man coming to Peking from the three Manchurian provinces, with the quota of marten-fur in which they are taxed, or for the purpose of learning his drill in the motions of the hunting* camp, is taken to fill a vacancy; failing these, the artillery-men, or élèves are eligible. The gunners themselves are recruited from the élèves or supernumeraries of their own *ying*, or, if this can not be, from those of the *hiáu-ki*. When the Emperor moves to Muh-lán to hunt, or upon any excursion, three officers and a hundred men of this corps accompany him; or two officers and fifty men if he goes to the Mausolea in Chihlí. A *yih-cháng*, in a vest of yellow, commands the party; the *tsánling* and *cháng-king* wear yellow edged with white; the subalterns and escort, blue edged with white.

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* All the Banner garrisons, save those of Fuhchau, Canton, Liángchau, Ninghiá, Chwángliang, Sui-yuen, Tái-yuen, Tehchau, and the nine inner garrisons of the Metropolitan Cordon, send up a small number of officers and men to Peking to be there taught their duties in the hunting suite of the Emperor, should he repair to the preserves of Muh-lan, at Jeh-ho (Zhehol). These are in the keeping of a *tsungkwán* (3*a*), two *yihchíng* (4*a*), eight *fáng-yú* (5*a*) and eight *hiáu-kí kiáu*, or subalterns, all under the orders of the *tútung* of Jeh-ho. The detachments to Peking arrive in three reliefs; the first, from Hángchau, Chapú, and Kingchau, is relieved the year after its arrival by the second from Sí-ngán and Tsing-chau; this in its turn by the third from Nanking, K'áifung and the Yu-wei of Sui-yuen. Whilst on this service, and on their way to Peking, to undertake it, they are rated as subalterns and men of the Flank Division, and at Peking are placed under the command of the *tungling* of its three Banners superior. The Jeh-ho contingent of course does not go to the *City*, but are instructed on their own ground.

There is a rollster of the Mongolian nobles who are obliged to present themselves every year at Peking. If the Emperor crosses the border to hunt, they do him homage at his hunting-ground instead, and the expedition is under the conduct of some of them, while the rest attach themselves to his suite while it lasts.

The Inner Corps is exercised in archery six times a month on foot, and six times on horseback; on twelve other days in sword and spear drill, and on the remaining six days, in attack and defense with these weapons. They practice with the musket, on parade, but ten times in the spring, and nine times in the autumn; and in each season fire at a mark but five times, either with the musket, or from cannon. They are reviewed in spring and autumn with the Outer Corps; twice during autumn, by single Banners, with five other corps of the same, once by the two Banners of the same color, and once in the grand parade of the Eight Banners: as described in the preceding division.

The Outer Corps have but half as many days' drill, as mounted archers, and devote six to matchlock-practice, nine to feats on foot and on horses and camels, with matchlocks, bows, spears, and other weapons; and six to the same feats in other form or on a less scale; unacquaintance with the Chinese drill in action prevents a translation of the term which marks the difference between the two. In the latter, 100 élèves, between the ages of seven and eleven, are taught to take a part. The corps parades for ball-practice ten times a month, and also performs in the mock-fights on the water in the gardens, on alternate days with the Light Division.

The above five Corps are inspected together by the Emperor once triennially in the Nán Yuen, or Park without the South gate of Peking. They there pitch their tents in 36 contiguous encampments, each occupying a parallelogram of 400 Chinese feet deep by 240 broad; with ten feet space between them, they present a front of 9000 feet. They are divided into wings; the left consisting of four encampments occupied by the *Hánkiun* Artillery and Musketeers of the four Banners of the left wing; 4 of the Manchu of the same service and Banners; 1 of the Leading, 4 of the Flank, and 4 of the Paid Division; and 1 encampment formed of the Light Division. The right contains the number of each of the same corps of the Banners of the right wing, but includes a camp of the Artillery Corps as a counterpoise to that of the Light Division in the left wing.

At a distance of 2,750 feet from the alignment stands the pavilion of the Emperor, at which upon similar occasions his tent is pitched, duly garnished with all the munitions of Chinese warfare. His commands are thence made known by the Mongolian conch-blowers of the three Banners superior, the five lower, those of the Guard, and of the Flank Division. The first stand nearest his tent, on either side, and the rest oblique away from it till their outer men approach the extremities of the line on which the head of the troops will take up

their ground when drawn out in review order: this is 1,600 feet from the pavilion.

The parade is formed in three lines; the *orpu*, or *chevaux-de-frise*, advance to the line just mentioned, which is 1150 feet in front of the camp. They there form line in the centre of the position, directly supported by the *Hánkiun* Musketeers, who form in their rear. The *Hánkiun* Artillery align themselves with the *orpu* on both flanks, and are similarly supported by their escort of musketeers and buckler-men. The Manchu musketeers, interspersed between the Manchu Artillery, place themselves according to their Banners on the right and left flanks of the *Hánkiun*, and so complete the first line, which should extend from flank to flank 6,340 feet.

The second line, styled in Chinese the *leading*, is 250 feet in rear of the *chevaux-de-frise*. The Leading Divisionmen are placed exactly in the centre, mounted and arranged under their Banners; right and left of them stand the Flank Division, also mounted; upon the left Flank of their left wing are the Light Division, but wheeled backwards on their inner flank nearly a quarter of a circle; while upon the right, similarly thrown back, are the Outer Artillery Corps. This line should present a front of 6,540 feet; its retired flanks, 1,000 feet each, and their extremities should be 7,140 feet apart. The second line, composed entirely of the Paid Force, is precisely similar in formation and extent, and takes up its ground 150 feet in rear of the first.

The distribution and armament of the troops is as follows: 6357 *Hánkiun* in the first rank are commanded by 4 *tútung*, 8 *fú-tútung*, and 337 officers, of whom the *tsánling* and subalterns *(kiáu)* are strictly military; the *chángking*, of whom there is a large proportion, are rather a civilian staff.* The men are 245 artillery to fire, 880 to

* It has been seen in different places, especially in the Paid Force of the Banners, that the duties of the *chang-king* are almost all in connexion with the pay and correspondence of the corps to which they are attached. I have been unable to ascertain what offices detach (for they are all pluralists) those employed in the army. The *chángking* of the Council, are, if Manchus, either *chung-shú* (7*b*) of the Cabinet, *láng-chung* (5*a*), *yuen wái-láng* (5*b*), or *chú-sz'* (6*a*) of the Boards, or the Colonial Office, or *pihtihshí* of the same bureaus, who may be of the 6th or 7th grade. We are in the habit of translating the last term 'clerks'; but a *pihtihshí*, if placed in the first class at an examination held triennially in Peking, may be appointed, without reference to his grade as a *pihtihshí*, which may be as low as the 9th, to posts of the 5th grade in the civil or military service; the selection of the course required to qualify him for either resting with himself. *Chángking* of the Hánkiun may be taken from the same as the Manchu, or from graduates whose place in the *kü-jin* or *tsin-sz'* tripos, has obtained for them the expectancy of a metropolitan office of the 7th grade. They receive a salary as *chángking*, which will be considered in the estimate of the Army expenses, although I have excluded them from the establishment in the tables showing the proportion of all ranks in the service.

trail the guns; 792 corporals and privates bearing the large standards and pennons; 2560 musketeers; 688 buckler-men; 440 waving pennons, striking gongs or drums, or blowing conchs; 640 carrying the chevaux-de-frise, and 112 drummers and points for the alignment. These carry 16 large standards of the Eight Banners, borne by three men each; 16 called standards of the *tsánling;* 40 red pennons or guidons; 376 small pennons; 160 stand of chevaux-de-frise; 160 long spears; 80 cannon, fired by three and trailed by eleven men each; 2560 matchlocks, 688 targets, 88 gongs, and 184 conchs.

The above belong properly to the Paid Force of the Banners. The Artillery Division sends five high officers, and 512 *tsánling* and others, 1920 musketeers, over every ten of whom is a headman; 256 escort of standards, 16 standard-bearers; 440 gunners, and 40 pennon-bearers of cannon; in all 2864. Their arms, &c., are 40 cannon loading at the breech, 1920 muskets, 160 conchs, 40 standards, 16 red pennons, and 230 small pennons or guidons.

The second line* consists of 818 men of the Leading, and 1852 of the Flank Division. This was its complement before the Light Division and Outer Artillery Corps were added to it; but the Inquiry of 1825, which dates this augmentation in 1812, gives no disposition of their men at the Grand Review. The line carries 8 standards, 552 pennons, and 144 conchs. The arms of the troops are, it is presumed, the spear, the bow, and small-sword elsewhere assigned them.

The third line, of which both centre and flanks is exactly covered by the second, 150 feet in advance of it, parades 672 *lingtsui* and 2022 soldiers in its centre, which faces to the front, and 104 *lingtsui* and 312 soldiers in each of its retired flanks. The centre is commanded by 4 *tútung;* and 8 *fú-tútung* with 360 officers, and is thronged with standards and pennons, small and great, to the number of 760, with 112 conchs; the flanks have each a *tútung*, with 2 *fú-tútung* and 60 officers; and carry 12 standards, 104 pennons and 28 conchs. The *lingtsui* each carry a pennon, and are in the proportion of one to every three private soldiers.

As far as display of their powers is concerned, none of the troops, except those armed with firearms and bucklers, and only detachments of these, appear to be called on at the Grand Review. The chevaux-de-frise does not seem to quit its ground, but the troops move through it at intervals, and the musketeers advance straight to the front, at

* The lines form rank entire, and some idea of their incompactness at the halt, may be derived from the fact that the ground assigned to each division leaves each soldier nearly 42 inches of space.

stated periods, then halt and fire a volley and advance again: this is done ten times, the ground moved over between each halt being 50 feet, and the tenth fire delivered, the troops under review retire upon the ground in rear of the chevaux-de-frise, one half of the Leading and Flank Divisions furnishing the rear-guard.

Our notice of these five Divisions will close with a brief account of their arms and equipment. The head and body are defended by a helmet and cassock or jacket of quilt armor; those of the officer so far studded with metal as to entitle them in the mind of a native to be particularized as of steel. Officers are armed with a small-sword, two bows, and a quiver, with a number of arrows differing according to the rank of the wearer; in the first grade, they are allowed 400 arrows; in the second, 350; third, 250; fourth 200; fifth 150; sixth and all below it, 100. In the Leading Division, every man has a musket, a sword, a bow and quiver, and 50 arrows. In the Flank and Paid Divisions, every two men have the long spear, thirteen Chinese feet in length; the former is allowed 36 conch shells to every Banner, to give signals; the latter, one to every *tsoling's* company, and two to every *ts'ánling*. The Hánkiun musketeers of the Paid Force are of course armed with the matchlock, and, with the artillery, are allowed a drum and five gongs to every Banner. The buckler-men have besides their large shield, a dagger and long sword, with seven conchs to every Banner. The *chevaux-de-frise* are apportioned one stand to every company, and each man is supplied with a pole to carry it.

In the Artillery, five cannon loading at the breech, are assigned to every Banner, with fourteen conch-shells, and five to accompany the guns. There is, besides a park of artillery in charge of the Hánkiun of the Paid Force, of which part only are mounted on carriages, and a number of guns on the gates, inner and outer, distributed thus:—

	In Park.	*Mounted on Carriages.*	*Gates.*	*Guns.*
Bordered Yellow,	69	24	2	12
Plain Yellow,	79	36	2	11
Plain White,	69	35	2	11
Plain Red,	74	36	2	10
Bordered White,	62	35	2	12
Bordered Red,	68	36	2	11
Plain Blue,	65	36	2	12
Bordered Blue,	72	24	2	12
	558	262	16	91

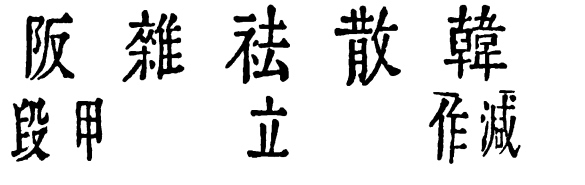
(To be continued.)

ART. IV. *Literary Notices:* I. *The Wan Hien Tung Káu, or Antiquarian Researches of Má Twánlin.* Canton, 1851.

II. *Specimen of the three-line diamond Chinese type made by the London Missionary Society. Hongkong*, 1850. *pp.* 21.

III. *Philosophical Almanac in Chinese.* By D. J. MACGOWAN, M. D. Ningpo, 1851. *pp.* 42.

THE experiment of printing with metallic types noticed on page 247 of our last volume has been quite successful, and bids fair to be employed to a large extent in producing books in this city. We have just seen a reprint of the last edition of the Wan Hien Tung Káu 文獻通考 or Antiquarian Researches of Má Twánlin, noticed in Vol. IX. pp. 143—147, printed with the largest of the two fonts there referred to, in a style equal to any printing done by xylography. This edition is contained in 348 *kiun* or chapters, bound up in 120 volumes, and extends through 19,348 post folio pages. The type is large in proportion to the page, and the white paper gives the letter-press an open, agreeable appearance not often seen in Chinese books. We have obtained a few of the types used in printing the Antiquarian Researches, which we here introduce to show their style. They are make of block tin in clay molds in precisely the same manner and height as those given on page 248 of our last volume. These are much worn by the friction of the brushes used in taking the impressions, and therefore do not look as well as those previously given, which were nearly new. The narrowest of these two sizes are used for notes, explanations, &c., and in order to facilitate the composing of the page, the larger ones are cast with a wide shoulder, so that the body of the type shall be just twice the size of the small ones underneath. The types in the upper of these two lines are placed close together, though the characters look very wide apart.



The publishers have not ventured to append their names to the copies they have issued, the Researches being a governmental work; we do not know whether any notes have been added, to lead them to take this precaution. They have been nearly two years carrying it through the

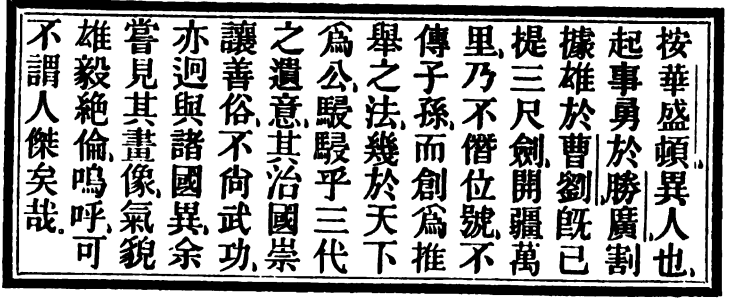
press, and are ready to furnish copies of it at a reasonable price. The inquiries we have made respecting their prices of printing have not been answered so clearly as to enable us to compare them with block-cutting, but we think they are not so cheap.

II. The *Specimen of the 3-line Diamond Chinese Type* quoted above notes the successful completion of the attempt begun in 1833 to prepare metallic Chinese type. In Vol. II. page 477, will be found the Prospectus and appeal of Rev. Mr. Dyer, who had then begun the preparation of steel punches at Penang, with the hope that he would be able to finish a serviceable font of three or four thousand characters in a few years, without calling on his Society for funds. Obstacles and delays arose in the prosecution of the work, partly from inexperienced workmen, and partly from duties interrupting, such as would have discouraged a less ardent man than Mr. Dyer, so that it was not until about 1842, that the assortment of characters in the font was sufficiently large to print tracts and Scriptures. At this time Mr. Dyer had commenced the preparation of a small font, and had made so much progress in it as to show that it was practicable, while every one interested in the matter felt that it was desirable, when further operations in them were suspended by his lamented death in 1843. Two or three years after his demise, the mission printing establishment was transferred to Hongkong.

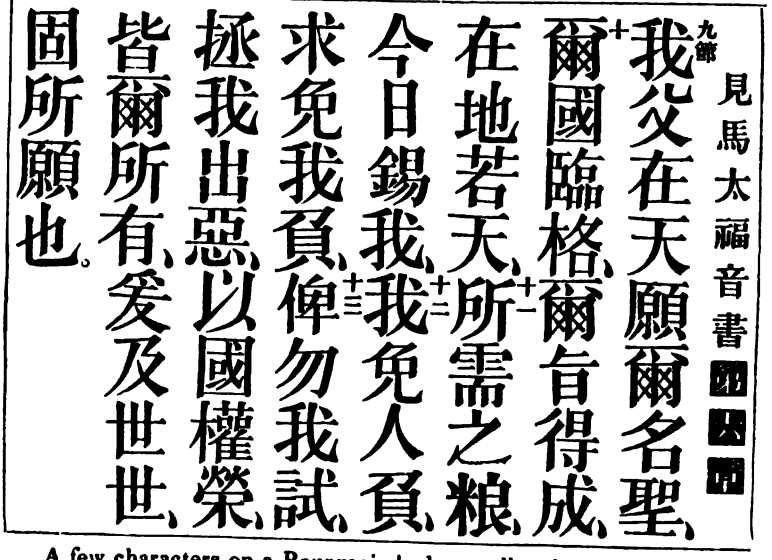
Besides Mr. Dyer's font, two fonts of the divisible Chinese type cast from the matrices prepared by Marcellin-Legrand of Paris (noticed in Vol. III, p. 528, and Vol. XIV, p. 124), were in operation in China, in 1845, one at Ningpo and the other at Macao. Mr. Richard Cole had arrived in China the previous year under the patronage of the Board of Missions of the Presbyterian Church, provided with every material to test the practicability of this plan, and he was the first who brought it into actual use. His skill as a practical printer enabled him to overcome the difficulties connected with the first arrangement and facile use of such a mass of characters; myriads of pages have since issued from the Mission Press at Ningpo, all printed from this Parisian font. Mr. Cole left Ningpo and came to Hongkong in 1847, where he was engaged by the L. M. S.'s Mission to take up and complete the two fonts commenced by Mr. Dyer. This he has now done, to the extent of about 4700 characters in each font. Several of the punches in Dyer's large font, being unsymmetrical, were recut; while it was found that only a small portion of the small punches already made could be used, so that the whole of this beautiful font of type may be properly credited to the skill and taste of Mr. Cole. Spe-

cimens of both of them are here introduced; when used together, one serves very well for the text and the other for notes; and an edition of Exodus with comments is now printing at Hongkong in this style.

Gov. Su's Eulogy on Washington.—*See page* 189.


按華盛頓異人也、起事勇於勝廣、割據雄於曹劉、既已提三尺劍、開疆萬里、乃不僭位號、不傳子孫、而創爲推舉之法、幾於天下爲公、駸駸乎三代之遺意、其治國崇讓善俗、不尙武功、亦迥與諸國異、余嘗見其畫像、氣貌雄毅絶倫、嗚呼、可不謂人傑矣哉。

The Lord's Prayer.


九節 見馬太福音書第六章

我父在天願爾名聖、
爾國臨格、爾旨得成、
在地若天、所需之粮、
今日錫我、我免人負、
求免我負、俾勿我試、
拯我出惡、以國權榮、
皆爾所有、爰及世世、
固所願也。

A few characters on a Bourgeois body, smaller than these, wanted in the Bible for references, have also been cut by Mr. Cole; the single line here given shows how distinct the Chinese character can be cut in steel.

首章又敬即路太聖罗性世之甚

The small proportion of characters in the language actually used by the Chinese in their common books is well known, and though the assortment in this "Specimen" will probably need to be increased to

over five thousand to make the fonts available for all purposes, we arrive at a remarkable fact in respect to the small number of symbols actually used in Chinese literature, and needed to print the books in it. About 1500 *lbs.* weight of metal, averaging 5 *oz.* of each sort, are needed for a font large enough to print the Bible with facility; the type is furnished at $1,25 per pound for the small font, and sixty cents for the large. For symmetry of form and beauty of style, these two fonts exceed any type yet made by either Chinese or foreigner, and are greatly superior to those used in the Wan Hien, as the enterprising publisher has himself acknowledged.

III. *Dr. Macgowan's Philosophical Almanac* is mainly designed to communicate to the Chinese the principles of the Electric Telegraph, and in order to make such a complex subject intelligible to them, he has connected therewith a short account of the kindred sciences of Magnetism and Galvanism, and illustrated it with forty-five diagrams. The plan by which he proposes to convey telegraphic communications in Chinese is to prepare a round dial plate, with a needle in the middle, which points to sixteen different partitions, and by combining the strokes there referred to, the character will be formed. Two characters, *tung* and *sí* (east and west), are employed to denote the form and the location of the strokes, in the following manner:—"The needle pointing east once denotes *top;* pointing west once denotes *bottom;* once east, once west, *inside;* once west, once east, *outside;* twice east, *left;* twice west, *right;* twice east, once west, a point 丶; twice west, once east, a stroke 一; twice east, twice west, a perpendicular 丨; twice west, twice east, a hook 亅 or 乛; thrice east, once west, a catch 𠃌; thrice east, twice west, a curve 𠃍; thrice west, once east, a nail 𠂆; thrice west, twice east, a sweep 𠂇; thrice east, thrice west, *middle;* and thrice west, thrice east, a circle ○ or division. Consequently, by this plan, each character will require on the average, twelve or fourteen moves on the dial plate; or double the number of strokes it contains. Long practice and experience in using such a machine would give much facility in transmitting and understanding contractions of the most common characters, but we think that communications in Chinese can only be intelligibly conveyed by describing the characters in some such way as Dr. Macgowan here proposes. To use the Manchu alphabet; or to invent a system of initials and finals, joined together somewhat like the compound syllables of the Corean language; or to employ the Roman letters, to write the sounds of the characters, alike present the same difficulty, viz, that they can not distinguish between characters of the

same sound, and could only transmit a local pronunciation, which would make it difficult to convey a message for a long distance. The managers of a line reaching from Peking to Canton or to Súchau could only hope to make their messages intelligible by using the characters; perhaps a short one from Canton to Hongkong might be practicable in the local dialect, by using the Roman character to write the sounds; but a continuation to Cháuchau fú and Amoy would again be unintelligible. We hope this discovery will one day come into operation for the use of the Chinese, and the difficulties found in their language overcome. Such treatises as this are useful in that they help to make known to the Chinese the existence and plan of the electric telegraph and its kindred sciences, and no one can tell on what soil the information they contain may fall, or how much good may result; and we wish the worthy author, and all who, like him are endeavoring to impart the knowledge of truth and science to this people, the highest success they can wish.

ART. V. *Journal of Occurrences: loss of the English ship Larpent on Formosa; and of H. M. screw-str. Reynard on the Pratas shoal; progress of the insurgents in Kwángsi; case of oppression; religious intelligence.*

THREE *of the survivors* of the crew of the English ship Larpent were rescued from captivity by the Antelope about the first of this month, when off the south end of Formosa. A boat from the shore managed to reach the ship, though she was fired at as she was coming up, and three Englishmen were received on board; the natives in the boat were immediately driven away, so that the reward promised them for bringing off the three men was not paid them. On reaching Shánghái, their deposition was taken by Mr. Alcock, the English Consul.

The *Larpent*, belonging to Mr. Thomas Ripley, left Liverpool for Shánghái on the 18th May last year, in command of Captain Gilson. On the 12th September, (116 days out) at about 5 P. M., she was off Botel Tobago, a small island sixty miles east from the south end of Formosa, when she was put about and stood across to Formosa with a N. E. wind. The ship held on this tack until 20 minutes past 9 P.M., when she struck on the mainland of Formosa stem on, so close to land that the men could have got on shore from the flying jib-boom. When she struck she was going at the rate of 4 or 5 knots. The fourth mate, Mr. Bland, had the watch at the time; and he afterwards informed the men in the boat that he went aft to tell the Captain there was land ahead. From the survivors, who were in their hammocks, we learn that they were awoke by the striking of the ship, and on rushing on deck found everything in confusion. The watch ran to the braces, and backed the foreyard which sent her right off. It was however soon seen that she had experienced great damage, and was making water fast, and the crew was sent to the pumps. She had at this time ran a mile and a-half from the shore; the water however gained so fast on them, that leaving the pumps they commenced getting the boats out. The first got out was the jolly-boat, but she was immediately stove alongside. The launch and starboard quarter-boat (a life-boat) were afterwards got out, and into them were put provisions, a few cutlasses, and some powder, but no shot. The crew got into boats about 2½ A.M,. the Captain, first mate, and six men in the life-boat; the second, third, and fourth mates, and twenty men in the launch. There was no sea, and they lay off to see the ship go down, which she did about

3.20 A.M. by Captain Gilson's watch. At daybreak both boats made for the shore, and all hands landed. Shortly afterwards four of the inhabitants came down to the beach; they were not Chinese, but belonged to one of the aboriginal tribes. They tried to pilfer but were driven away with the cutlasses. The Captain, fearing hostility on the part of the natives, ordered the boats to be launched, and they then stood down the coast together until about 3 P.M., when the people in the launch hailed the Captain, and told him they could go no further, as the boat was making a great deal of water, and that it required eight men to bail her. He replied that they must do the best they could, that if they liked they might try and reach a Spanish settlement that lay eighty or 90 miles to the westward, or Hongkong. They told him they could not venture in the state the boat was in. He then promised to stay by them until the boat was repaired; night came on, and the launch hove to, having, according to the mate's calculation, run about 94 miles; next morning the life-boat was not visible. The launch was then rowed ashore, and the crew landed near Sugar-loaf point, where they hauled the boat up, and set about repairing her and cooking provisions; while thus engaged they were fired upon with matchlocks from a neighboring wood—several were killed and wounded, 9 took to the water, who were pursued by the natives in catamarans. The 2d mate, Mr. Griffiths not being being a good swimmer, made back for the land, but was attacked and his head cut off. Alexander Berries and George Harrison kept together, and escaped to a rock where they remained two days without food or water. William Blake (carpenter) and James Hill (apprentice) escaped together in another direction. The two first, driven by hunger, landed, and shortly afterwards encountered about fifty of the natives, who at first presented their matchlocks at them, but did not fire. Two women then gave them clothes to wrap round their loins, as they were naked; and an old man took them to his house. Three days afterwards, George Armstrong escaped on a catamaran to a Chinese sampan lying off the coast, but the men in her put him to death. Berries remained with his protector about four months, when a Chinaman who lived about 5 miles off bought him for six dollars. With this man, whose name was Kenah, he remained until he was taken on board the *Antelope*. While with this man, Berries learned that Blake and Hill had escaped to some Chinese village, and that some time after they were sent 8 miles into the interior, where Berries saw them while going with his master to a village called San Sianah. The master of Berries was willing to give him his liberty; but as the other men's master would not part with them, they agreed to run with Berries to San Sianah, where they were hospitably received by the Mandarin. Their master's wife followed to reclaim them, and the Mandarin paid her $14, the ransom she asked. Shortly afterwards the *Antelope* was off the coast, when the Mandarin sent his son and four men in a boat to put them on board. Berries during his captivity made four or five attempts to get on board English ships, and once nearly succeeded in reaching the *Flying Dutchman*, but the wind getting up prevented him.

Armstrong and Hill learned that the master in the life-boat had put into the village where they were first captured, for the purpose of obtaining water, but none of them have ever heard of him since. None of the three men state that they saw all their comrades murdered, but they are the only survivors of the crew of the launch, as during their residence they picked up a sufficient knowledge of the language to understand what the natives said, and they never mentioned that there were any more saved. There seems to be no hope for the life-boat and her crew.—*H. Register.*

There were thirty men in all on board the Larpent, and H. B. M.'s steamer Salamander has been ordered to visit the place where she was wrecked to inquire concerning their fate, and if possible to reward the villagers who kept the survivors. A subscription of $865 was collected at Shánghái for the relief of the three seamen, and to enable them to fullfil their promise to their friends.

H. B. M. screw-steamer Reynard, Capt. Cracroft, was lost on the Pratas shoal on the 30th inst.; she had been dispatched in company with H. M. brig Pilot to take off the crew of the English brig Velocipede, wrecked on this shoal on the 17th inst., and after performing this service, was to proceed on her way home. The vessel was abandoned after an unsuccessful effort to save her, and all her crew and the men belonging to the brig were brought to Hongkong in the Pilot. It may be remarked that the Velocipede was owned by a Chinese, and the Chinese supercargo was on board.

The insurgents in Kwángsi have attracted less notice than usual during the last few weeks, whether it be they have really been quiet, or that no news of importance has transpired. In default of the arrival on the field of action, of the imperial commissioners sent from Court, noticed in last number, Orntai, the major-general of the Manchú garrison of Canton, was ordered to go

to Wúsiuen hien last month to take command of a body of troops stationed there, to check the progress northward of the insurgents. This town lies on the Pearl River, and is in the department of Sinchau, a large part of which is under the control of the rebels; whether Oruntai has reached this post is uncertain. What is the real posture of affairs we can hardly state; there appears every prospect of the disturbance lasting for an indefinite period. From a summary of notices relating to the matter in the China Mail, we select a few paragraphs relating to the mortality of its chief directors, and the expense incurred in conducting the operations:—

The service would seem fatal both to the body and mind of those appointed to it. In the two months under review, it has cost the state, besides its two retired servants named above, a prefect and a subaltern drowned on their way to the theatre of operations; and the second in command of the Tartar garrison of Canton, who left the city for the field a short time since, is said to be playing the madman if he be not insane in earnest. The Governor [Ching Tsú-shin] and General, [Ming Ching-fung], were degraded for their misconduct; the latter exiled to Turkestan under circumstances of extreme disgrace. The commission ordered to try him were also to try one of the two divisional Generals of Kwángsi, accused of feigning sickness and avoiding the enemy; and a decree of the 25th February, sentences an officer of field rank to *two months' exposure in the cangue* for his cowardice displayed a few months ago at the head of the Húnán contingent.

Sú calls on His Majesty to inflict similar punishment on another officer of nearly the same rank, for his misconduct in a severe action in the west of Kwángtung; in which however the Imperial troops are represented as eventually gaining the victory. There are nine reports of successes between January 6th and March 4th; in some above 1000 of the rebels are slain: in one the discharge of a cannon by a sergeant destroyed above 100 of them just as they had killed the captain commanding the party; in another, where the enemy was put to great rout, a chief in red was killed, and a chief bearing a banner. But the most remarkable of these victories was one gained over the Kwángtung insurgents, where not only was the chief taken, but a mysterious standard, said to have been charmed by a Táuist magician in the days of the Ming: the multitude were said to put great faith in this flag, which was spattered with the blood of victims, and bore a historical legend; and it was assumed by His Majesty's servants, Sú and Yeh, that the capture and destruction of it would utterly dishearten the banditti.

The expense of such a war is of coürse enormous. It is just now rumored, that Sú has been instructed to send 1,000,000 taels to Kwángsi, and that he and his dastardly colleague, Yeh, the Governor, who has recently returned to Canton from the town of Ying-teh, whither he had been sent in vain to act against the rebels, are sore pressed for means to meet the demand. A memorial of Ching Tsu-shin, the late Governor of Kwángsi, proposed an extra allowance to be made to 6000 troops which had come in from Kweichau and Hunán, and 300 from Kwángtung, on account of the dearness of provisions. Their daily pay, he showed, amounted to about 9–10ths of a tael per month; on active service they received 4–10ths additional, to which he would add very nearly 1 tael per month. Volunteers received a bonus of from 5 to 10 taels, and daily pay at the rate of from 2.4 to 3.9 taels per month, according to the distance from which they came to join the regulars. The ration of both amounted to about a quarter of a pecul of rice monthly. The measure here rendered *pecul*, however, varies in different localities. The Emperor has sanctioned a sale of rank in both the Kwáng, the proceeds of which will be applied to the exigencies of these forces.

The oppression of Chinese underlings was strikingly exemplified a few days ago in a case which came under our notice. A Chinese, named Wong, employed as a steward on board of a ship just returned from Valparaiso, applied to a teacher connected with foreigners to assist him in getting a balance due on his wages, which he alledged that the captain refused to pay him. The matter was settled to his satisfaction, and in consequence a slight acquaintance sprung up between them, though previously they had been utter strangers. One day, Wong came into the house where his friend lived, as if he came to pay him a visit, but found only a lad in waiting, who belonged to the next house. Soon after two other men came in, one bringing a parcel containing jade ornaments, which he delivered to Wong, and then went out, leaving the other (the owner of them) to settle their purchase with him. Wong poured him out tea, and made himself quite at home in the house, and convinced the seller that he belonged there; so he willingly let him take the parcel to examine, and to carry into the comprador's room to weigh; Wong soon came out, saying the scales were too small, and begged the shopkeeper to wait until he could go to the front of

the hong to weigh the silver out, taking the articles with him. He however, passed out of the house, and made off for Whampoa, leaving his victim sitting with the lad. Soon after, the servants returned, and the shopman found out that he had been swindled, and departed in great rage to lay his complaint before the district magistrate, crying out, as he left, that the friend of his false customer was an accomplice.

In a few days, a boat anchored before the hong, and several policemen from the Nánhái hien's office came in, after sending up their names, bringing with them the petition and accusation of the jade seller. In it, not only the servants of the foreigner, but the partners of a firm doing business in the other end of the hong, were accused of abetting Wong in his roguery, and cited to appear before the magistrate. It was in vain to assure them that he was quite unknown to all living there, and one of the partners mentioned in it, named Kwán, was called up to corroborate the statement. Meanwhile, the teacher who had first aided Wong in getting his wages, but who did not actually live in the hong, suspecting the object of the policemen, contrived to get out by a side-door, leaving Kwán and the comprador to settle the matter as they best could. The latter was not permitted by his master to go out of the room, and the policemen prepared to leave, Kwán accompanying them down stairs; but as soon as they had reached the bottom, they seized him and forcibly carried him off to their boat in the presence of the street constable and his own servants, taking him two miles up the river, and keeping him on board during the night. In the morning, they sent a messenger to his partner, stating that they would liberate him for 120 taels; but he and Kwán's father, after a deal of altercation and menace, succeeded in ransoming him for 30 dollars; whereupon the policemen reported to the magistrate that nobody mentioned in the petition was to be found in that hong. This however did not satisfy the first petitioner, who was said to have a relative in the magistrate's office, and he again represented his case, and demanded redress. Kwán and his friends wished to settle the matter by paying him a moiety of the loss, but he refused to listen to accommodation, hoping to get more by holding out; nor would he make any effort to arrest the real criminal, who was known to be at Whampoa on board ship, for this would show the falsity of his own petition, while no money could be expected from him. Kwán was therefore obliged on his side to petition the magistrate for relief, and it was painful to see the untruths he resorted to in his paper to make out a plausible story. The matter is still unsettled, but we suppose Kwan is more likely in the end to lose than to get redress.

Religious Intelligence. Few changes have occurred in the missions during the past six months, and so far as we know the labors of missionaries in their various stations are now continued without interruption. At Whampoa, the attendance at the Seamen's Bethel has been encouraging, and a fleet is usually anchored there large enough to employ all the time and efforts of the chaplain. The Rev. George Loomis, to whose untiring efforts the shipping is greatly indebted in building the Bethel, returned to New York in the ship Sea, March 3d, carrying with him the best wishes of the foreign community of Canton; his successor, Rev. Edward H. Harlow, arrived April 28th, and entered on the duties of his chaplaincy. Mr. Harlow is sent out by the same society as Mr. Loomis (the American Seamen's Friend Society), and we wish him much success in his labors.—The Rev. W. L. Richards also left in the Sea, and the Rev. J. D. Collins returned to the United States in the Catalpa, May 14th; both of these brethren had been residing at Fuhchau, and took the voyage to restore impaired health. Rev. Mr. Elgquist has left that station since the death of his colleague, Mr. Fast. At the last accounts, everything was quiet at Fuhchau.—Miss Fay reached Shanghai to join the Am. Episcopal Mission, and Miss Harvitt arrived at Amoy to join the London Mission, both within the last few months.—Rev. William Ashmore and wife reached Hongkong, March 6th, and sailed for Siam shortly after to take charge of the Chinese department of the American Baptist mission at Bangkok.

THE

CHINESE REPOSITORY.

VOL. XX.—JUNE, 1851.—No. 6.

ART. I. *Paper money among the Chinese: description of a bill: historical notices of the issues of notes.*

THE use of paper as a substitute for coin has been known in China for centuries, and the uniform result of every attempt made by the government to circulate its paper among its subjects, has been the extraction of vast sums of money from them, and the gradual substitution of worthless paper in its stead; until dearbought experience has shown the people that no confidence can be placed in the good-faith of their rulers to uphold their notes. The convenience of notes instead of coin in the common transactions of life is, however, as well understood among the Chinese as in any country of Christendom; and if it were not for the trickery which forms a prominent feature in their character, and leads every one to mistrust his neighbor, the use of paper money would doubtless be general. The circulation of promissory notes and letters of credit is very great throughout the provinces, and they are constantly used to facilitate commercial transactions; but this kind of paper hardly comes under the designation of *money*, as it is not a circulating medium.

In many of the large cities of China, notes are issued by banks of deposit on the security of their own capital; they have no responsible connection with government, and their paper circulates only as their credit is good, and as far as the bank is known. Consequently, the knowledge of such paper is generally restricted to the immediate region or city where it is issued, though the limits of its circulation may vary at different times. Of the Five Ports, Fuhchau is the

only one where paper money is in use, but we are told that it is also well known at Peking, and in some cities in the provinces of Shán-tung and Honán. The bills issued at Fuhchau are rather larger than Bank of England notes; including the margin, being about 10 inches long and 4 inches wide, but the border which surrounds the bill is both shorter and narrower than the paper. The right margin is covered with various stamps, seals, and written characters, all of them cut in two, the other half being retained by the bank in order to verify the bill when it is presented for payment; from this we infer that the notes are bound in a book when printed in blank, and are filled up for issue as they are wanted.

In one bill we have before us from the Tá-sang 大生 or Great Producing bank, the body of the note is printed in blue ink, the filling up is in black ink, and the stamps are in red ink, the whole presenting a singular and rather pretty appearance. The name of the establishment in large letters occupies a separate division at the top of the note. The border of the bill is filled in with the following laudation of "cash:"—

Seeing that the world has nothing private in it, why then are "square holes" (*i. e.* copper cash) wanted in it? It is that the million may have something on which to depend, for with "the dust" one may even go among the gods. Cash is abundant as water, it is heaped up like the hills; the coin resembles the sky [in roundness], and the earth [in flatness]. When first made (by Tái-kung, B.C. 1120), it circulated through the nine regions, and three officers were appointed to attend to it; which has continued from that remote time to this present affluent age. Who is he (like Wang Yen) that will not talk of pelf, and yet he is not therefore without avarice; but do not those who employ it in life regard it as one of the first of excellent things? If it be passed around among us, all alike find it profitable; it comes and goes as if it flew, and in every place all regard it as just the thing. Like the emperors and kings of ancient days, it hands down its name throughout the circuit of the world; and in the myriads of affairs in human life, every one yields to and honors it as an elder brother. It is spoken about in the ten sections (of the Tá Hioh), and in half the volumes of Duke Chau's Ritual; and there is nothing in ruling which it will not extend to and tranquillize, nor aught connected with the life of the people where it is not required.

In the border separating the division from the body of the note is this distich:—

"When fair dealing prevails in the world, wealth becomes vast and abundant: in a time of peace, the emperor is upright, and capital is greatly multiplied."

On the border of another bill from the Chí-ching 至誠 or Very Trusty Bank, is this sentence, which is more relevant than the preceding to its use on a bank bill:—

"When the Nine Prefectures were first marked out, money flowed in ever-growing plenty; and for the beneficial use of the country, the device of bills

(chàu) was skilfully adopted. Among the Odes is the Vapory Song, [which says,] "Since we have a heap of money, our hearts are open and sunny." If our hearts (? the banker's) be pure like the sun, we shall depart from all falsehood, and be trusty and honest."

On the right side of the note in the corner is the sentence 約支順路錢票 "a cash note convenient for paying out in the road." The next line reads, "a bill good for paying 800 pieces of copper,"—the last three words being filled in. On the opposite side is the date, "Hienfung, 1st year, 1st month, 8th day" (Feb. 8th, 1851). Then follows the registered number of the bill, which in this case is "No. 1. of the character 罪 sin." This character *tsui* is the 84th in the Millenary Classic,* and probably is one of a series under each of which a certain number of the notes are registered. Another bill is registered as "No. 56 under the character 刻 engraved;" this character is the 548th in the same Classic. This comprises all the reading in the bill, no signatures or place being inserted as in the bank notes of western countries. There are, however, six beautifully engraved dies, stamped on the face of the bill in red ink, which form the principal security against forgers and counterfeiters. They are both emblematic and legendary. One of them represents a lion playing with three cubs and rolling a ball, which denotes magistrates of high and low rank—and whether intentional or not, is a very good lampoon on Chinese rulers. Another is a tripod with the characters for 800 engraved in it; a third is a die containing the name of the Bank, with this sentence surrounding it:—

"When circulated, [money] is called *pú* (to spread); when passing about it is called *chuen* (a fountain); and both when circulating and passing, there is no deception; it is round like heaven, and square like earth; at all periods it has been regarded by every one as among precious things."

In the lower left corner is a square die, very delicately cut, having the names of the bank Tá-sang, and of the leading partner Wáng 王, in the middle. Around it is this couplet in praise of paper money:—

From of old coins have been named 'square holes,'
And they are ever passing here and there;
The needy and easy can safely help each other,
Ten thousand cash can be all valued in one slip of paper.

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* The *Tsien-tsz' Wan*, or Millenary Classic, has been fully noticed in Vol. IV. page 229, where a translation of it is given. Its use as a hornbook for youth is, however, quite subordinate to the employment of the thousand different characters it consists of to mark series. Not only bank-notes, but cards and tallies used for many purposes in checking and noting things, are marked with the characters of this book; the cells in the Examination Hall, where candidates for degrees write their essays, are labeled with them. Lottery tickets are formed of the first fifty or hundred characters, and gambling is carried on in various ways by means of them. The people are nearly as familiar with the sentences *tien ti yuen hwáng, yú chau hung hwáng*, &c., as we are with the ordinal or cardinal numbers, or with the letters of the alphabet.

In the other corner is a round die of similar fine workmanship, containing a sentence in its border, and the character for *longevity* in the centre. The manner in which these dies and the filling up of the note, is done, must render it almost impossible to counterfeit the bills. The paper is made from the bamboo, and is remarkably tough and solid. We do not know the number of these establishments at Fuhchau, nor their regulations, or amount of issues, but the citizens are so much in the habit of using the notes, that they prefer them to the cash. The bills of the banks in the Island, in the suburb of Nántái, and those within the city walls, generally circulate in those districts. When a bank fails, the bill-holders rush to the place in crowds, and pull the building down, thus destroying their chances of getting even a percentage for their notes. The most usual denominations are for hundreds of cash up to a thousand, but some bills are issued for 10,000 cash, or about seven dollars.

The use of paper money in China is interesting as showing the degree of confidence reposed by the people in those who issue the notes, while the following historical notices of the government paper prove that the matter is best managed by the people themselves. The extract is from Klaproth's Mémoirs relatifs a l'Asie, Vol. I. page 375, and though long will repay perusal. After mentioning that Marco Polo first made known in Europe the existence of paper money among the Mongols, the author goes on to say:—

These same Mongols afterwards introduced paper money into Persia, where their bills were called *djaou* or *djaw*, a word evidently derived from the Chinese *cháu* 鈔 which denotes the same thing, and is formed of two parts *metal* and *few*, intimating a *lack of money*. The fact that the Mongols, both in China and Persia, have employed paper money, has induced some authors to look upon them as being the inventors; and the celebrated Schloetzer even published a dissertation under the title of "The Mongols the Inventors of paper money in the 13th century." But Père Gaubil had previously shown in his History of Genghis Khan, that the old paper bills issued by the monarchs of the Sung dynasty were suppressed, and new ones substituted in 1264 by the minister Kiá Sz'-táu.

The most ancient financial speculation contrived by Chinese ministers to make the revenue meet the increased expenditures of the state, dates B.C. 119, in the reign of Wú-ti of the Hán dynasty. At this period, they introduced the *p'i pi* 皮幣 or *skin notes*, which were pieces of leather made from the skins of white deer bred in a park around the palace. They measured a Chinese foot square, and were ornamented with fine paintings and embroideries. Each grandee, and even the members of the imperial family, who wished to make their court to his majesty, or who were invited to ceremonies and banquets in the palace, were required to use this skin to cover the tablets which they held in their hands in the Presence to screen their faces. The imperial financiers fixed the value of these *p'i pi* at 40,000 cash, or about 300 francs; and they were taken at this rate in the palace and among the courtiers,

but never seem to have had any circulation as currency among the people. Ma Twánlin (Kiuen VIII. 31) relates that after the years A.D. 605-617, to the end of the Sui dynasty, the civil disorders in China had reached such a height, that all kinds of things were made to serve instead of money, such as little round bits of iron, short dresses, and even pieces of pasteboard.

At the beginning of the reign of Hientsung of the Tang dynasty, about A.D. 807, copper coin had become so scarce that the manufacture of vases and copper utensils was again probibited; and the emperor compelled rich families and traders coming to the capital, to deposit their coin in the public chests, and gave them in exchange written orders which were received everywhere, and to which they gave the name of *fei tsien*, or *flying coin*. However, three years had scarcely elapsed before government was obliged to suppress this paper money, which indeed never came into vogue in the provinces.

Taitsung, founder of the Sung dynasty, A.D. 960, permitted merchants to store their silver and precious articles in the different public treasuries, and the checks they received in return were called *pien tsien*, 便錢 or *convenient money*, and were everywhere eagerly taken up. By the year 997, there were 1,700,000 taels' worth of this paper in circulation, and in the year 1021, this sum had been increased by more than 1,300,000 taels.

It was in the state of Shuh, the present province of Sz'chuen, that the true paper money was first introduced; these were notes issued without being guarantied by some hypothecated value. A certain *Cháng Yung* 張詠 introduced them to take the place of the iron money, which was inconveniently heavy and troublesome. These bills were called *chih-tsi* 質劑 or *evidences*. During the reign of Chintsung of the Sung dynasty (A.D. 997–1022), this practice was followed, and the notes were called *kiáu-tsz'* 交子 or *changelings*. They were made payable every three years; thus, in 65 years they were redeemable 22 times; each note was worth a thousand cash, or a tael of pure silver. Fifteen of the richest houses managed this financial operation; but in course of time they were unable to fulfill their engagements, and all became bankrupt, which gave rise to many lawsuits. The emperor annulled the notes of this company, and deprived his subjects of the power to issue bank-bills, reserving it to himself to establish a bank of issue at Yih-chau. By the year 1032, there were more than 1,256,340 taels' worth of 'changelings' in circulation in China. In 1068, having ascertained that counterfeits were issued, the government made a law that persons making false bills should be punished the same as those who falsified government orders. Later than this, and at different applications, banks for the issue of the *kiáu tsz'* were established in many provinces, and the notes of one province were not circulated in another. Their terms of payment and modes of circulation, too, varied at different times.

Under the emperor Káutsung in A.D. 1131, it was attempted to make a military establishment at Wúchau, but as the requisite funds did not come in without great difficulty, the officers charged with the matter proposed to the Board of Revenue, to issue *kwán tsz'* 關子 or *due bills*, with which they could pay the sutlers of the troops; and which should be redeemable at a special office. Abuses soon crept into the details of this plan, and the people began to murmur. Later, and under the same reign, similar due-bills to these were put into circulation in other provinces. During the reign of this same monarch, the Board of Revenue issued a new sort of paper money called *hwui tsz'* 會子 or *exchanges*; these were, at first, payable only in the province of Chehkiang and thereabouts, but they soon extended to all parts of the empire The paper of which they were made was originally

fabricated only in the cities of Hwui-chau and Chi-chau in Kiángnán; subsequently, it was also manufactured in Chingtú fú in Sz'chuen, and Linngán fú in Chehkiáng. The *hwui-tsz'* first issued were worth a string of a thousand cash ($1.33 nearly); but under the reign of Hiáu-tsung in 1163, they were issued of the value of 500, 300, and 200 cash each. In five years, i. e. up to the 7th month of the year 1166, there had already been sent out more than 28,000,000 taels' worth of these notes; and by the eleventh month of this year, this sum had been increased 15,600,000 taels. During the further sway of the Sung dynasty, the number of the *hwui-tsz'* was constantly on the increase; and besides this description of note, there were some of the *kiáu-tsz'* still extant, and notes of private individuals current in the provinces; so that the country was inundated with paper notes, which were daily depreciated in value, in spite of all the modifications and changes the government adopted to augment their circulation.

At last, under the reign of Li-tsung of the same dynasty, in 1264, the minister Kia Sz'-táu, seeing their value so small, endeavored to substitute for a part of the *hwui-tsz'*, some new assignats which he called *yin kwán* 銀關 or *silver obligations*. Those *hwui-tsz'* which were technically named "seventeen terms" were withdrawn entirely; and three of those called "eighteen terms" were exchanged for one note of the new currency which bore the character *kiá* 賈. But although even those bills which were torn were received in pay for taxes, the minister was not able to get the treasury paper into circulation, nor to lessen the price of commodities.

During the latter part of the sway of the Sung princes, in the south of China, the northern provinces were ruled by the Niú-chi, a Tongusian race which had founded a new empire under the name of *Kin* or Gold, and whose princes are known in Persian and Arabian histories under the name of Altoun khan. The wars which constantly devastated the whole of China had greatly impoverished all the provinces of that fair land; so much so that in A.D. 1155, copper had become very scarce in the kingdom of Kin, and banks of issue were established in consequence on the plan of those of the *kiáu-tsz'* of the Sung emperors. The notes for 2000, 4000, 8000, and 10,000 cash were called *great notes*; and those of 100, 300, 700, and 900 cash were named *little notes*; the period of each was seven years, after which the old notes were exchanged for new ones. Offices of issue were opened in all the provinces, and government retained fifteen cash out of every thousand to defray the expense of fabrication and registration of the notes.

In the latter part of the 13th century, the Mongols made themselves masters of China, and founded the Yuen dynasty, A.D. 1279–1367. Even prior to the entire submission of China (1260 to 1263), Kublai had introduced these notes among the Mongols; in 1284, he ordered the statesman Lú Shi-jung to draw up a plan for his consideration respecting the issue of new paper money. It took place in 1287, and after that the Mongols only thought of increasing the number of their notes in circulation, which they called *páu cháu* 寶鈔 or *precious bills*.* Those rated at a thousand cash, issued between 1264 and 1294, replaced those valued at 5000 cash, which had been created during the years 1260–1263. They were fabricated from the bark of the paper mulberry,

* It is this description of note which Marco Polo speaks of, and the terms he uses lead one to suppose that he himself regarded it as a masterly contrivance to raise a revenue; though the past experience of the people under their own princes of the Sung must have shown them the disastrous result in which this extension of a paper currency would ultimate His account of it is as follows:—

With regard to the money of Kambalu the great khan may be called a perfect

(Broussonetia), and were a Chinese foot square. Those valued at 1000 cash during the years 1308–1311, took the place of those rated at 5000 cash during the years 1264–1294; they were worth a tael of pure silver, or a mace of pure gold. In this way, the government was reimbursed for the capital of the first issue, by a fifth of their value, and with a twentieth of the second emission. Before the close of the dynasty, this paper money had already lost much of its credit; and in 1351, government had been obliged still to make other changes in the system, but all its efforts and schemes were insufficient to raise their value, and the Mongols were driven out of China, which they had beggared with their *páu cháu.*

This state of things obliged the emperors of Ming, who now came in, not only to uphold the *páu cháu*, but even to issue new notes. In 1375, six kinds were put in circulation, bearing respectively the rates of 1000, 500, 300, 200 and 100 cash, the highest being worth a tael of silver. The people were prohibited from employing gold, silver, or jewels in traffic. The value of these notes gradually fell till seventeen cash in paper notes were only worth thirteen in copper. It appears that these princes greatly augmented the quantity of notes in circulation; for in 1448, a note of 1,000 cash was worth only three copper cash. Government tried to retrieve the disgrace of its paper, by prohibiting the people from using copper coin, and forcing them to receive the assignats. Seven years later, an ordinance was promulgated making it legal to pay the duties in the markets of the two capitals (Nanking and Peking) in these notes. However, these measures did not produce the desired effect, and the *cháu* gradually disappeared from trade; at least, history makes no mention of them after A.D. 1455.

The Manchus have never attempted the issue of paper money; for these barbarians, though ignorant of the fundamental principals of all good financiering, still know that the more a state acknowledges its debts, the richer and happier it is.

In Japan, paper money is called *kami-zeni.* Its introduction there dates in the reign of the dairi Go Daigo no tenoo, between 1319–1331. It has never been used in that land to replace the copper currency, and the value of the notes has always been nearly maintained. We do not know whether they are still in use, but it appears certain that they were in circulation during the space of sixty or seventy years.

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alchymist, for he makes it himself. He orders to collect the bark of a certain tree, whose leaves are eaten by the worms that spin silk. The thin rind between the bark and the interior wood is taken, and from it cards are formed like those of paper, all black. He then causes them to be cut into pieces, and each is declared worth respectively half a livre, a whole one, a silver grosso of Venice, and so on to the value of ten bezants. All these cards are stamped with his seal, and so many are fabricated, that they would buy all the treasuries in the world. He makes all his payments in them, and circulates them through the kingdoms and provinces over which he holds dominion; and none dares to refuse them under pain of death. All the nations under his sway receive and pay this money for their merchandise, gold, silver, precious stones, and whatever they transport, buy, or sell. The merchants often bring to him goods worth 400,000 bezants, and he pays them all in these cards, which they willingly accept, because they can make purchases with them throughout the whole empire. He frequently commands those who have gold, silver, cloths of silk and gold, or other precious commodities, to bring them to him. Then he calls twelve men skillful in these matters, and commands them to look at the articles, and fix their price. Whatever they name is paid in these cards, which the merchant cordially receives. In this manner the great sire possesses all the gold, silver, pearls, and precious stones in his dominions. When any of the cards are torn or spoiled, the owner carries them to the place whence they were issued, and receives fresh ones, with a deduction of 3 per cent. If a man wishes gold or silver to make plate, girdles, or other ornaments, he goes to the office, carrying a sufficient number of cards, and gives them in payment for the quantity which he requires. This is the reason why the khan has more treasure than any other lord in the world; nay, all the princes in the world together have not an equal amount.—*Murray's Polo, page* 137.

Some further notices of this paper money are also given by Baron Chaudoir in his Recueil de Monnaies de la Chine, etc., page 55 *et seq.*, in which also are to be found fac-simile engravings of the bills of the emperor Hungwu of the Ming dynasty, and of bills of exchange now in use. The statements the Baron makes in his account of the enormous sums swindled from the people by the Mongol emperors, amounting to more than one hundred millions of taels in seventy years, goes a good way to explain their rapid expulsion from the country by the soldiers of Hungwú.

ART. II. *The Cháng-peh Shán, or Long White Mountains of Manchuria.*

THIS little known range of mountains is famous among the Manchus as the original seat of their forefathers; and in its recesses they still maintain their primitive manners—an ignorant, rude, and almost savage race. The Long White Mountains lie between the headwaters of the Songari and Hourha on the north, and the Tu-men and Yáluh rivers, on the south; they are a continuation of the Sihata or Sih-hih-tih shán, which run near the ocean in a northeasterly direction, and are prolonged westward into the In shán and Inner Hingan ranges. They lie between lats. 43° and 45° N., and separate Manchuria from Corea during part of their course, forming a lofty barrier against the ingress of an enemy into either country.

On the Chinese maps, a division is made between the Cháng-peh shán, 長白山 lying north of Corea, and the Siáu-peh shán 小白山 between the Songari and Yaluh rivers; the latter is said to be the least elevated of the two. In Amiot's Éloge de Moukden, the Long White, or Great White Mts. are frequently mentioned as forming the bulwark of Manchuria on the south, but Kienlung, the imperial author of that work, makes no distinction between the whole range and a single peak called the White Mt. One summit of great height, to be seen from a long distance, and probably covered with perpetual snow, has given its name to the range; and this, we think, has caused the confusion, for the Chinese are not in the habit of distinguishing very accurately on these points. In Klaproth's Mémoires relatifs à l'Asie, Vol. I., page 455, there is an account of a visit to this lofty mountain, which, though meagre and unsatisfactory, still furnishes a few notices, and we here quote it:—

With the exception of some Jesuits, commissioned by the emperor Kánghi nearly a century ago to make a map of Eastern Tartary, no European has ever penetrated into the country of the Manchus, lying north of Corea, from which it is separated by a chain of snowy mountains called in Chinese Cháng-peh shán, and in Manchu Golmen-shanyan alin, *i. e.* the Long White Mts. I think, therefore, that an account of a journey into this country, translated from the original Manchu, will not be uninteresting to the reader.

In 1677, the emperor Kánghi dispatched one of his courtiers named Oumouna, a member of the Imperial Clan, to visit the White Mt., and make a description of it. In his edict, his Majesty remarked that this mountain was situated in the happy region which was the theatre of the glory of his first ancestors; but as there was no one in Peking well acquainted with the country he had sent Oumouna there, not only to make a description of it, but also to sacrifice to the tutelary spirits of the mountain.

Oumouna, charged at the same time to describe the district of Ninguta, left Peking in June, by way of Moukden, for the city of Kirin. There, and in all the country of Ninguta, he in vain sought for a guide to conduct him to the summit of the Great White Mt.; he could only hear of an old man, born in the country of Ekhé-neïen, who in his youth had heard his father say it was no great distance from this place to the mountain; and further, that he had been there in chase of deer, and that a hunter, who had killed one of these animals there, had brought it on his back to Ekhé-neïen. Oumouna left Kirinula on the 2d of the 6th moon, and reached Ekhé-neïen after a difficult journey; from this place, he sent men with axes to open a road through the deep forests, and enjoined on them at the same time to ascertain the distance it was to the White Mt. Ten days after, they reported that they had penetrated thirty li to a small low mountain, from whence they could discern the Great White Mt. by climbing a high tree, and that it did not appear very far off; the entire distance from this place, they estimated at 170 to 180 li.

From a second report, Oumouna ascertained that from the top of a mountain they had obtained a much better sight of the object of their visit, apparently about a hundred li off, but that its summit was enveloped in clouds and mists. Hereupon, Oumouna and his suite left on the 13th for this place, traveling two days, early in the morning of the third, they heard the cries of some cranes, and at the same time a thick fog covered the country so that neither the mountain nor the way before them could be seen. Obliged to go where the cries of the cranes led them, they soon met a foot-path traced by the deer, which seemed to them to lead to the White Mt., nor were they deceived. Near the mountain, they entered a pleasant grove, in the middle of which there was a small plain of a circular shape. About half a *li* from this spot they came to a place surrounded with a kind of tree called *sadjoulan*, which appeared to have been planted by the hand of man; they were mixed with fragrant shurbs, and the ground was covered with yellow flowers.

Oumouna here left his horses and about half his train, and pursued his journey afoot, accompanied by a small party. As the clouds and mists prevented the sight of the White Mt., he resolved to recite the prayers addressed to the tutelary genii of the place, which the emperor had charged him to remember to do. Scarcely had he commenced, when the mists dissolved, and showed the mountain before them in all its beauty, and discovered a path which led to it. The air was pure and invigorating, and they saw the outline of the mountain, on the summit of which rested only a few thin clouds. At first, the road was passable, but it rapidly became more difficult. The travelers went over more than a hundred li; in ascending, they tucked up their garments, traveling over snow incrusted with ice, which bore the appearance of having remained year after year without melting. On reaching the top, they found there a plain surrounded by five lofty peaks, and a lake between them, thirty and forty li in circuit.

Oumouna, drawing near to the lake, saw on the opposite northern shore a bear, which appeared very small at this distance. The tops of four of the peaks leaned over so much that they seemed ready to fall; the fifth, on the south, was erect and not so high as the others, and its base was fashioned like a door. They saw many rivulets and streams in the mountain which flowed north to the Songari river, and others flowing south into the Great and Little Neïen. The envoy remained some time to examine the mountain, and after offering another sacrifice, be prepared to descend. He had scarcely gone a few furlongs, when he saw on a height not far off, a flock of deer running towards him, and to his great surprise, they threw themselves down from off the cliff one after another, till seven of them were killed. Oumouna regarded this extraordinary incident as a particular favor of the tutelary spirits of the mountain, thus making, in fact, a useful gift to his Majesty's envoy, who was short of provisions. When he reached the foot of the mountain, he dressed the deer, and again worshiped the spirits to testify his sense of their favor. Having nothing more to do in the place he took his leave, and instantly the summit of the mountain was again enveloped in mists and clouds. On his return to Ninguta, he drew up a description of the country, and returned to Court on the 21st day of the 8th moon. Kánghi was delighted with the success of his mission, and ordered the Board of Rites to give a new honorary title to the tutelary spirits of the White Mt., who had treated his ambassador so well.

The date of this visit is previous to the survey made by the Jesuits, but the account given by Du Halde (Vol. II., p. 245), compiled from their memoirs, makes no reference to it; while neither their maps, nor their descriptions, afford data from which to locate the peak. Its most probable situation is in lat. 42° N., and long. 127½° E., near the frontiers of Corea, between the Tumen and Yá'uh rivers. None of the Europeans who saw the mountain ascended it, and we are rather inclined to take the evidence of Oumouna that it is covered with ice, than of the Jesuits that the whiteness is owing to sand. Du Halde's authoritis affirm it to be the highest mountain in Manchuria; the rocks on the top resemble five broken pyramids, and are usually enveloped in fogs and vapors. They call the peak itself the Ever-White Mt., while they apply the same name to the whole range. The range of the Cháng-peh shán does not rise to a great elevation, if we should judge by the productions of the region, and the forests which cover their slopes; and the descent from that part of the Ín-shán and the steppe north of the Sirá-muren River, is considerable.

Imitated from the Chinese.

Spring is coming—spring is come!
Thro' the buds the sunbeams glancing,
And the unfetter'd streams are dancing:
Welcome springtide home!

Spring is coming—spring is come!
In the wind the peach-bloom flying,
Lilies on the water lying:
Welcome springtide home!

Spring is coming—spring is come!
Fresh and gentle breezes blowing,
Evening's lovely radiance glowing:
Welcome springtide home!

Spring is coming—spring is come!
Glowing on our robes, as even
Lights the occidental heaven:
Welcome springtide home!

Spring is coming—spring is come!
Bring the golden cups, preparing
Welcomes, for the guests are nearing:
Welcome! welcome home!

From the Chinese.

Day by day the year progresses,
Year by year old age comes on;
Spring the earth in garlands dresses,
Moons revolve, and spring is gone.

Since the hours of time are flying,
O! enjoy those flying hours;
Sorrow when life's flowers are dying,
Will not wake the dying flowers.

From the Chinese.

Of the long year, the flowrets bloom
But one short season,—and of this,
Few are their hours of light and bliss;
To kiss the dews,—to shed perfume,—
Dance in the breeze,—and then decay
And die—as die the clouds—away.

Unseen, unknown, imprison'd, they
Thro' summer, autumn, winter, pass;
Thro' heat and cold;—their little day
Of spring-life dawns;—and then, alas!
They smile—contented with their fate,—
They smile and die—the desolate!

Yet even that little life is gloomed
In sorrow—pilfered by the bee;
By the rough storm-wind shaken; doomed
To the worm-cankered atony.
A misty morn—a frosty hour,
Deadens the leaves, and kills the flower.

O, spare them—spare them in their reign,
Their swift and feeble reign—so short
When longest—and at best, so vain;
O, not in vanity or sport,
Tear them from their maternal stems,
But let them rear their diadems.

Canton, June 25th, 1851. JOHN BOWRING

ART. IV. ***The Army of the Chinese Empire: its two great divisions, the Bannermen or National Guard, and the Green Standard or Provincial Troops: their organization, locations, pay, condition, &c.*** By T. F. WADE. *(Continued from page 280.)*

THE *Pú-kiun Ying*, (*lit.* Foot Force) or Gendarmery, is under an officer known in this capacity,* as the *Pú-kiun tungling* (1β), Captain-general of the Gendarmery, or *Kiú-mun Títuh*, General of the Nine Gates, who must be a Manchu or a Mongol. He is promoted from Minister of the Palace (see Imperial Guard), *tútung* or *fú-tútung* of the Banners, Captain-general of the Leading or Flank Divisions, or divisional general *(tsung-ping, 2a)* of Gendarmery. Of these last, there are two under him, one of the left wing, the other of the right.

The civilians attached to the *ying* are, 1 *lángchung* (5*a*), 2 *yuen wáilang* (5,3), and 2 *chú-shi* (6*a*), who form a secretariat, and a tribunal for the hearing of such cases as are reported to this yamun; 1 *sz'-wú* (8*a*), keeper of records and accounts; and 12 *pihtikshi* to translate.

The military officers of Bannermen, are 2 *yih-yŭ* (3*a*), one over each wing, and 2 assistant *pîng-pîn yih-yŭ* (3,3); 24 *kieh-yŭ* (4*a*), and 24 *fú-yŭ* (5*a*), or one to each Banner of every nation; to each Manchu Banner, 24 *púkiun kiáu* (5*a*), lieutenants, and 5 *weishú púkiun kiáu* (6 *a*), sub-lieutenants, and to each Mongol and Hánkiun Banner, 9 lieutenants, and 2 sub-lieutenants. These have immediate charge of the Banner soldiery of the corps, who were to consist, in 1812, of 2 *lingtsui* and 18 *pú-kiun* from every Manchu and Mongol *tsoling's* company, and of 1 *lingtsui* and 12 *púkiun* from under every *tsoling* of the Hánkiun. Their numbers in 1825 were

	Manchu.	*Mongol.*	*Hánkiun.*
Lingtsui	1,356	408	266
Púkiun	13,560	4,080	3,452

The *lingtsui* are chosen from the *púkiun*, promotion going always within the Banner in which a vacancy occurs; the *púkiun* recruit

* He is, in general, a pluralist extraordinary. The late *tungling* Wanking, degraded last year for connecting himself with a magician whose confessions went to implicate a large number of nobles and public servants, was a Reader at the Classical Feasts, Manchu President of the Board of Civil Office, Revisor-general of the Veritable Records of the reign, a Superior of the Academy, Supervisor of the Household, *tútung* of a Banner, superintendent of the Gymnasium in the Ning-shau Palace, and of the Treasuries of the Board of Revenue, and Visitor of the 17 Granaries in the City, and at Tungchau.

from able bodied supernumeraries of the Paid Force, or from men in the private service of Bannermen.*

There also belong to this *ying* 18 Manchu and 7 Hankiun *ching mun-ling* (4β), warders, and *mun-li*, (7*a*) clerks of the Gates, in the same number and proportion as the warders, with 32 Hankiun *mun tsien-tsung* (6*a*), subalterns of the gates. The duty of giving alarm, at any emergency, rests with the *sin-páu tsung-kwan* (4*a*), officer in general charge of signal-guns, under whom are 4 Manchu, and 4 Hánkiun, *kien-shau sin-páu kwan* (5*a*), officers in the same charge; these serve in turn at an alarm station called the White Pagoda.†

The Chinese contingent of 4,000 cavalry and 6,000 infantry, is divided into five *ying*, battalions or cantonments, Centre, South, North, Left, and Right. The Table on p. 255 shows the rank and number of their officers, who are distributed thus :—

	Centre.	*South.*	*North.*	*Left.*	*Right.*
Fútsiáng,	1				
Tsántsiáng,	1	1	1	1	1
Yúkih,	1	1	1	1	1
Túsz',	1	1	1	1	1
Shaupí,	4	4	3	3	3
Tsientsung,	10	12	8	8	8
Pátsung,	20	24	16	16	16
Wáiwei,	30	36	24	24	24
Do. extra,	15	18	12	12	12

The common duty of both Bannermen and Chinese is defined in the same words; they are to keep watch and ward, going their rounds and giving the alarm. None but Chinese seem to be employed in the Outer City that lies to the South of the Nine-gated enclosure, pierced

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* I have so rendered *kiá-jin*, who may be slaves regularly bought, or persons descended from those who originally followed their masters from Manchuria. They are not registered as *hú*, the people, but as *hú-hiá*, a lower class than the people, or as *ling-hú*, supernumerary population The term *kiá-jin* is also applied to those who, having been reduced to slavery for a crime, are bestowed on deserving officers. The Inquiry says that 957 of the *púkiun* who serve at the altars and temples, the nine gates and a few other, as also at the lakes in the gardens, are chosen from the adults or élèves of the families in which vacancies occur. They are all Manchus or Mongols. The rest may be *kiá-jin*, whether slaves purchased with the stamped record, required by a law of Kienlung, or without it, returned convicts, or reduced soldiers. If there be not enough in the *tsoling* company in which there is a vacancy, or in the companies under the *tsánling*, a Manchu or Mongol vacancy may be filled up by any Hánkiun supernumerary of the whole Banner; so with Hánkiun vacancies. If the death of a *púkiun* leaves his family in destitution, his near relative may succeed him. Elèves, past 25 years of age, who have been struck off the roll for incompetence in horse archery, are also eligible.

† These officers were omitted in the Table on p. 254, where there is another error to correct in the same corps. The officers of the Gendarmery of the 4th grade should be 50, not 39: and of the 5th, 368 not 360.

outwards by seven gates of its own; and they, although generically a part of the *pú-kiun ying*, are distinctively styled *siun-pú*, 'perambulating thief-takers.' They have not for all that any special claim to so ill an eminence, as the apprehension of thieves and vagabonds by the rest of the force, is duly performed by 24 Manchu, 8 Mongol, and 8 Hánkiun subalterns, each commanding eight men of his Banner, detailed like himself for this particular duty, and having the words *pú-táu*, 'thief hunting,' prefixed to his official designation.

The term *Gendarmery* sounding in our ears less martial than those applied to the other corps in Peking, I may be thought to have been too diffuse in writing of this; but the safety and order of the city and its inhabitants are more immediately in the charge of this body than of any other. Its troops are scattered about in small detachments for purposes of surveillance day and night, disposed as follows:—In the Hwáng-ching, or Imperial Inclosure surrounding the Precinct, 90 guards of 12 *púkiun* each mount under 16 subalterns, two being detached from every Banner. One subaltern and 120 *púkiun* from every Banner have care of its pathways, and water-courses or canals. These are all Manchus. There are moreover, in the Hwáng-ching, 112 street-barriers which are in the custody of the 8 Banners (I believe) Manchu: their apportionment is irregular. Each of these Barriers is is in charge of three *púkiun* additional, unless it be sufficiently near a guard to be within its observation.

For the Nui-ching, or Inner City, to which there are nine principal gates, and which surrounds the Imperial Inclosure, the Bannermen of the three nations take 626 guards, the Hankiun being the fewest of these, as the Manchus are by much the most numerous. Every guard mounts 12 men, save one of the Plain Yellow Banner of Manchus which mounts but 5; the whole are under the daily command of five Manchu subalterns of every Banner, and two Mongol and Hánkiun. For the extinction of fires, every Manchú Banner is supplied with 12, and Mongol and Hánkiun with 4, fire-buckets. The street-barriers are 1190, distributed irregularly among the Banners, and manned as in the Hwáng-ching. The Centre cantonment of the Chinese Gendarmery, which is divided into five guard-stations, furnishes 250 small posts of one horse and one foot soldier each, and the North, Left, and Right cantonments, each divided into 4 stations give respectively 124, 162, and 110 similar posts. Every guard-station has a left and a right round, which again contains a head-beat and an under-beat: the round is in charge of a *tsientsung*, and the beat of a *pá-tsung*. The South cantonment furnishes no guards in the Inner City, and the only

Barriers in it in charge of the Chinese are 12, in the custody of the Centre *ying*. In the Wái-ching, or City beyond and to the South of the Nui-ching, there are 43 small posts of Chinese set over its seven gates; a *tsientsung* and 2 *pátsung* being daily on duty over the whole: what cantonments supply these does not appear, but the South, with its 6 guard-stations, gives 296 posts and 289 barrier-guards. Each cantonment is allowed a small number of fire-buckets.

There are likewise under the wardens of the Gates, 320 cavalry of the *kiáu-ki*, or Paid Force, each Banner supplying its own gate; 640 gate-guard of *púkiun*, Manchu and Mongol taking the nine gates of the Inner, and Hánkiun the seven of the Outer City; two Hánkiun artillerymen on the nine, and two of the cavalry on the seven gates, serving the guns. The horse barriers of the streets leading from the nine gates are under one subaltern and ten púkiun each; they are locked at night, and the key intrusted to the subaltern on duty.

The alarm station of the White Pagoda has 4 *lingtsui* and 8 artillerymen of Hánkiun detached to it, and 16 *púkiun*, and is provided with 5 cannon, 5 flags, and 5 lamps; the cannon are not fired unless a metallic plate kept in the Palace, on which is written 'His Majesty is pleased to direct that the cannon be fired,' is brought to the officer on duty by a high officer of the Presence, or of some *yamun*. The alarm thus given, the flags are displayed in the daytime, and the lamps at night; and the five guns at each of the nine gates repeat it, while flags or lamps are hoisted as at the Pagoda. Any of the gates may give the alarm, if there be occasion, without any signal being made from the Pagoda, and all the rest follow its example.

Upon hearing this, all on duty are of course on the alert; from the nobles in the Precinct to the *púkiun* on the posts of the beat, all stand to arms at their appointed stations: those not on duty also equip themselves, and move to the points of rendezvous assigned their corps or service. The Bannermen of the *pukiun* repair to the walls; the Chinese, or *siun-pí* to the defense of the draw-bridges without them.*

* The Guards of the left-wing assemble outside the Tung-hwá mun, the great gate in the east of the wall nearest but one to the Imperial apartments; the right wing, without the Sí-hwa mun, a corresponding gate on the opposite side; the military of the Household, without the Shin-wu, in the north of the same inclosure. The Leading and Flank Divisions send all of the two Yellow Banners to the Ti-ngan, a gate in the north centre of a much larger inclosure surrounding that abovementioned; the two white, to the Tung-an, in the east, the Red to the Sí-an, in the west, and the Blue to the Tien-an in the south. The Captains-general of the Leading division go to the Wu. mun, the great Meridian gate, which stands within any yet named, and wait for orders; as do the *tútung* and *fu-tútung* of the Paid Force, who occupy the great thoroughfares of the city between the last inclosure and the ramparts, according to their

cognizance is given. From the Imperial nobility down to the plebeian, none are to wear clothes, or use equipages to which they are not entitled; no play-houses are allowed within the walls; persons entitled to distinctions of rank are not to divest themselves thereof, or to frequent places of common resort without them: monopoly of grain is to be prevented, as well as the clandestine export of it without the city: tradesmen may not, without license, lend money on notes or property, nor take interest above the legal rate, viz., 36 per cent.; and story-tellers, *persons propagating the heterodox religion of the Lord of Heaven*, clippers and coiners of the currency, are all alike offenders, liable to arrest at the order of the Gendarmery Office. Where an arrest is ordered, officers are rewarded, if it be speedily effected, by notice of their names, privates with a badge or gratuity; dilatoriness beyond the term prescribed, connivance for a bribe or otherwise, being of course punishable. Penalties are inflicted upon persons whose offense is not such as to deserve transportation in the lowest of the 5 degrees, by the Office: graver charges are forwarded with the depositions to the Board of Punishments. Complaints lodged at the office, if serious are reported to the Throne by the Captain-general; if not, communicated to the head of the jurisdiction in which the complainant resides; the Crown being advised from month to month of the number of such appeals made to him. When a Bannerman is sentenced to the cangue, either by the Board of Punishments, or on the requisition of this Office, the latter is responsible for his exposure, which takes place at a different gate according to the Banner of the culprit. If a prisoner sentenced to the cangue for the rest of his life, survives ten years, he may be brought before the Board of Punishments, who, on reconsideration of his case, may order him to be exiled or set free.

The *pú-kiun* Bannermen practice with the bow on foot; the cavalry at the gates, with the matchlock; the *siun-pú* likewise with the bow, and in the spring and autumn with the matchlock: in the autumn they work the cannon on the walls. Of 1937 pieces over the nine gates of the Outer city, 1873 are supposed to be serviceable: viz., 94 of 'certain victory;' 1729 of 'divine mechanism;' and 50 on the alarm stations spoken of before. Some of the rest are 1300 *lbs.* weight; they are never fired, and some have been long laid up in store.

The Yuen-ming Yuen Division requires but a brief notice. It consists of 3672 *hú-kiun* (flankmen), 300 *má-kia* (mailcoat cavalry), 1176 élèves drawing rations, and 650 without rations. These are of all the Eight Banners and of all three races. There are beside a few

páu-i of the three Banners superior, of whom we shall speak presently. They are included, officers and men, in the Yuen-ming Yuen detail on page 254.

The whole are under the chief command of an Imperial noble, styled, as in the Light and Artillery Divisions, *tsungtung tá-chin*, superintending minister holding the seal, under whom are a number it is not stated how large, of nobles with the same title, but not holding the seal.

The correspondence, &c., is managed by two *yingtsung*, marshals of the camp, two *ts'ánling* (3*a*), four subalterns (*kiáu*) with 8 *pihtihshi*; all having the prefix *hieh-li shí-wú*. The soldiery are officered by eight *yingtsung* (3*a*), 8 *ts'ánling*, 16 *fú-ts'ánling* (4*a*), 32 *shú ts'ánling* (5*a*), 128 lieutenants, and 128 sub-lieutenants. These are evenly apportioned among the Banners, and take the prefix *húkiun* explained on p. 261, and which, it should have been remarked, is common to the Flank Division, and to the Inner and Outer corps of Artillery. There are 32 *pihtihshi*, apparently under the orders of the 8 *yingtsung*, specified as moving with his seal (*kwan-fáng*), which must not be mistaken for the *yin*, or stamp, of the minister in chief command.

The corps is disposed of in 124 guard-stations at the Yuen, those on duty being relieved every three days. Their duties are those of guards and patrols, of which the *páu-i* take a part: their armament consists of 1242 bows, 29,700 arrows, 1242 quivers, 1210 small swords, 595 halberds, and 1000 matchlocks. During the nights, they pass tokens of the watch as in other corps at Peking: there are sixteen exchanges of this token at the Yuen.

The *páu-i*, who are styled 'of the 3 Banners being of the Household,' are commanded by a *yingtsung* with 3 *ts'ánling*, or one to a Banner, 3 *fú-ts'ánling*, 3 *shú-ts'ánling*, 9 lieutenants, and 3 sub-lieutenants. There are 4 *pihtihshi* under the *yingtsung*, except when all the officers have the prefix *hú-kiun* 'of flankmen.' The strength of their ranks is but 120 *húkiun*, 30 *mákia*, and 160 élèves without rations. Three of the guard-stations in the Yuen are confided to the 3 *ts'ánling* of the *páu-i*, but I am unable to ascertain what duties are performed by the men, who are the only soldiers in name, returned in the Banner Forces, for whose selection no sufficient rule is given. As there are none in the garrisons, I shall here insert the table of all ranks of *páu-i* to which allusion was made in page 270.

TABLE SHOWING THE STRENGTH AND DISTRIBUTION OF THE PAU-I.

GRADE.	OFFICERS. 1812.	LEADING DIVISION. 3 Banners Superior.	FLANK DIVISION. 3 Banners Superior.	PAID DIVISION. 3 Banners Superior.	PAID DIVISION. 5 Banners Inferior.	YUEN MING YUEN. 3 Banners Superior.
3a	Tungling		3			
3b	Ying-tsung					1
3b	Tsan-ling of 3 Banners Superior		15	15		3
5b	Do of 5 Banners Inferior				25	
4b	Fu-tsanling		15	15		3
4b	Tsoling			15	42	
4b	Do. (Kikú)			18	10	
4b	Do. Corean			2		
4b	Do. Mohammedan			1		
5	Kwanling			30	42	
5a	Fun kwan				41	
5a	Do. (ki-kú)				10	
5b	Weishú tsánling	6	15			3
6a	Kiáu	6	99	15	42	9
6a	Do. (kiku)			18		
6a	Do. Corean			2		
6a	Do. Mohammedan			1		
6	Fú-kwanling			30		
6b	Lan ling chang	12	15			
8b	Weishú-kiau					3
?	Pihtihshi		30			4
?	Wei Pihtihshi					
	SOLDIERY. 1825.					
	Leading Division Flankmen 1812	120				
	Flankmen		1,200		700	120
	Ling-tsui			261	269	
	Cavalry (Mailcoat)			5,216		30
	Do. Red mail				1,535	
	Do. Blue mail				3,214	
	Do. White mail				983	
	Henchman				1	
	Artificers			110		
	Eleves, without rations			260		160

The few returned as of the *tsien-fung*, or Leading Division, are picked from the *hú-kiun*, or Flank Division *páu-i*, for their skill in certain tricks on horseback; they were formerly known as the *kiái-mí ying*, the 'division that let loose the horse.'

The *hákiun páu-i* of the 3 Banners superior, 1200 in number, are the most expert soldiers of the *páu-i* of the 3 Banners superior. They are regularly armed and drilled in archery and matchlock firing. They take twelve guards in the Palace, and accompany his Majesty on tours and to sacrifices, &c. *Hiáu-ki* of the same Banners watch by night within the Precinct at thirty-one posts; they are armed and drilled like the rest, and it is laid down that they shall not be chosen from discharged, *i. e.* disgraced artificers of Bannermen. These are all accounted for in the chapters relating to the Household, and are

distinguished from those under the direction of the Banner Court, who belong all to the 5 inferior, and are attached to the service of the Imperial nobles of the higher orders in the following proportion :—

Orders of nobility.	*Hukiun and lingtsui.*	*Red mail and white.*	*Blue mail.*
Order 1st.	40	160	60
,, 2d.	30	120	50
,, 3d.	20	80	40
,, 4th.	16	64	30
,, 5th.	12	48	20
,, 6th.	8	32	20

They act as doorkeepers, &c., to the nobles under whom they serve. Of the officers it will be seen by comparing the tables, p. 262, that their grades are almost all lower than those of officers bearing the same denominations in other military bodies of Bannermen. Some not in the above table are of hereditary dignity, but we have no index to their numbers. In the 3 Banners superior, the promotion is regular from a *fú-kiáu* upwards: this subaltern himself rises from the *hú-kiun*, or soldiery. In the 5 inferior, the *ts'ánling* is chosen from those *hú-wei* (officers in the suites of the nobles, of 3 classes like the *shi-wei* of the sovereign) whose class makes them of the same grade as the *ts'ánling*, or from other officers of the 5th or 6th grades; the candidates are named to the Banner Office, by the noble under whom the vacancy has fallen and presented by it to the Emperor. *Tsoling* of the lower *páu-i* are similarly chosen. The prefix *ki-kú*, 'flag and drum,' marks the *tsoling* bearing it as a director of drill. The Corean *tsoling* are hereditary; 89 men in the company of each, serve as soldiers, and 59 men in that of the Mohammedan. The *kwanling* of the 3 Banners superior have the prefix '*nui*,' inner, indicative of their connection with the palace; their duties in all the Banners are much the same as those of the *tsoling*.

The state provides instruction for certain of the military Bannermen in Peking and at Yuen-ming Yuen, in the Manchu and Chinese languages, and in archery on horseback. Sons of the Imperial nobility of the House are placed according to the wing to which they belong under six teachers of Manchu, and eight of Chinese, chosen from men of literary degree, and under six of riding and archery chosen from retired officers, and subalterns, or *shenshé* of the Flank Division. The College has a Prince over each wing, three officers of the high courts as visitors, four directors of the 7th, and 16 assistant directors of the 8th grade.

The sons of the Kin (Gioro), 320 in number, are taught the same

things in a college of the Eight Banners, supervised by eight Princes or nobles, 8 visitors, 16 assistant directors, 15 tutors in Manchu, and 15 in Chinese, and 8 in riding and archery. The instructors in both cases stand an examination.

Sons of other officers of hereditary rank, not of the House or Gioro, are similarly instructed in a separate college; and under the Court of the Banners is an office for the promotion of excellence in archery, called the *Shihwú shen-shé Ch'ú*, Office of the fifteen good Archers. Fifteen are chosen from every Banner, and 45 act as officers, the remainder serving under them; all are otherwise employed, but draw additional pay as *shenshé*. One of the *túlung*, or *fú-túlung*, has chief charge, assisted by two seniors of wings, who are also in other employment. The Hinkiun of hereditary rank have a college to themselves. The Light Division are taught naval tactics for the purpose mentioned in speaking of them p. 200; and the Yuen-ming Yuen have two separate colleges for the *páu-i* and the rest, wherein are taught letters alone. I have only alluded here to those establishments which assume to instruct the military, or to give instruction in martial exercises.

So far the *ying* appear to be managed almost entirely by their own high officers, and the Court of the Eight Banners, the Board of War possessing no more than a concurrent jurisdiction in points of ceremonial and of minor importance, as far as the routine business of any corps is concerned. Where members of the Imperial Clan, either of the House or the Kin, come under consideration, the Clan Court is the office immediately concerned, though it may be obliged to have assessors from the Banner Office, the Board of War, or others. But the garrisons throughout the empire, not in Peking or at Yuen-ming Yuen, must correspond with the Board of War, either directly, if the commander be chief in the locality, or through the commander-in-chief, if the command be a subordinate one. It is therefore necessary to say something of this Board ere we go farther.

It is a civil court under the general superintendence of a high officer, who is in most cases one of the Cabinet-ministers; two Presidents, the one Chinese the other not, two Vice Presidents left, and two right. Their charge is 'to aid the Sovereign in protecting the people by their direction of all military officers in the metropolis and the provinces; and to regulate the hinge, or pivot, of the state upon the reports that they shall receive from the various departments regarding privation of, or appointment to, office; creation of, or succession to, hereditary [military rank]; postal arrangements, examinations and selections of the deserving, and accuracy of returns: whereon they shall deliberate

with the subordinates of their court, appealing to the Crown on subjects of importance, and disposing of those that are of less moment.'

It receives reports from all commands of land and marine forces, within and beyond the frontier, including those responsible for the security of the river embankments, and the regularity of the Canal transport; also from the civilians and military who administer the affairs of the nomads and savages so far under Chinese rule as to accept Chinese titles for their own chiefs, or subordinate officials. Reports regarding the horse and camel pastures in charge of the nomads, and the colonies or plantations in Turkestan, and among the clans on the borders of Kweichau, Húnán, and Sz'chuen, are also sent into the Board.

To enable it to discharge its numerous obligations, it is divided into four *sz'*, or departments:—1st, the *Wú-siuen*, for the regulation of promotion according to service, in order of succession, or in right of descent; 2d, the *Ché-kiá*, for the supply and apportionment of horses to serve in the cavalry, or on post; 3d, the *Chih-fáng*, for the due distribution of rewards and punishments, camp and field inspection of troops, and issue of general orders; 4th, the *Wú-kú*, for the registration of the forces, calculation of army estimates, provision of arms and munitions of war. These are the chief bureaus within it, each of which is officered, as will be seen below by a number of *láng-chung*, *yuen wáil ng*, and *chú-sz'*, secretaries of different grades. Speaking more in detail, there is attached to what we may call the Council of the Board, viz., its presidents and vice-presidents, a *táng-fáng*, or a Manchu office which keeps the rollster of duty, promotion, and employment of Bannermen, and a *pun-fáng*, or Chinese office for Chinese; a *sz'-wú t'ing*, office for controlling the clerks and runners; regulating the *ti-táng* or Crown couriers, who report themselves present twice a month; docketing the dispatches received from without, and submitting them to the Board:—a *tuh-tsui so*, office for preventing arrears of business, under different *lángchung* and others of the four *sz'* detached in rotation; and a *táng-yueh ch'ú*, office for the month, similarly administered for one month at a time by officers who number, date, and dispatch correspondence proceeding outward from their own, or any other great metropolitan, yámun. The duties of the *Wú-siuen sz'* somewhat resemble those performed by the military-secretary to the commander-in-chief, as far as promotions and appointments are concerned. The *Ché-kiá sz'* combines those of Postmaster-General, of a Remount office for horses and camels, and Cavalry-riding department. Attached to this, though not subordinate

to it, for it is under one of the Vice-presidents, is a central bureau, the *Hwui-tung kwán*, for the transmission of public letters, passing to and fro between the Provinces and the City. Two officers of the *sz'* are annually chosen to serve in this under the Vice-president as *kientuh*, supervisors of the *mí-kwan*, horse office; 500 horses are maintained for the service in it, and 40 for the immediate use of his Majesty's carriage. There is likewise a *tsich-páu ch'ú*, 'Victory-announcing' office, which delivers all memorials from the provinces addressed to his Majesty to the Memorial Office in that of the Guards (see p. 256), and seals and dispatches all the Sovereign's replies to these as well as letters from the great Council of State. It also lays a line of communication, if the Emperor leaves the city. Under the *hwui-tung kwán* are the *títáng*, who transmit dispatches between the metropolitan courts and the provinces without; forward their seals of office, and their Imperial commissions to general officers and others in the provinces to which the *títáng* belong; and make copies for the printing and transmission of papers proceeding from or addressed to the Emperor, and directed by him to be published. There are also *chái-kwán*, messengers, officers who pass correspondence between the Central and Victory-announcement offices, and five posts in the immediate vicinity of Peking.*

The *Chih-fáng* revises trials for misconduct in quarters, or in the field, classifies the merit of those whose actions are referred to it; decides the amount of reward or compensation assignable to the deserving, the wounded, or the friends of the dead; and the degrees of promotion or disgrace, contingent upon the result of inspections or examinations. Its functions are like those of the Adjutant and Quartermaster-general's department in the British Army; for the determination of strength of battalions or garrisons in particular localities, and the indication of the localities themselves, appear also to be among its duties. The *Wú-kú* may be said to unite the War-office, Paymaster-general's department, and the Ordnance in itself.

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* The *títáng* in Peking are for Chihlí, Kiángnán, Kiángsí, Chehkiáng, Fuhkien, Húpeh, Hunán, Honán, Shántung, and the Eastern River Establishment, Shánsí, Shensí, and Kánsuh, Sz'chuen, Kwángtung, Kwángsí, Yunnán, and Kweichau, and the Grain Transport Establishment one each. They are natives of the provinces which they represent, chosen by the chief authorities from military tsinsz', or graduates of the third degree, or from *shau-pí*, expectant or elect. In the capitals, and at the head-quarters of the above provinces and establishments, there are *títáng* in nearly the same number and proportion as at the metropolis. The *chái-kwán* are from among the *kú-jin*, or graduates of the second degree. After three years' service, the *títang* are eligible as *shaupi*, or captains in the *Luh-ying* army; the *chái-kwán*, as *tsien-tsung*, or lieutenants.

The Board consisted, in 1849, of the following *salaried* officers, Manchus, Mongols, Hankiun, and Chinese. The superintendent was Kying.

ORGANIZATION OF THE BOARD OF WAR, (1849)

GRADE.	DENOMINATION	Manchu	Mongol	Hankiun	Chinese
1*a*	Superintendent,	1	...	...	...
1*b*	President,	...	1	...	1
2*a*	Vice-presidents,	2	...	...	2
6*a*	Chu-sz' of the rollster,	4	...	1	...
8*a*	Sz'-wú,	1	...	...	1
	Wú-siuen Sz'.				
5*a*	Láng-chung,	3	1	1	...
5*b*	Yuen wái-láng,	4	...	...	2
6*a*	Chú-sz',	1	...	...	1
	Kú-kih Sz'.				
5*a*	Láng-chung,	2	...	1	...
5*b*	Yuen wai-lang,	3	1	...	...
6*a*	Chú-sz',	1	...	...	1
	Chuh-fing Sz'.				
5*a*	Láng-chung,	5	...	...	2
5*b*	Yuen wái-láng,	4	1	...	1
6*a*	Chú-sz',	1	1	2	...
	Wú-kú Sz'.				
5*a*	Láng-chung,	2	...	...	1
5*b*	Yuen wái-lang,	1	1	...	...
6*a*	Chú-sz',	1	...	1	...
	Mú-kwán kien-tuh,	1	...	...	1
7, 8, 9.	Pihtihshi,	60	10	8	...
5*a*	Extra Láng-chung,	...	...	...	9
5*b*	„ Yuen wai-láng,	3	...	...	8
6*a*	„ Chú-sz',	2	2	1	32
8*a*	„ Sz'-wú,	...	...	...	4
	Ti-táng,	...	...	...	16
	Chái-kwán,	1	...	4	16

Total of Officers belonging to the Board of War.

	Salary in Taels.	Shih of Grain.	Allowance in Taels.
1 Superintendent.....	180	90	60
2 Presidents.	180	90	60
4 Vice-presidents.....	155	77½	48
27 Lángchung.	80	40	36
27 Yuen wáiláng.	80	40	36
52 Chú-sz'.....	60	30	26.4
6 Sz'-wú.	40	20	18
78 Pihtihshí.....	21½	10½	

All down to *Chái-sz'*, not being extra or supernumerary, receive *double* pay and grain allowance. The *pihtihshí* are estimated for at the lowest rate. Those of the seventh grade draw 33 taels and 16½ *shih*; of the eighth, 28 taels and 14 *shih*. The Board draws also 5,000 taels for its official expenses. The total of its official expenditure will therefore be at least

Pay, &c..... .... *Tacls*	24,700
Grain ....(say at 1 tael per shih)	7,749
Annual grant.....	5,000
Tacls	37,449

The Banner garrisons without the metropolis and Yuen-ming Yuen are *chú-fáng*, *i. e.* stationed for purposes of defense: with a few exceptions the men occupy their posts permanently from generation to generation. They are commanded by *tsiáng-kiun*, *túlung*, *fú-túlung*, *ching-shau yú*, and *fáng-shau yú*. The *túlung*, &c., must not be confounded with officers of the same titles attached to the Banners at headquarters, nor must other officers whose prefixes might lead to the supposition that they belong to metropolitan corps.

Where the general officers of a garrison are a *tsiángkiun* and two *fú-túlung* (as at Canton), one of the three repairs to Peking annually to pay his respects; if there be but one *fú-túlung* beside the *tsiángkiun* or *túlung*, the visit is paid by one of the two every two years; if the *fú-túlung* be alone, then every three years; the last rule applies to *tsungkwán* of the nomads or Mausolea, and also to the *chingshau yú*.

In Chihlí we have the *kí-fú chú-fáng*, 25 garrison towns in a territory surrounding the city, ill-defined but distant at its extreme points from 100 to 150 miles from Peking. *Kí* is properly the extra-mural domain of the sovereign; *fú*, the jaws or sides protecting: in this case, the two land faces of an extensive position bounded on the third by the sea. The use of the word *cordon* applied to these in the Table, p. 254, is perhaps fanciful, and should not lead to an inference that these 25 posts are in one continuous line of demarkation.

The Inquiry groups them in six principal divisions as in the Table on the opposite page.

These 25 garrisons may be said to observe a tract of country, of which the inland extreme is at Kalgan on the Great Wall, northwest of Peking, the other extremity of the Northern line being at the termination of the Wall on the seashore at Shán-hái kwán. The southern line is even more irregularly marked by the Yung-ting river which pierces the Wall at Kalgan; then, by the south spur of the Great Wall, which is also pierced by the Yung-ting; and east by the river which, farther south, falls into the chief tributary of the Yung-ting a little above its confluence with that river; this, after crossing the head of the Grand Canal at Tien-tsin, we call the Pei ho, or North River.

The southernmost of the cities of the left wing, Tsangchau, is considerably in advance of the rest, situated at some distance south of the Pei ho, on the eastern bank of the Grand Canal. Tung-ngan lies between the Yung-ting above Tientsin, and the Canal between that place and Peking; Pau-tí between the same Canal and the San ho river. Tsáiyú must be close to Peking, as it is in the magisterial

TABULAR STATEMENT OP 25 BANNER GARRISONS IN CHIHLI

GRADE.	DENOMINATION.	THE NINE SMALL GARRISONS.									MIH-YUN.						SHAN-HAI KWAN.					CHANG-KIA K'AU, OR KALGAN.				JI H-HO.
		Left wing.				*Right wing.*																				
		Tsang-chau.	Pau-ti.	Tung-ngan.	Tsai-yu.	Pau-ting hien.	Ku-ngan.	Hiung-hien.	Liang-hiang.	Pa-chau.	Mih yun.	Chang-ping chau.	Yu-tien hien.	San-ho hien.	Ku-peh k'au.	Shun-i hien.	Shan-hai kwan.	Yung-ping fu.	Lang-K'au.	Lowan yu.	Hi-fung k'au.	Chang-kia k'au.	Tu-shih k'au.	Tsien-kia tien.	Chahar nomads in 8 Banners.	
1*b*	Tu-tung																					1				1
2*b*	Fu-tutung										1						1								1	
3*a*	Ching shau-yu	1				1																				
3*a*	Tsung-kwan																								3	
3*b*	Hieh-ling										4						2					3				5
3*b*	Ts'au-ling																								3	
4*a*	Fang shau-yu		1	1	1		1	1	1	1		1	1	1	1	1		1	1		1		1			
4*a*	Tsoling										16						8					10			62	80
5*a*	Fang-yu	4	1	1	1	4	1	1	1	1	16	2	2	2	2	2	8	2	2	1	2	10	2	2		20
5*a*	Fu-ts'auling																								3	
6*a*	Tsin-kiun kiau																								3	
6*a*	Hu-kiun kiau																								3	
6*a*	Hiau-ki kiau	4	1	1	1	4	1	1	1	1	16	1	2	2	4	1	8	2	2	2	4	10	2	1	3	50
	Pu tau kwan (police)																								3	
	Body-guard men																								231	
	Leading Divisionmen										120						40					40			252	300
	Acting do										100														2,842	
	Flankmen																									
	Corporals	31	5	5	5	31	3	5	3	5	80	5	10	10	12	5	40	10	12	8	16	40	4	4	694	100
	Cavalry	469	45	45	45	460	45	45	45	45	920	45	90	90	178	45	720	90	138	92	134	600	96	36	3,874	1,700
	Pu tau (police)																								90	
	Infantry										100											160				
	Acting kiau					8	2		2																	
	Acting pihtihshi					1																				
	Artificers	4																				26				
	Eleves	11									250				20							130	20	8		100
	Musketeers										180															
	Artillery										160															

district of Tahing, on the verge of which part of the City stands. Thus the left wing may be said to cover Peking to the southeast.

The right wing covers it similarly on the southwest, its chief city, Páu-tí, lying on the east bank of the Tai-ho, and its remaining four between the west bank and the spur of the Wall.

To the north, east, and west, the city is covered by the six towns of the Mih-yun command. Mih-yun itself is on a river which penetrates the Wall from the northward at Kú-peh k'au, the Old Northern pass, and after leaving Mih-yun, and Shun-í, another of its subordinate garrisons, descends upon the Canal near Peking: to the east of this line, lie Sán-ho upon the river of the same name, and farther east Yú-tien; west, within the spur, is Ch'ing-ping chau. This shows the Shán-hái command, which is spread from the sea, along and within the Wall to the Hí-fung pass, to cover the Eastern; and Kalgan, which is also in observation of the Wall, to cover the western towns under Mih-yun—Jeh-ho (Zhehol) being left as a northern outpost, covering or supported by Kú-peh k'au. But we have no authority for stating that the arrangement was devised on this principle, and attention has merely been directed to the relative position of these towns to show how far they merit their title of 'garrisons to defend the passes into the metropolitan territory.'

The two wings of the nine smaller garrisons are under two visiting general officers, deputed from among the Captains-general, or *fú-tú-tung* in office, who make a tour of inspection once in three years. They are all so far independent commands, that they address the Board of War direct, and the assortment of them in the Inquiry has doubtless reference to the superintendence of the two visitors.

Referring to the avowed object of this article, viz., an examination of the numbers and expense of the Chinese army, it must be admitted that it has been diffuse in details of comparatively minor importance. These, with some exceptions regarding the promotion of officers, are now nearly exhausted, and little remains to be said of the Banner forces, as the duties of the local garrisons scarcely require remark. It must be observed, however, of the *túlung* of Chán̂g-kiá k'au, or Kalgan, that he is also *túlung* over nomads of the Chahar and other tribes. The Chahar alone seem to be regularly organized as a military body, on the model of the metropolitan corps, most of whom it has a class of soldiers to represent. The numbers of these are pretty evenly proportioned to the Eight Banners under which the Chahar are ranged, a slight preponderance existing in favor of the 3 superior. A *fú-túlung* commands the remaining officers, who, the *tsoling* excepted, are in

exact proportion to the Banners. The Inquiry returns no troops to the remaining tribes, and they were therefore excluded from the Table p. 315; but they are administered, under the *tútung*, by *tsoling* who were, in 1812, 57,—viz., of the Kharchin nomads* 7, Orat 3, Sumits and Isuth 1, Mau-ming.an 4, Kalkas 3, Bargou 15, Old Eluths 18, and 6 of the new, or Eluths reclaimed since 1754; all distinguished as belonging to the Chahar country. There is at Chahar also a large quasi-military establishment for the care of the oxen and sheep of the pastures, 40 droves of the former amounting to 12,000 head, and 140 flocks containing 154,000 sheep, are under 1 *tsungkwán*, 1 *siáu tsung kwán*, 2 *fú-tsungkwán*, 6 *hiehling*, 12 *weishú hiehling*, 21 *fangyú*, 28 *hiáu-ki kiáu*, 154 *hú-kiun kiáu*, 180 *muh-cháng*, 180 *muh-fú*, with 24 *pihtikshi*, officers, and 313 *húkiun*, and 1080 *muhting* or herdsmen. At Shang-tu-ta-pu-sun Nor, 300 camels, 500 stallions, and 500 geldings are bred; the officers are 1 *tsung-kwán*, 5 *yihcháng*, 1 *siáu tsungkwán*, 3 *fangyü*, 2 *hiáu-ki kiáu*, 12 *húkiun kiáu*, 200 *muhcháng*, 200 *muhfú*; the men, 340 *húkiun* and 1455 *muhting*.

The garrison at Jeh-ho, or Hot Stream, supplies the subordinate post of Kara-hotun, the strength of which I can not determine; the hunting establishments at Muhlin are also under its *tútung's* command (v. note, p. 276); he is charged, too, with the superintendence of the nomads of Pah kau, Tátsz' kau, Santso tah, and Hurun hota. His reports regarding them are addressed not to the Board of War, but to the Colonial Office, which appoints 1 *tsungkwán*, 1 *fúkwán* (4*a*), 1 *tsánling*, 2 *tsoling*, and 2 *hiáu-ki kiáu*, to administer their affairs. Eluths of Tashtava, ranged under one Bordered Yellow Banner in charge of 2 *tsoling*, are also under the Jeh-ho *tútung*. The *tsung-kwán* of the Talikangai pastures, where 500 horses and 300 camels are reared, is likewise his subordinate; he has under him 4 *yihcháng*, 1 *siáu tsung-kwán*, 1 *fángyú*, 1 *hiáu-ki kiáu*, 3 *húkiun kiáu*, 128 *muhcháng*, 128 *muh-fú*, 100 *húkiun* soldiery, and 954 *muhting*. The grades are the same as those of the military corps mentioned before; the *muhcháng* and *muhfú* are of the 9th grade.

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* These nomads are *yú-muh*, wandering herdsmen; they and the *t'sang*, slayers of bird, beast, or fish, the skin or flesh of which is paid by them as tribute, are variously interspersed throughout the military jurisdictions of extra-provincial China, and are administered more or less by military functionaries. The *tsang* are to be found in Kirin, and Tsitsihar of the Manchurian provinces, and Uriánghái; the *yúmuh* are at Chángkiá k'au, as above mentioned, Jeh-ho, as in the text, and in Ilí, Tarbagatai, Urianghai, Kobdo and Tibet; there are also *yú-muh* between Tibet and the Kansuh frontier, under the minister residing at Si-ning fu, and on the borders of Shansí in the Kwei-hwa command. These will be briefly noticed in their proper turn.

The guards of the Imperial Mausolea form the next and last division in Chihlí. They are under the supreme command of the *tsungping* (2*a*) of the troops of the Green Standard at Málán, who, with the title of *tsungkwán* (2*a*), unites in his person high civil functions with reference to the Mausolea, under authority of the *Nui-wú Fú*, or Court of the Household.

The Mausolea at which troops are stationed are, in the east, Hiáu ling, the tomb of Shunchí, Hiáu-tung ling of his widow, and Chíusí ling of his mother; King ling of Kánghí, who succeeded him, of his chief, and of several other concubines; and Yú ling, of the Emperor Kienlung, whose heir-apparent and concubines are also buried there.

In the west, are T'ái ling, the tombs of Yungching and his concubines, T'ái-tung ling, of his widow; Chíng ling of Kiáking; Chíng-tung of his widow, the Empress-dowager who died in Jan. 1850, and Mú ling of Táukwáng. There is also one set apart for the young wife of the present Emperor who died just before his accession, and in which he will eventually repose; but I do not find any title yet bestowed on it in the Gazette.

There are thus in all 17 tombs, to each of the chief of which, *sc.* the six of the Emperors, there is a *tsungkwán* (3*a*), 2 *yihchíng* (4*a*), and 16 *fáng-yú;* those of the Empresses have 16, and all the rest 8 *fáng-yú;* the subalterns *hiáuki kiáu* are one or two to each; with from 4 to 8 *lingtsui*, and from 40 to 150 men at ten of the tombs. A couple of *sui-kiá*, and 2 petty clerks are returned to the two first. The officers above enumerated as of these guards, and returned in the Table p. 254, are to be distinguished from the military functionaries detached by the *Nuiwú Fú*, or Household, who are 17 of the 5th, and 17 of the 7th, grade, under a variety of denominations. The Household also appoints 30 civilians of the 5th, 20 of the 6th, and 9 of the 7th grade. The duties of both concern sacrifices, provisions, payments, accounts, &c.

We come next to the Banner garrisons stationed in the provinces of China Proper. These are distributed as in the Table given on the opposite page, and I have very little to add to the information contained in it.

In Shánsí the principal command is not in the chief city, Tái-yuen fú, but at Sui-yuen, under which is the *yú-wei*, fort or encampment to the right, not mentioned in the Digest. Five *li* to the northeast of Suiyuen is the garrison-town of Kwei-hwá, also the centre of a

TABULAR STATEMENT OF BANNER GARRISONS IN THE EIGHTEEN PROVINCES.

Grade.	DENOMINATION.	Shansi. Suiyuen ching.	Suiyuen ching yü-wei.	Kweihwa ching.	Taiyuen fü.	Shantung. Tsingchau fü.	Toh chau.	Honan. K'aifung fü.	Kiangsu. Kiangning fü.	King-k'au.	Chehkiang. Hangchau fü.	Chapu (marine).	Fuhkien. Fuhchau fü.	Fuhchau (marine).	Kwangtung. Kwangchau fü.	Kwangchau, (marine).	Sz'chuen. Chingtü fü.	Hupfeh. Kingchau fü.	Shensi. Si-ngán fü.	Kansuh, E. Ninghia fü.	Liángchau fü.	Chwángliáng ting.	Kansuh, W. Urumtsi.	Barkwan.	Kitching.	Turfán.
1b	Tsiangkiun	1	....	....	....	....	....	....	1	....	1	....	1	....	1	....	1	1	1	1	....	....	....	....	....	....
1b	Tsaung	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	1	....	....	....
2a	Fu-tutung	....	....	1	....	1	....	....	....	....	....	....	1	1	....	2	....	1	2	2	1	1	....	1	1	....
3a	Ching shau-yú	....	1	....	1	....	1	1	1	1	1	....	....	....	....	....	....	....	....	....	....	....	1	....	....	....
3a	Ts'anling	....	....	10	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
3a	Hiehling	5	....	....	....	4	....	....	8	2	9	5	3	1	8	1	5	10	8	5	2	....	6	2	2	2
4a	Tsoling	20	....	49	....	16	....	10	40	16	32	....	16	....	16	....	24	56	40	24	10	5	24	8	8	4
5a	Fangyu	20	4	....	4	16	4	10	40	16	20	8	8	2	32	2	24	56	40	25	10	5	....	....	....	....
6a	Hiau-ki kiáu	20	4	49	4	16	4	10	40	16	32	16	16	6	32	6	24	56	40	24	10	5	24	8	8	4
	SOLDIERY.																									
	Corporals	80	8	360	40	64	34	80	240	96	176	74	160	30	240	30	144	336	240	128	60	30	120	40	40	20
	Vanguard-men	200	....	200	....	200	....	....	140	56	200	....	200	....	150	....	160	200	400	200	60	30	....	....	32	32
	Acting tsienfung kiáu	....	....	....	....	100	....	....	....	....	....	16	....	....	....	....	....	....	....	....	....	....	....	24	8	8	4
	Acting tsienfung	....	....	....	....	....	....	....	....	....	....	184	....	....	....	....	....	....	....	....	....	....	....	192	28	....	....
	Acting siau-ki	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	24	4	....	4
	Cavalry	1720	292	1440	520	1196	466	720	2479	985	1224	1226	1200	....	1910	....	1296	3464	4360	1872	1150	620	2304	768	768	384
	Infantry	700	....	....	40	320	50	100	572	228	322	....	400	....	400	....	400	700	500	584	130	70	336	144	144	56
	Elèves	600	80	....	80	100	....	....	1050	250	128	100	160	....	400	....	288	720	740	600	150	75	280	60	60	48
	do. without rations	....	....	....	....	....	....	....	....	....	....	....	....	....	1111	....	....	....	128	....	....	....	....	....	....	....	....
	Gunners	....	....	....	....	....	....	....	61	29	....	....	....	....	24	....	48	80	100	16	20	10	48	16	16	8
	Artificers	....	....	....	4	16	4	20	120	48	96	43	40	....	26	104	96	168	120	72	30	15	48	16	16	8
	Marine soldiers	....	....	....	....	....	....	....	....	....	....	50	....	473	....	470	....	....	....	....	....	....	....	....	....	....	....
	Supernumeraries	....	....	....	....	....	....	....	....	....	....	100	....	....	....	....	240	960	....	....	....	....	....	....	....	....	....
	Clerks	....	....	....	....	....	....	....	....	....	....	....	....	1	4	....	....	....	....	....	....	....	....	....	....	....	....
	Instructors (marine)	....	....	....	....	....	....	....	....	....	....	....	....	12	....	....	....	....	....	....	....	....	....	....	....	....	....

sub-prefecture, the military command of which vests in a *fú-túlung*. The Digest (1812) gives him authority over the reclaimed nomads of the Tumet tribe, who were formerly part of the Chosot corps, or *chalkan* of Inner Mongolia. They immigrated in the reign Kienlung (1763), and were subsequently divided into wings, each under 5 *ts'ánling*, with 25 *tsoling* and 25 *hiáu-ki kiau* to the left, and 24 *tsoling* and 24 *hiáu-ki kiáu* to the right. The Inquiry (1825) gives the command the number of men returned in the Table, without specifying whether they are exclusively Mongols or not. The soldiery set down as cavalry are called *pi-kiáh*, men who 'don mail,' a designation apparently used in common with *mákiá*; it does not appear in the Pay Table of 1831.

The Sui-yuen garrison detaches a *tsoling* and *hiáu-ki kiáu* with 50 Bannermen to Úliásutai and Kobdo, which are farther garrisoned by 240 troops of the Green Standard from Siuen-hwá and Táitung. These come under the command of the *ting pien tso-fú tsiángkiun* of Kúrun, the general appointed to observe the trade at Kiakhta and intercourse across the Russian frontiers, who I do not find to have any other troops under him, although he has authority over the Tá-sang of the Tangnu tribes in Úrianghai, Altai, and Altai Nor, who are under the *tsántsán* of Kobdo, within whose jurisdiction there are also the Chaksin, Mingat, and Eluths of that region.

In Shántung the two Banner garrisons, Tsingchau and Teh chau are within 600 *li* of each other. Those of Kiángning fú (Nanking), and King-k'au in Kiángsú, are only separated by the river, or a branch of it. In Chehkiáng, we find at Chápú the strongest of the few marine stations of Bannermen in the Empire. But 50, however, of its ranks are described as *shwui-shau ping*, 'nautical soldiers'; the greater number are classed under the same names as the land garrisons. Fuhchau is the headquarters of a land and marine force; the latter being all, except the *lingstai*, Hánkiun. The *tsiángkiun* of Fuhchau is by a little the best paid in China Proper. Canton has also a double establishment; more than half of the land force of which is composed of Hánkiun; and in its marine, 100 men are returned as *fú-kung ping*, 'soldiers to assist as artificers.' The *tsiángkiun* of Fuhchau and Kwángchau have joint command with the *tituh* over the *Luhying* troops. In Sz'chuen, the *tsiángkiun* has a division of them under his sole command, in addition to his Bannermen. The next provincial Banner garrison on the list is at Kingchau in Húpeh; it is 800 *li* distant from Wú-ch'ing fú, the capital, in which, however, there are no troops of the Banner. The largest body of these, at any

one point, is at Sí-ngán, the capital of Shensí; the greatest number in any one region is found in the adjoining province of Kánsuh, the wide extent of which is observed by an army of some 11,000 fighting men. The *tsiángkiun* of these is stationed at Ninghiá; the Chwángliáng command is merged by the Inquiry in the force under that general. I have thought it better to distinguish his command as that of Kánsuh East. In Kánsuh West, the general in chief is a *tútung* stationed at Úrumtsi, or Tih-hwá chau, where he possesses a share of authority over the *Luhying* soldiery under the título of Úrumtsi, or Kánsuh West, like the *tsiáng-kiun* at Fuhchau and Canton. Úrumtsi is the westernmost frontier post of the Banner in China Proper: east of it at some distance lies Kúching, the Old City, otherwise known as Fán-yuen ching. These lie north of the Tengkiri or Celestial Mts., as they run east; in the country south of these, between them and the Desert is Túrfan, on the borders of the prefecture of Chinsí fú, or Barkoul; to the south of which city is Palikwan, or Hwui-ning ching. At Túrfán and Hami, close to Barkoul, are two Mohammedan tribes, of whom more anon. The Úrumtsi, Kúching, and Palikwan garrisons, as well as the Luhying of Kansuh West, detach largely to the Íli command. The strength of this will be seen in the Table.

TABULAR STATEMENT OF BANNER GARRISONS IN ILI.

Grade.	Denomination.	Hwui-yuen.	Hwui-ning.	Cantonments of Nomads.			
				Solor tribe.	Sipoh tribe.	Chahar tribes in 8 Banners.	Eluth tribes.
1*b*	Tsiáng-kiun	1	...	...	...	..	...
	Tsung-kwan	...	...	1	1	1	1
	Hieh-ling	8	4	...	...	...	...
4*a*	Tsoling	40	16	8	8	16	20
5*a*	Fáng-yú	40	16	...	...	...	...
6*a*	Hiau-kí kiáu	40	16	8	8	16	20
	Corporals	160	80	80	32	32	64
	Vanguardmen	232	...	40	...	...	...
	Acting Vanguardmen	...	128	...	...	...	...
	Acting subalterns of do	...	16	...	...	...	...
	do. do. of *Siáu-kí*	88	16	...	...	...	...
	Cavalry, mailmen	2,800	1,456	968	968	1,736	3,306
	Infantry do	640	320	...	..	...	...
	Artillery do	40	16	...	...	...	...
	Musketeers do	400	...	200	...	...	...
	Artificers	80	48	...	...	...	...
	Elèves	240	64	...	...	...	...

These troops lie in the Northern Circuit of Ílí, in and about the capital city of Hwui-yuen, or Kuldsha; and give no detachment save one of about 1300 men under a *hiehling* to the distant province of Tarbagátai, in which there are also 1000 *tun-ting*, colonists enlisted to bring waste lands into cultivation from the *Luhying* commands of Ninghiá, Kán chau, and Suh chau in Kánsuh. These last are placed under the officers of the garrison, and relieved every five years.

In the *Nán Lú*, or Southern Circuit, the Eight Mohammedan cities are garrisoned by Bannermen and *Luhying* thus:—Cashgar receives from Úrumtsi, 331 Bannermen under a *hiehling*, with 626 *luhying* of the Yen-Sui division under a *tsungping*. Yengi-hissar, 80 Bannermen from the same under a *fangyú*, and 196 *luhying* from Hochau and Liángchau, under a *yú-kih*; this city is subordinate to Cashgar. At Yárkand, 212 Bannermen under 2 *tsoling*, from Úrumtsi, and 655 *luhying*, under a *fútsiáng*, from Kúyuen and Liáng-chau, form the garrison. At Aksu, 65 Bannermen and 1 *tsoling*, and 400 *luhying* under a *tsántsiáng*, both from Kúching and Balikwan. At Úshí, from the same places, a *tsoling* and 140 men, with 650 *luhying* under a *tú-sz'* from Kúyuen, Kán chau, Liángchau, Suh chau and Ninghiá. There are no Bannermen in Khoten, Kuché, or Kharashar; but the first is garrisoned by 232 Chinese from Liángchau, the second by 302 from the divisions of the governor-general and governor in Kansuh and Shensí; and the third, by 293 from the Yen-Sui division in the latter province. *Tú-sz'* command in Khoten and Kuché: a *tsántsiáng* is the officer in Kharashar. There are besides in Úshí, 247, and in Kúché 302, colonists, from the divisions that furnish their garrisons.

The *tsiángkiun* of Ílí is the best paid military governor in the army of China, and he is also the highest extra-provincial authority over the nomads of Ílí, Tarbagatai, the Mohammedan tribes in the south of the former province, otherwise known as Chinese Turkestan, and the old Túrguth and Hoshoits of the five circuits. The Sipoh, Solon Taguri, Chahar, and Eluths of Ílí, are partly formed into battalions, as shown in the Table, and bear arms; each of the tribes is under a *lingtui* subordinate to the *tsiángkiun*: the Eluths consist of 6 *tsoling* companies of the 3 Banners superior, 10 of the 5 inferior, and 4 of Lamas from Shapi Nor. In Tarbagatai, under the *tsántsán* minister are 1 company of Chahar, and 1 of Hassaks; the 6 companies of Eluths, over which there are likewise 1 *tsungkwán* (3 *a*) and 1 *fúkwan*, are under 2 *lingtui* ministers under the *tsantsan*. The Mohammedans of the Eight Cities in the Southern Circuit are administered by a *paushí* and *pangpán* minister at Khoten, and others at Yarkand; a *pau-shi* at

Aksu, Kúché, and Kharashar, a *hiehpan* at Úshi, and a *lingtui* at Yengi-hissar, all of whom are under a *tsantsán* at Yarkand, assisted by a *pangpan* minister.

Some of these cities supply subordinate garrisons; viz., Cashgar as above, to Yengi-hissar; Aksu to Sairim and Bai; Khoten, to Ílichí, Harash and Kehlia; Kuché to Shayar, Kharashar, Pukur and Kurlah; and there are various minor settlements dependent upon them, viz., 16 upon Cashgar, 16 upon Yarkand, 12 on Aksu, and 8 on Khoten. These are governed under the *tsiángkiun* as supreme, and the above enumerated commissioners as intermediate authorities, by their native Begs, of whom there are fifty-nine denominations, 1 having civil rank of the 3d, 4 of the 4th, 16 of the 5th, 20 of the 6th, and 18 of the 7th grade. The more important of these in the highest four grades are appointed from a list forwarded to the Emperor; his choice of any that seem good to him is requested, when vacancies occur in the next degree; in the third, begs are chosen according to the personal knowledge of the resident ministers of the qualifications of individuals; in the fourth, selected from a number returned as eligible by the same officers. The old Túrguths and Hoshoits are Mongols of two of ten tribes not included in the four Khanates of the territory geographically known as Outer Mongolia. They are divided into North, South, East, West, and Centre Circuits. The South contains four Banners of Túrguths, under 54 *tsoling*; their region is about the river Churituz, south of the Celestial Mountains, east of Kharashar; the Centre, of three Banners of old Hoshoits under 21 *tsoling*, is west of the South circuit. The remaining three are of Túrguths only, and all north of the Celestial Mountains:—the North, of three Banners under 14 *tsoling*, seems to stretch across the south of Tarbagatai province; its Túrguths are called the Hopoksiloh, but I can find no place to answer to this orthography; the East, of Tsirholang, in two Banners under 7 *tsoling*, adjoins the plantations of Kúrkara-Úsu; and the West, of one Banner of the Túrguths on the east bank of the Tsing river, under 4 *tsoling*, runs down to the Chahar cantonment of Hwui-yuen. They all have officers of native nobility, viz., the South, a *khan* (Choli-kehtu), a *beitseh*, a *fú-kwoh kung*, and a *tai-kih* of the 1st grade; the Centre, a *beitseh* and *taikih* (1*a*); the North, a *dzassak tsinwang*, a *fú-kwoh kung*, and a *taikih* (1*a*); the East, a *kiunwáng*, and a *beitseh*; and the West, a *beileh*.

In Manchuria, I have even less of detail to offer than in Ílí. I have endeavored to make the constitution and employment of its large army plain in the following Table.

TABULAR STATEMENT OF BANNER GARRISONS IN THE THREE MANCHURIAN PROVINCES.

Grade.	Denomination.	Shing-king fú.	Hiung-yoh ching.	Kin-chau fú.	Hing-king ching.	Kái-yuen.	Liáu-yáng.	Fuh chau.	Kin chau.	I chau.	Fung-hwang ting.	Chuyen.	Niú-chwáng.	Kái chau.	Kwáng-ning ching.	Kirin.	Tásang ula.	Ningúta.	Hwan-chun ching.	Petuné.	Sánaing.	Altchucu.	Larin.	Saghalien.	Merguen.	Putahar.	Taitsihar.	Hurun-Pir.	Hulan.
1*b*	Tsiangkiun, -	1	....	....	..	....	..	..	..	....	..	..	..	..	....	1	....	....	..	..	....	..	..	1	..	....	....	....	..
1*b*	Tútung, - -	....	....	....	..	....	..	..	..	....	..	..	..	..	....	....	....	....	..	..	....	..	..	....	..	....	1	....	..
2*a*	Fú-túlung, -	1	1	1	..	....	..	..	..	....	..	..	..	..	....	1	....	1	..	1	1	1	..	1	1	....	1	....	..
3*a*	Ching shau-yú, -	....	....	....	1	1	1	1	1	1	1	1	..	..	....	....	....	....	..	..	....	..	..	....	....	....	....	....	1
3*b*	Hiehling, - -	11	1	1	..	....	..	..	..	....	..	..	..	..	....	....	1	2	1	1	2	1	..	4	4	....	8	....	..
4*a*	Fáng shau-yú, -	....	....	....	..	....	..	..	..	....	..	..	1	1	1	....	....	....	..	..	....	..	..	....	....	....	....	....	..
4*a*	Tsoling, - -	66	1	20	..	2	1	1	4	17	1	1	..	..	11	48	11	12	3	12	15	7	6	26	17	....	40	....	8
5*a*	Fáng-yú, - -	10	7	5	4	11	7	7	7	5	8	8	3	3	4	24	11	12	2	8	8	8	2	9	8	....	8	....	..
6*a*	Hiáu-ki kiáu, -	66	9	20	4	9	8	9	12	15	9	8	6	4	10	48	13	12	3	12	15	6	7	20	17	....	40	....	8
	Soldiery.																												
	Vanguard-men, -	200	....	....	..	....	..	..	..	....	..	..	..	..	....	80	....	40	..	40	40	8	8	40	40	....	80	26	..
	Corporals of cavalry,	329	75	186	95	88	54	62	77	145	67	54	40	40	116	317	70	72	27	72	90	36	52	140	68	184	160	240	32
	„ infantry,	132	....	....	..	....	..	..	..	....	..	..	..	..	....	....	....	....	..	..	....	..	..	....	....	....	....	....	..
	„ crown lands,	....	....	....	..	....	..	..	..	....	..	..	..	..	....	5	....	1	..	..	1	1	..	....	....	....	....	....	..
	„ courier-posts,	....	....	7	10	2	..	..	..	10	..	..	..	..	3	40	28	....	..	..	....	..	..	....	....	....	28	....	..
	„ stores & guides	....	....	....	..	....	..	..	..	....	..	..	..	..	....	3	....	....	..	..	....	..	..	....	....	....	....	....	..
	„ taxes, &c.	....	....	....	..	....	..	..	..	....	..	..	..	..	....	....	....	....	..	..	....	..	..	4	1	....	3	....	5
	Cavalry (mailmen),	4568	877	1575	650	1005	395	521	631	1026	618	493	337	345	1124	3241	1030	1288	423	888	1390	362	482	1209	768	1800	1933	2266	452
	Infantry do. -	1056	....	174	..	....	..	..	..	....	..	..	..	..	....	....	....	....	..	....	....	....	..	....	....	....	....	....	....	..
	„ on crown lands,	....	....	....	..	....	..	..	..	....	..	..	..	..	....	500	....	130	..	60	150	30	30	....	..	....	....	....	....	..

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The garrisons of Shingking and Kirin furnish a number of detachments stationed in towns and fortified posts, and at the barrier-gates of the Palisade on both sides of the former province. In the city of Moukdên, or Múkten, two small guards have charge of the lama monasteries of Ch'ing-hing and Shih-shing. Kinchau fú, on the north of the Bay of Liáutung, detaches to a post on the Siáu-ling River which flows past it, to the district town of Ningyuen, lower down on the west shore of the Bay, and to the Chung-tsien so and Chung-hau so, front and rear halfway stations, *i. e.* between Mukden and Shán-hái kwán at the east end of the Great Wall. Each of these is commanded by two *tsoling* and two subalterns. The same garrison sends a *fáng-yü*, and some 30 or 40 men to the five barriers, Sung-ling-tsz', Sin-t'ái, Peh-shih-tsui, Lí-shú-k'au, and Ming-shui-t'áng. In the Palisade west of it, under K'ai-yuen in the extreme north, are the detachment of Tieh-ling, and the barrier of Fáh-kú. Í-chau, lying to the north of Kinchau fú, takes all the remaining barriers between it and Kwángning, *viz.*, Peh-tú chwáng, Tsing-ho, Kiú-kwán tái, Wei-yuen-páu, and Ying-ngeh; Kwángning, that of Cháng-wú-t'ai, the last apparently between I-chau and Kái-yuen, and detaches to Kü-lin ho, Pih-ki páu, Siáu-peh shán, and Lü-yáng yih. On the East, Hingking, which contains one of the Mausolea of the earlier chieftains or sovereigns of Manchu, garrisons the post of Fú-shun páu, and the barriers known as the Hingking gate, Hien-chwáng, and Ngái-yáng; and toward the southern extremity of the Palisade, Fung-hwáng supplies the single barrier of Wáng-tsing.

The marine station of Shingking fú is Kin chau, a town on the east coast of the Bay of Liáutung, between the districts of Kái-ping and Fuh. The code of the Board of Works, quoted in the Digest, provides that ten vessels of war shall be sent hither from the dockyards of Chehkiáng and Fuhkien, the inhabitants not having the skill to construct them. The difficulty more probably lies in arming, than in building them; the inner and outer waters of Kirin and Tsitsihar, to judge from their establishment, must possess a comparatively large fleet, for which no similar provision is made; the care of the latter, singularly enough, belongs to the Múkten Board of Works. The ten ships aforesaid are to be sent over from Tangchau fú, on the north of Shántung, to be partially repaired by government at the end of three years, thoroughly at the end of six years, and when nine years old, to be condemned.

The garrison of Kirin detaches to Cháng-peh Shán, the reputed birthplace of Aisin Gioro, the founder of the Manchu race: Ta-sang

Úla, at no great distance from Kirin, to Í-tung and Ngehmuhosoloh, as well as to the Palisade barriers of Í-tung, Payengofoloh, Hursu, and Purtu-ku. These pierce the Palisade between Káiyuen and the Songari River. The small garrison of Shwáng-ching páu, which has no officers, I have included in that of Larin, but I am not without doubts that it pertains to Hwanchun on the very opposite side of the province. The maps give no such place, and it is brought in by the Inquiry at the close of the roll of military in Kirin, without any index as to its proper subordinate position.

The officers of the establishment are, with the exception of some of the marine, of the same titles as in other Banner garrisons. The *shwui-sz'*, officers of the navy, are found in both Kirin and Tsitsihar, but it is remarkable that the *kwán-chuen*, who are more properly officers of the dockyard, are only in the latter, an inland province. The term *ki-luh*, which follows the *paitangah*, I can not translate; that rendered overseers, which follows *kiluh*, is *tsun-tun-ta*, overseers-general of plantations, the revenue of which goes in part to the Board of Revenue at Múkten, and in part to the Household at Peking. The designations of the rest speak for themselves.

The *ho-ki ying*, or Fire-arms' Division, in Kirin and Tsitsihar, is elsewhere particularized as the Musketeer: no men are returned under this head in the Inquiry; they are most likely detached, as in some of the Metropolitan Corps, for this particular practice. The officers are supplied on the spot, and not detached specially from Peking.

The *tsiángkiun* of Kirin has authority as governor over the nomads of Tá-sang Úla, here introduced because their official establishment is of a military complexion. They band in companies, not under *tsoling* as elsewhere, but in *chú-hien* of thirty each. Of these, in 1812, there were 65 of the Superior, and 45 of the Inferior Banners, each under a *cháng*, or elder, paid 24 taels, and a *fú-cháng*, or assistant elder, paid 18 taels a year. Of the 65 *chuhien* Superior, 59 collected pearls, honey, and fir-nuts; the remaining 6, fished; of the 45 lower, ten fished, and the rest gathered the other tribute; 1950 of the Superior, and 1350 of the Inferior Banners so employed, received each twelve taels a year. They were called *sang-ting*, and were officered by 1 *tsung-kwán*, 2 *yihcháng*, 4 acting *yihcháng*, 7 *hiáu-ki kiáu*, 4 acting *hiáuki kiáu*, 4 *chángking* of the 6th, 4 of the 7th, 4 collectors of the 6th, 4 of the 7th grade, 7 acting subalterns, 24 other deputies, and 6 *pihtihshi*,—all sent by the Household.

The nomads of the Sagalien river and island of Tarakai, in the province of Kirin, are not registered in *chuhien* or *tsoling* companies.

In 1812, they were 2398 families under 56 surnames, of the Héiche, Fiyak, Kuyé, Orunchun, and Kelur tribes, held to be within the jurisdiction of the *fú-túlung* of San-sing, each family paying a tribute of one marten skin. In Tsitsihar, we find 4497 families of *tásang* of the Solon Taguri, Orunchun, and kilar tribes, each paying two marten skins.* They are placed under the *tsiangkiun* of that province, who resides at the city of Sagalien. There used to be a *túlung* at Tsitsihar, which I am inclined to regard as the most important city in the province.

At Hurun-Pir are two Banners of New Bargou nomads, reclaimed in the reign Kien-lung, under 24 *tsoling;* and one of Eluths, Old and New, under 2 *tsoling*. The latter are now included in the garrison, and do not, like the former, come under the Colonial Office.

The Imperial Mausolea in Manchuria are two at Moukden, and one at Hingking. At Moukden, in that called the Fuh ling, lies the monarch who invaded China in 1618, having assumed as the style of his reign Tien-ming, one acting under the orders of Heaven; and his empress. In the Cháu ling, is buried the son of Tien-ming, whose reign was first styled Tien-tsung, and changed to Tsung-teh; his empress lies in the Cháu ling west. At Hingking, in the Yung ling, or Tomb of Eternity, are four sovereigns; the predecessors of Tien-ming, retrospectively entitled the emperors Yuen, Chih, Yih, and Siuen, with their Empresses. These are in charge of six nobles of the four lower orders of the Imperial nobility, who have houses and

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* According to the rule of collection among the Urianghái tribes, a marten skin short is made up by payment of ten fox-skins; one of the latter, by payment of half a tael. At this rate the Kirin peltry would be worth 11,990 taels; that of Tsitsihar, 44,970 taels. We can not say what allowances are made to the tributuries. The *sang-ting* of Tá-sang Ula, mentioned above, render every *chú-kien*, 16 pearls, or 1760 pearls in all, to the *Kwáng-ch'u sz*,' or Household treasury; 5000 catties' weight of honey, to the Household *kwánling* (see Páu-í, p. 308); 1000 fir-cones for fuel, and 54 *shih*, peculs of fir-nuts to the Household *chíng-í sz'*, office of ceremonies, panquets, &c. There is no fixed due of fish; what is collected goes to the *chen-fing*, or Imperial buttery. The cost of the collection witll be found to be above 40,000 taels, exclusive of the salaries of the *tsungkwán* and other officers; what may be the value of the tribute, we have no data for computing. The honey collected by the *sang-ting* is worth but 40 catties a tael. These *sang-ting* are scattered through 14 magisterial districts on the north of Chih-lí, and beyond its border in Shing-king fú; the old, 965 families, pay a tax amounting in all to 4214, the new, 1116 families, 8071 taels, or an equivalent in kind of fowls, deer of different sorts, wild boars, hares, pigeons, quails, wild ducks, herons, small scaled fish (trout?), hawks and falcons, ravens, honey, deer's flesh, osprey feathers for arrows, fox-skins, and sealskins. They are divided into classes according to the tribute required of them, if the land under their tillage do not render sufficient. The new families should pay about. 035 of a tael on every *kiúng*, or 6 Chinese acres. The total extent in their hands is about 137,560 acres. They and the old are under the civil authorities of the districts in which they abide.

lands given them in virtue of their office; these and their charge descend, with their titles, to their heirs. The small force that guards these tombs is of course within the Manchu commander-in-chief's jurisdiction, but the Inquiry enters it as a separate command, placing 186 soldiers at Hingking, 176 at each of the Moukden Mausolea, and 1 *tsungkwán* (3*a*), 2 *yihchâng* (3*a*), 16 *fangyŭ*, and 4 *lingtsui*, at each of the three.

The *fŭ-tútung* of Kinchau fŭ is also *tsungkwán* of the horse studs on the Táling river, where there are maintained at the expense of the state, 10,000 stallions in twenty, and 5000 geldings in ten droves. These are tended by 500 *muh-ting*. It should have been mentioned that there are similar establishments, outside the Tushih k'au Pass (see *Cordon*) at Shang-tŭtahpusun Nor, for forty-eight droves of camels of 300 each, 111 of stallions, and 41 of geldings, of 500 each, in charge of 1455 *muh-ting*, and guarded by 340 *hŭkiun* soldiery; also at Talikangai, in the country of Tolon Nor beyond the Wall, for 48 droves of camels, and 74 of horses of a like strength with the above, in care of 954 *muh-ting* and 100 *hŭkiun*: over both of these the *tútung* of Kalgan is *tsungkwán*, as he is over 1080 *muhting* or herdsmen, who tend 40 droves of cows of 300, and 140 flocks of sheep of 1100 each, guarded by 313 *hukiun*. These are officered by *siâu tsungkwan* (4), *yihchâng* (6), *hiehling* (6), *fângyŭ* (5) *fŭ-tsungkwán* (5), and subalterns.

This is the last section of the Army of the Bannermen. There are certain establishments attached to the household of the Emperor which might be mistaken for military divisions, both from their title and their position in the Digest, which puts them at the close of the Banner corps. These are the *hing-ying*, or division in charge of Escorts, under six nobles or ministers; the *hiâng-tau ch'ŭ*, or Office of Guides, under Captains-general of the Leading, or Flank Division, or *fŭ-tútung*; the *hŭ-tsiâng ying*, Corps of Tiger-hunters, under nobles or Captains-general of Guards; the *chen-kan ch'ŭ*, or *shâng-yu pi-yung ch'ŭ*, properly a hunting department, officered with *shiwei* of its own, under nobles or ministers; the *yâng-ying ch'ŭ* and *yâng-kau ch'u*, for rearing hawks and dogs, and the *shen-pŭ ying*, or Corps of Fencers, &c.; which last is under Captains-general of one or other of the Metropolitan corps. These have no troops assigned to them in the Inquiry, and the existence of some is certainly contingent only on his Majesty's tours or hunting excursions, of which, during the last thirty years, there have been few if any.

I shall notice briefly the military organization of the Mongolian feudatories of China, before I proceed to the army of the Green Standard.

The appointments to the higher commands of the different divisions whose nature and vocation have been roughly reviewed above, are made by his Majesty on the motion either of the Guard's Office, or the Board of War, which present lists of the Bannermen, by rank or office eligible, as vacancies occur. Captains-general, or Ministers of Guards, are thus nominated by the Guard's Office; the Board gives in the names of officers fit to succeed to the posts of Minister over Artillery and Musketeers, Captain-general of Banners, the Gendarmery, Leading and Flank Divisions, or nomads; of *fú-túlung* of a Banner, garrison, or nomads; and of *tsiángkiun* of garrisons.

A *tungling*, or Captain-general of guards, may be made from a Minister, or Minister-extra of Guards (see p. 256), Captain-general of the corps named above, or *tsiángkiun* of Banner garrisons. A Minister, from a Minister-extra.

Either of the two last may be made Minister over the Artillery and Musketeers; so may Captains-general of the Leading and Flank Divisions; and, if Manchus or Mongols, of the Banners.

Túlung, Captains-general of the Manchu Banners, may be made from Mongol *túlung* of the same wing (see page 252); Manchus who are *túlung* of Hánkiun Banners; *tungling*, Captains-general of the Gendarmery, Leading, and Flank Divisions; Manchu *fú-túlung* of Banners, whether Manchu or Hánkiun; Mongol *fú-túlung* of Banners; *tsungping* of Gendarmery; and Manchus, who are *tsiáng-kiun* of garrisons, *túlung* or *fú-túlung* of the same, or of nomads; or *tituh*, generals in the Chinese army.

Mongol *túlung* are appointed by the same rule, except that if *tungling* of the Leading and Flank Divisions, they must be of the same wing as the vacant Banner. For Hánkiun *túlung*, Manchus in the above posts are as eligible as Hánkiun; so also for Mongol vacancies; and Mongols may be *túlung* of Manchu banners, but whether of Hánkiun or not does not appear.

The same rule is observable in the appointment of *fú-túlung* to the Banners of all three nations, who may be made from *shilàng*, vice-presidents of Boards, if of the same wing as the vacant Banner; 1st class *shìwei*, Guardsmen; *yihyū* of Gendarmery; *ts'ánling* of the Metropolitan, Household and Yuen-ming Yuen corps, of the same wing; *yihchàng* of the Light Division, *yingtsung* of Artillery, and Yuen-ming Yuen; *chàngshí* of the nobility; *tsung-kwán* of Chahar;

tsung-ping of the Chinese army of Manchus or Mongols; also Ministers extra of the Guards, the orders *kung*, *hau*, *peh*, *tsz'*, *nán* of Chinese nobility, *kwán-kiun shí*, an hereditary title of the 5th grade, and 1st class *hú-wei* of the suites of the higher Imperial nobles.

It is promotion for a Mongol *fú-túlung* to become one of a Manchu Banner; as it is for a Manchu who commands a Banner of Hánkiun.

Captains-general of the Gendarmery, who must be Manchu or Mongol, may be made from Ministers of Guards, *túlung* or *fú-túlung* of Banners; *tsung-ping* of Gendarmery, or Captains-general of the Flank or Leading Division. These last mentioned Captains-general are made from *fú-túlung* of Banners, or *ts'ánling* of the same wing with the Banner vacant; and a supplementary list is made of ten names from the *ts'ánling* superior of those two corps, *ts'ánling* in general, and *ts'ánling* acting as *cháng-shí* in the establishment of a noble.

In the garrisons, a *tsiángkiun* is made from a Manchu or Mongol *fú-túlung* of Banners, or the *fú-túlung* second in command in the garrison; or from Manchus serving as *tituh* in the Chinese army.

The *túlung* of Chahar is made from a Captain-general of the Leading or Flank Division, or a Manchu or Mongol *fú-túlung*.

Fú-túlung of the garrisons rise from *ts'ánling* of the Paid Force, *kiehling*, *ching shau-yü*, or *tsungkwán* of the same garrison, or others serving elsewhere, whose names are recorded for service; or from Manchus serving as *tsungping* in the Chinese army. *Fú-túlung* of Banners may also have their appointment as such changed, and be sent to serve with a garrison; but this is probably where they will become senior officers in their command.

At Sí-ngán fú in Shensí, a Hánkiun may be *fú-túlung*; at Kweihwá in Shánsí, he must be of the 3 Banners superior. Hánkiun *fú-túlung* of garrisons rise from Hánkiun *ts'ánling*, *kiehling*, and *tsungping*, serving in the Chinese army, and, which is remarkable, from *tsungkwán* of the Tsitsihar marine.

Of officers below those of the high rank named above, in the Guards, all from Ministers-extra to Guardmen of the 3d class, receive promotion in regular succession within the corps; the last may be made not only from the 4th class Guardmen, and those of the blue plume, but from hereditary officers above *yun-ki yü* (5*a*) in the 3 superior Banners, or from those of the 5 inferior incorporated in the 3 superior Banners, also from subalterns *(kiáu)* of the Guards, or of the Leading, Flank, or Paid Division. The blue plume rise from *pih-tikshí* of the Captain-general's office, hereditary *ngan-kí-yü* (7*a*), paitangah, Gioro unemployed, sons or brothers of ministers serving in

the ranks of Guards, Leading, or Flank Division, or officers from Manchuria, eligible under certain rules, if residing at Peking. Officers styled *hoho-chusi*, who have served in the suite of the Princes ten, or of the Crown Prince, five years, may also become Guardsmen of the blue plume.

Promotion in the other metropolitan corps is widely irregular; it is difficult to reduce it to any general scheme, or to be sure that none of the shades distinguishing the qualifications of the candidates for succession are omitted. The details occupy nearly three volumes of the Inquiry.

In the *hiáu-ki ying* characterized as the Paid Force, the field-officer *(tsánling)* is made from 1st or 2d class Guardmen, nobles of the 10th class, and *fu-tsánling* of the same corps; the last officer from the more responsible *chángking*, from *tsoling*, and *hiáu-ki kiáu*, subalterns of the Paid Force; these latter again from *lingtsui*, non-commissioned officers of their own and the Leading and Flank Divisions, as also from *ngan-ki yü*, hereditary officers of the 7th, and other minor officials of the 7th or 8th grade.

In the *húkiun*, or Flank Division, the *tsánling* may be made from one of the *hiouki ying tsánling*; from the same Guardmen or nobles; also from guardmen of the Leading Division, *hú-wei* in the suites of Imperial nobles, Viscounts and Barons of the national nobility, and *king-kü-tí-yü*, an hereditary rank; as well as from *fú-tsánling* of the *húkiun*. These may similarly be made from the same of the *hiáuki*, also 2d and 3d class Guardsmen, nobles of the 10th class, *húwei*, *tsoling*, hereditary *kitúyu* and *yun-ki-yú*, and *weishú tsánling*, who may be made from subalterns of the Guard or the Leading Division. The subalterns of *hukiun* are promoted from the same classes as these of the *hiáuki*, and their own acting subalterns.*

The *tsánling* of the Leading Division rise also from Guardsmen or nobles, but likewise from a *tsánling* of *húkiun*, or from guardsmen of their own division: these, from 2d class guardsmen of the Guards, or subalterns of their own corps, who are made from acting subalterns and *lánling-chán*g of the same.

Thus, it will be remarked, that there is a shade of distinction in favor of the Leading over the Flank Division, and in favor of this,

* There is a special provision that these *wei-shu*, or acting subalterns, are almost all *lingtsui*; they wear the button of the 6th grade, but receive no additional pay; the *weishú húkiun kiáu* are not to be made of degraded officers. The rules for the employment of officers degraded three or four steps are such as to enable them in most cases to fill, with little delay, appointments of the grade to which they have fallen.

over the Paid Force. But in the Gendarmery, the *yih-yū*, who appear to be in the same relation to the force under them as the *tsán-ling* of other corps, are made from *tsánling* of the Leading or Flank Division, or from the assistant *yihyū*, or the *hieh-yü* of Gendarmery. The *pang-pin*, or assistant *yih-yū*, rise from the *hieh-yū*, these again from hereditary *king-kū-tú-yū* and *ki-tú-yū*, or from *tsoling*, *ching munling*, wardens of the gates, *fú-yū*, and subalterns of Gendarmery.

The wardens are made from *kitúyū* and *king-ki-tú-yū*, *fúyū*, and subalterns. The *fuyü* from the subalterns, and they from those of the Guards, Leading, Flank, and Paid Divisions; *ching-i-yū* of the Lwán-i-wei (who rise from soldiers of the Guards, Leading and Flank Divisions); *ching mun-li*, clerks of the gate; officers of the 5th, 6th, and 7th grades attached to the Banner Office; *yun ki yü* and acting subalterns. These last are supplied by all of the above, the effective subaltern of course excepted. *Cháng-king* of the *pútáu* (see page 302) are made from subalterns; *ching mun-li* from *lingtsui* Guards of Leading and Flank Divisions.

The *tsungkwán* of the Alarm Station (see Gendarmery, page 303) rise from among the *kientuh* officers in the same service, and these from *ki-tú-yū* and *yun-kiyū* subalterns of Guards, Leading, Flank, and Paid Divisions; *ching-i-yū* (see above), and officers attached to the Banners of the 6th and 7th grades.

The order of promotion in the *kien-yui ying*, or Light Division, is regular from the *fú-tsienfung kiáu*, or assistant subaltern, who is raised from the *tsienfung* of its ranks, but has neither grade nor pay as such, to the *yihchâng*, or senior of a wing.

In the *ho-ki ying*, or Artillery and Musketeers, there is equal regularity. It should be observed that the *kiáu*, or subalterns of this rise from *lan-ling-cháng*, made, according to the Inquiry, from soldiers called head or flankmen of Musketeers. These designations are not given in the pages in which the force is enumerated.

In Yuen-ming Yuen, officers of the *hûkiun* of that place and the *páu-i* rise in regular gradation.

Some attempt has been made (p. 257) to sketch the functions of the *tsoling*; these are, however, it must be confessed, but imperfectly developed. Of their mode of appointment, it may be remarked in brief that a *tsoling* can not be made from a *tútung*, Captain-general, or a *shángshú*, President of a Board, but that he may from *fú-tútung*, *shilàng*, Vice-president of a Board, and Ministers of the 2d grade, who will still keep their appointments; military and civilians of from the 3d to the 5th grade, not already *tsoling*; scions of the Imperial

Family, others of hereditary rank, and subalterns of the Paid Force. There must be a difference as yet unexplained between the *tsoling* attached to corps, and those acting only as tribunes of the Bannermen enrolled under their charge. In the garrisons without Peking, the *hiehling*, or field officer, acts in many instances as *tsoling*, and in extra-provincial China, the *tsoling*, in general, rise from the *fúngyü* and *hiáuki kiún* under him.

In the Garrisons of the Cordon and some few others, appointments are made from particular Banners.* Throughout the Empire, the order of promotion is much more regular than in the Metropolitan corps, and in the lower grades provision is made for the supply of vacancies on the spot.

The *ching-shau yü* of Honan garrison rises from a 1st class Guardsman, or a *tsánling* of the Leading, Flank, or Paid Division; in Taiyuen, Teh chau, Tsangchau, and Páuting, from the three last, from officers of hereditary rank; metropolitan officers of the 4th and 5th grade, and the *fangshau yü* of Tushih k'au: in Fuhchau, Mukden, and five towns in the same province, from the same *ts'anling*, but with the proviso that they belong to the Imperial House. In Húlan, the *yúwei* of Suiyuen and Chwang-liáng, they rise from *tsanling* of the Leading, Flank, or Light Division.

Hiehling rise from *fangshau-yü* and *tsoling*. *Fang-shau-yü* from *fangyü*; these from subalterns, and subalterns from the ranks.

In the Mausolea, both of Chihlí and Manchuria, officers are made more than elsewhere in right of descent. In Chihlí, the *tsung-kwán* rises from an under-secretary of Boards or Guards, or *tsánling* from Peking; the *yihcháng* rises from the *fángyü* who has a plea of hereditary tenure if his family have been in office over two generations, or for eighty years. In the nomad tribes, which have been only in part organized as military bodies, the promotion seems to be given as much as possible within themselves. In almost all Banner appointments, regard is had to the Wing, the Banner, or the *tsoling* company, as a ground of preference.

In appointments not to the highest commands, the nomination of candidates, or duty of presenting them to the emperor, is vested according to circumstances. Ministers-extra of Guards are presented by Captains-general of Guards. Officers of the Leading Division, from *ts'ánling* down, by their own Captains-general; of the Flank Division

* Thus in Teh chau, the *Ching-shau yü* must be one of the two Yellow; in Tsangchau, of the two White; &c., &c.

by the same, but of the same wing or Banner with the candidate. The *tútung* of the Banners present all of the *kiáuki*, or Paid Force, and all *hiehling*, *ts'ánling*, *tsungkwán*, *chingshau yü*, and *fángshau yü*, with a few exceptions, throughout the empire; the *tungling* of Guards have a voice in the nomination of the *chingshau yü*, at Teh chau, Tsangchau, Páuting, and Tai-yuen; and of the *fángshau yü* at Kúpeh k'au and eleven other garrisons in the Cordon. *Ching-mun li* of Gendarmery, and *tsoling* not hereditary, of Banner corps in Peking, are presented by *tútung*; and *tsoling* of garrisons without, but on the motion of the Board of War; *tsoling* of the Imperial Clan by the Clan Court, without reference to the *tútung*. In the Gendarmery, the *yih-yü*, assistant *yih-yü*, *hieh-yü*, *fú-yü*, and wardens, are presented by the *tungling*, or Captain-general. Officers of the Light, Artillery, and Yuen-ming Yuen Divisions, by the Minister superintending. Officers of the *páu-i* of the 5 Banners inferior, by the *tútung* of their Banners, at the instance of the nobles, to whom they may be attached. The *tútung*, or *fú-tútung*, of the Banner on duty for the year, presents the *tsung-kwán* of the Alarm Station, the *tsungkwán* of Chahar nomads, all officers under the Jeh-ho *tútung*, and at Tú-shih k'au, also those of Mih-yun and Shán-hái kwán, but at the instance of the Board of War, which also moves first in the case of the *hiehling* and *tsoling* of Suiyuen, and of all Banner marine officers, and of the *tsungkwán* and *yihcháng* of the horse and camel depôts, and cattle pastures. The Banner for the year introduces the *ching-shau yü*, *hiehling*, and *fáng-shau yü* of Shingking and Ninghiá, and the *fáng-yü* of Lowanyii, and the Manchurian marine. The senior members of the Board of War, all officers of Úrumtsi, and all *hiehling* of the Garrisons who have completed six years' service. In the Mausolea, where a *tsungkwán* is made from an under-secretary of a Board, the Clan Court presents him at the instance of the Board of War; if from a Guardsman, a Minister of Guards, at the instance of the Banner for the year.

Note.—The foregoing pages have been devoted to the Bannermen returned in the Inquiry, as enrolled for service, mention being made of such Chinese only as form parts of corps, or garrisons, under the chief command of general officers not belonging to the army of the Green Standard. In most, if not all cases where these generals, or the resident commissioners, have a colonial authority over nomadic tribes, the nomads have been introduced; but before proceeding to the *Luhying* or Chinese army, whose main duties are confined to China Proper, some notice should be taken of the numerous military feudatories of the Empire, who are scattered through the regions known to the Chinese geographer as Inner and Outer Mongolia, Uliasutai, and Tsinghái, or Koko Nor; as also of the troops of Tibet under the resident Minister of that country.

The tribes acknowledging the sway of China are divided into Inner and Outer Mongolians. The former occupy the region to which their name refers them; the latter, all the other tracts and districts abovementioned. Inner Mongolia, lying between the Desert of Gobi and the continuous frontier of Manchuria and China, was occupied, in 1812, by 24 tribes differing in name, irregularly ranged under 49 standards, and divided, in uneven proportions, into six *chalkan*, or leagues.

The Outer Mongolians were—1st, Four tribes of Kalkas of different names, under khans, which, with two fragmentary tribes attached to them, formed four leagues; they numbered in all 86 standards, and resided in the territory north of the Desert of Gobi, geographically named Outer Mongolia; 2d, Eleven tribes, not in leagues, under 34 standards, scattered to the west of the Holán Mountains, in the southwest of Inner Mongolia; to the south of the Altái; and to the north of the Tengkiri ranges; 3d, Two tribes of Mohammedans, under two standards, at Hami and Turfán, within the provincial boundaries of Kansuh, south of the Celestial Mountains; and 4th, Five tribes, under 29 standards, round Koko Nor, called by the Chinese Tsing hai, or Azure Sea. There are lamas of both Inner and Outer Mongolians.

Nearly every standard of the above, if not all, has a native head entitled a Dzassak, whose chieftainship is, with slight limitations, hereditary; the people under their rule are collectively styled *orbadu* or *orpatu*, the *lamas* excepted, who are distinguished as of Shapi Nor; their Dzassaks take the prefix *lama* before their title. The few tribes, or remnants of tribes not under such chieftains, are under the more immediate authority of the Banner generals and resident ministers from China.

These last I shall briefly recapitulate. Under the *tsiángkiun* of Sui-yuen are the Tumets of Shánsi beyond the Wall; under the *túlung* at Kalgan, on the Wall, the most privileged tribe of Chahars, Bargou incorporated in Chahars, Kalkas, and Eluths; under the *túlung* at Jeh ho, Tashtava Eluths; under the *fú-túlung* at Hurun-Pir, Eluths and New Bargou; under the *tsungkwan* at Tásang-ula, Solon, Taguri, Orunchun, and Pilar, paying peltry; both these being under the *tsiángkiun* of Sagalien. In Ili, the *tsiángkiun* has authority over Eluths and Chahars of his own Central province of Ili, who have also Chinese ministers; over Eluths, Chahars, and Hassacks under the *tsantsan* Minister resident at Tarbagatai, and over the Mohammedans of the Eight cities in Ili south of the Tien Shán, who are under resident ministers of different degrees.

In Uliasutai province, which receives, as has been shown, a small garrison from the *tsiángkiun* of Shánsi, there are Tangnu Uriánkai, some of them *yúmuh*, herdsmen, some *tásang*, peltry-men, under the *tsiángkiun* in observation at Kurun, who is farther supreme over the Ministers at Kobdo, having charge of the Mingats, Eluths, Chaksin, Altai Urianka, and Altai-Nor Urianka of the far province. On the borders of Tibet, are Tamuh, or Dam Mongols under 8 standards, amenable to the authority of the resident *tsántsán*.

We have not space here for a minute examination of the feudal constitution of these tribes, but it will be advisable to note the following particulars. The Dzassaks of the Inner Mongols are ennobled by the Emperor of China, either in six orders of the same titles as the six higher of the Imperial nobility, or below these in four orders of *tai-kih*, and four of *tapunang*, equal in rank to Chinese civilians of the four highest of the nine grades: but there may be officers bearing these two latter titles who are not Dzassaks. I have said the Dzassak was *nearly* hereditary, because I find that even where the words of the original patent argue a succession in perpetuity *(wang ti)*, the holders have been degraded some steps, or altogether, at different times, and in no case does the heir succeed without the assent of the Crown. At the same time, great care has been taken to secure a direct succession, and liberal provision has been made for the relief of the inheritance, by allowing remainder to worthy collaterals.

The Dzassaks are the Emperor's paid vassals and tributaries, their nobility making an important difference in their allowances from the Crown: but those under them, in their tribe, are their clansmen, and vassals only of the Emperor, of whom since the commencement of the dynasty they have held pasture-ground in the proportion of 20 *li* by 1 to every 15 men, and by whose ordinance they pay a fixed revenue in kind to the Dzassaks. The latter can levy nothing in excess of this, but receive money and gifts of their *suzerain*, the Emperor, which, with their titles, constitute their feud, liable to forfeiture if they do not move with their troops when called upon, and for other offenses. The tribes are divided into *tsoling* companies 150 strong, of which there are as many as 274, as in the Ortous, and as few as 1, as in the Kechikten, in a tribe. The number of these in 1812, is given, and the enumeration of their officers and men is not difficult, as the rule of proportion is generally regular.

The Dzassaks are assisted by *taikih* entitled *hiehli*, conjointly managing, chosen in irregular numbers by them, with the head of the league, from all above noticed as of the nobility. Every standard has a *chángking*, one *fú chángking*, if under ten—two if over ten, companies; one *tsiúnling* to six companies, chosen from the above dignitaries, and *tsoling*, who also rise from all the above except *tsunling*, and from the *kiáu-ki kiáu*, hitherto rendered subalterns. These again of whom there is one to every *tsoling*, rise from the *múkiá* or cavalry, who are one third of the company, and six of whom in every company are *lingtsui*, or non-commissioned officers.

In time of war, one in every three *múkiá* takes the field. There is also to every ten houses or families a *shih-chang*, or decurion, the rule of whose selection is not stated, and whom it is of course impossible to number.

The six *ming*, *chalkan* or leagues, into which these 24 tribes are formed, (see page 62) are each under a head or elder, and a lieutenant, chosen from a list of Dzassaks presented to the Emperor by the Colonial Office. Every tribe is bound to assist any other in the same league which may be in danger. Once in three years, the leagues are mustered by four high commissioners selected by the Emperor from incumbents of high civil and military posts in the empire; their visit is of a thoroughly inquisitorial character.

The Dzassaks are in turn compelled to pay visits to Peking; the year in which it is not the duty of this or that Dzassak to go, he sends a *taikih*; on stated occasions all assemble in court costume to do homage in token of fealty before the door consecrated to Majesty at the headquarters of the tribe.

The chapter from which these details are taken closes with the *yumuh*, nomad herdsmen of the Tunet Mongols, whose 49 *tsoling* companies are under the Sui-yuen *tsiángkiun*; and the three standards of Taguri *tásang* in 3, five standards of Solon in 47 companies, Orunchun in six troops of horse and three companies of foot, and two companies of Pilar, all under one *tsungk'án*, who again is under the *tsiángkiun* of Sagalien. These should therefore be included in the Inner Mongolian establishment, and not in the provincial strength of the Provinces.

The internal economy of the Outer, is much the same as that of the Inner Mongolians. Their Dzassaks are ennobled by all the same titles except *tzpunáng*, of which there are none. Some of the Dzassaks, whether otherwise ennobled or not, have the title *khan*, which is superior to any of the rest, and brings with it a higher allotment of pay and gifts. Their *chalkan*, or leagues, have each a Captain-general and a lieutenant like the Inner Mongols, and are, like them, mustered and inspected triennially. Their military organization is, with a few exceptions, the same.

First, in the region of Outer Mongolia, we find four leagues of Kalkas, each under a khan: 1st, the Túchétú khanate, numbering 20 standards under 58 *tsoling*; 2d, the Sain-noin, 24, including 2 Eluth standards, in 38 *tsoling* companies; 3d, the Tsetsen, 23 standards in 46½ companies; 4th, the Dzassaktu, under 19 standards, including 1 of Kheits, in 24½ companies.

The general in observation of the Russian frontier, residing at Kurun in the Túchétu khanate, has chief command over their troops, who in 1812, were 8250 *makia*, or mailcoat cavalry. A lieutenant-general *(fú-tsiángkiun)* and a *tsántsán*, chosen by the Emperor from the Dzassaks, have also authority; there is one of each to each khanate. To assist the general in observation in his colonial and foreign business, two *tsiángkiun* are stationed at Kurun; one a high Mongol or Manchu sent from Peking; the other a Dzassak.

Now come the Durbet, in two wings, each of which is a league under a lieutenant-general, appointed as above: the left comprising ten standards of Durbets and one of Khoits, in 11 companies; the right, three of Durbets and one of Khoits, in 17 companies. Their position is beyond the northwest frontier line of the Dzassaktu; they extend across the province of Kobdo north of the city of that name, and their troops, amounting in 1812 to 1400 *makia*, were under the *tsántsán* of the Chinese government at Kobdo. The two wings are subject to one khán.

Under the same officer of Kobdo, are the troops of the New Turguths of the Urungu River, in the southeast of the same province, and Hoshoits of the Djabkan, farther north. The former under two standards in three companies, which would give but 150 *makia*, form a league; the single standard and company of the latter, furnishing 50 *makia*, belong to none.

Under the Kurun general are 595 *tásang* families of Uriankai Tangnu, paying two skins of marten fur, and 412 paying 80 graymouse skins (v. p. 328), under the *tsantsan* of Kobdo, 412 of Altai Tangnu, paying graymouse skins, 256 marten skins, and 429 paying four fox skins each: also 61 of Altai Nor Tangnu paying graymouse skin, and 147 paying marten fur. Of *yámuh* there are, under the general, eight companies of Uriankai, and under the *tsántsán*, seven of Altai and two of Altai Nor.

We now come to the leagues whose soldiery is under command of the *tsiángkiun* of Ili, of whom some mention has been made before in this article. There are four of Old Turguths and one of Hoshoits distributed in five circuits. The North contains the Old Turguths of Hopoksiloh, three standards in 14; the East, those of Tsirholang, two in 7; the West, those of the River Tsing one, in 4 companies. These are north of the Tengkiri, stretching well into Tarbagatai; south of the same range, in the Centre circuit, are three standards in 21 companies, of Hoshoits of the Churutuz River, and in the South circuit, four standards in 54 companies, of Old Turguths of the same locality. The collective soldiery of these five leagues, according to their composition in 1812, would be 5000 *makia*. There is a khan over these Turguths.

In all the tribes, wherever there are two, or more than two standards, they are told off, though not with any regularity, into right, left, centre, front, or rear, as the case may be; a single standard may be in from one to fifty companies. The Alashán, lying north of the Great Bend of the Yellow River, where it defines, with its south bank, the Ortous region, and the Turguths of the Edsinei River, both within the bounds of Inner Mongolia, have one standard each; the former is divided into eight companies, the latter has but one; the troops of both are commanded by their own Dzassaks, and not by any Chinese authority. Like the Hoshoits of the Djabkan above, they belong to no league.

Following the outline of modern Kansuh, we find in the northeast of the Tsing Hái, or Koko-Nor,—territory, five tribes in one league of 29 standards; it is peculiar in having no captain or lieutenant like the rest. Their standards are 21 of Hoshoits in 80 companies; one of Khoits in 1; four of Turguths in 12; one of Kalkas in 1; and two of Choros in 6¼ companies. Their fighting strength in 1812, would thus be 5025 *makia*, under the command of the Resident at Si-ning, on the borders of Kansuh.

The Mohammedans of Hami and Turfan, as well as those of the cities in East Turkestán, have been noticed in the Kansuh and Ili commands. The tribe

of Hami has one standard in 13, Turfan, one in 15 companies; or respectively 650 and 750 *makia*, under the Dzassaks, who are overseen by a *tingtsui* a each place, under the *tidung* of Urumtsi as chief.

The nobility of these are under the same obligations of homage and service as in the preceding tribes There appears to be some fiscal distinction between the Mohammedans of Hami and Turfan, and those of Ili and the cities in the South Circuit of Ili, or Turkestan, who are mentioned as 'families,' paying a tribute or tax of produce, from which none are exempt but the soldiery. The only indigenous troops returned in the Digest, however, were 500 Mohammedans at Cashgar, in 1812, the chief of the circuit cities; over these there is a *tsungkwán*, a *fú-tsungkwán*, and 5 *pihchâng*, centurions. Their garrisons of Bannermen and Luhying were given before.

TABULAR STATEMENT OF THE POPULATION AND ARMED PROPORTION OF THE TRIBES (1812).

DIVISIONS AND GRADES.	Tribes in Inner Mongolia.	Kalkas, &c., of Outer Mongolia, under the general at Kurun.	Old Turguths under the *tsiangkiun* of Ili.	Hoshoits of Churutus, under the *tsiangkiun* of Ili.	New Turguths of Urunga and the Uyaltsan Hoshoits.	Durbets and Khoits, under the minister at Kobdo.	Koko-Nor tribes, ruled from Si-ning fu in Kansuh.	Alashan Mongols, under their own Dzassaks.	Old Turguths of Edsine, under their own Dzassaks.	Mohammedans of Hami, under their own Dzassaks.	Mohammedans of Turfan, under their own Dzassaks.
Banners	49	86	10	3	3	15	29	1	1	1	1
Leagues	6	4	4	1	1	2	1	..	..	....	....
Khans	....	4	1	....	..	1	....	..	..	....	....
Tsin-wáng	4	6	1	....	..	1	....	1	..	....	....
Kiunwáng	17	5	1	....	..	1	4	..	..	....	1
Beileh	17	5	1	....	..	2	2	..	1	2	....
Beitseh	16	7	2	1	..	1	4	..	..	....	....
Chinkwoh kung	9	8	....	....	..	1	....	2	..	....	....
Fú-kwoh kung	18	23	2	....	2	2	4	..	..	....	....
Taikih	9	48	2	1	3	4	15	..	..	....	....
Tapunáng	1	....	....	....	....	....	....	..	..	....	....
Changking	49	86	10	3	3	15	29	1	1	1	1
Fu-chángking	45	25	6	3	2	10	15	1	1	2	2
Tsanling	215	26	13	3	1	4	....	1	..	2	2
Tsoling	1,293	165½	79	21	4	28	100½	8	1	13	15
Hiáu-ki kiau	1,293	105	79	21	4	28	100	8	1	13	15
Linqtsui	7,758	990	474	106	24	168	600	24	6	78	90
Makia, *men-at-arms*	64,650	8,250	3,950	1,050	200	1,400	5,000	400	50	650	756
Hiensan	129,300	16,500	7,900	2,100	400	2,800	10,000	800	150	1,300	1,500

N. B. Every Banner has one *chángking*; one *fú-chángking* to ten *tsoling*, or two to more than ten; one *tsanling* to six *tsoling*; and to every *tsoling* one *hiáu-ki kiáu*, six *ling-tsui*, fifty *makia*. men-at-arms, and a hundred *kien-san*, or unemployed men.

The Begs of whom we have before spoken are salaried by China; the Dzassaks receive pay and gifts, and send tribute annually by Begs, who proceed to Peking according to rollster, so that the whole shall have one tour in six years. These travel at the state's expense, the weight of baggage carried for them being regulated by their rank, hereditary or fortuitous.

The same order of attendance at Peking and the hunting-camps is observed by the Kalkas, Alashan, and tribes of the Edsinei, and by those of Koko-Nor.

It remains for us to say a few words of the soldiery of Tibet, passing over the lines of communication with it and beyond it, as we have been compelled

to do those between the Empire and the outer frontier of Outer Mongolia, Uliasutai, and Ili.

In Tibet, civil and military appointments are made by the Dalai Lama and the Resident minister of Anterior Tibet. The grades are five, the highest being equivalent to the Chinese third, but the button which declares a rank in China is worn only by the the Tanguts, who appear to succeed only to hereditary offices; the Lamas wear no button by reason of the peculiarity of their headdress.

In Anterior Tibet, are 10 *ying*, cantonments, or encampments classed as great, 43 as middle sized, 25 as small, and 14 as frontier posts. In Ulterior Tibet, are 14 middle class and 15 small *ying*. The *tsántsán* are supported by a contingent of 646 *luhying* from Sz'chuen under a *yukih*, a *tù-sz'*, three captains, and six subalterns, who are distributed through both provinces; and 782 more under a *yukih*, a *tùsz'*, three captains and nine subalterns, along the border of Anterior Tibet, conterminous with Sz'chuen. The native soldiery are but 3,000, says the Digest, 1,000 in Anterior, 1,000 in Ulterior Tibet, 500 at Pingjih, and 500 at Dziang. They are divided into small sections of 25 under a *ting-fung* (7); five of these make 3 *hiàfung's* (6) command; two of these, a *yu-fung's* (5); two of these a *taifung's* (4): there are six of the last in Tibet.

Of the soldiery, 5 in each ten are musketeers, 3 archers, and 2 sword and spearmen; they adopt the Manchu tonsure, and have uniforms according to the arms they bear; on all are written the words *fán-ping*, foreign soldiers. They are inspected in the fifth and sixth months, when agriculture is at a standstill; their powder is of local manufacture, but their leaden bullets and match come from Sz'chuen. These details close with the important information that in *Anterior Tibet there are thirteen, and in Ulterior Tibet two cannon.* Nothing is said of the pay or allowances. The only *yúmuh* returned in this country are the Tamuh or Dam Mongols, in 8 standards under 8 *tsoling*; 4 at Chahi tang, 2 at Tangning, 1 at the Wú-Fuh shan, or hill of the Five Budhas, all south of the Lukan Shan, and reaching to the borders of Anterior Tibet: the remaining standard lies west of the Yangtsz' kiang.

(To be continued.)

ART. V. *The Yang Yuen Tsiuen Tsih,* 格園全集 *or Complete Collection of the Garden of Banians.*

THIS work is the one that is mentioned on page 41 of the present volume, where it is called Kiying's Miscellaneous Essays, and said to have been procured by the Rev. M. C. White of Fuhchau from a literary man, who had just returned from Peking with it, and who let Mr. W. have a copy as a great favor. There are eight volumes in the Collection as we have it, but there must be more than that number in the whole work, for the table of contents gives a list of poetical writings under sixteen heads, but without mentioning the number of volumes they occupy; a supplementary chapter is also missing, containing among other things a prefatory note by Commissioner Lin. We are indebted to the kindness of Rev. J. D. Collins for the volumes of this

work now before us; he obtained them, we believe, from the same person who furnished Mr. White, and we suppose took them with the same impression that they were the production of Kiying. A short examination suffices to show that the work is written by another hand, though the sentence, *Liáng Kwáng tsungtuh Kiying chuen* 兩廣總督耆英撰 "composed by Kíying, governor-general of the Two Kwáng," is thrice repeated in the volumes, each time written in characters intended to imitate the printed words, but easily to be detected. To increase the value of the work in the eyes of the foreigner, and consequently secure a more ready sale, was doubtless the leading motive which induced Mr. White's friend to palm off this work upon him as the production of the late cabinet-minister. We think this motive quite enough to account for the clumsy forgery of Kíying's name in parts of the book where an author's name is almost never written, and where the style and titles of a man of Kíying's rank would certainly never be placed; and it does not seem necessary to seek for any further motives to explain the imposition. If Mr. White had exercised a little caution when purchasing the work, he would not have penned the note inserted on page 41.

The Complete Collection of the Garden of Banians is a fancy title given to a collection of essays, prefaces, memoranda, prayers, edicts, and poems, written by Lí Lán-king 李蘭卿, styled Yenchán 彥章, a native of Fuhchau fú in Fuhkien, and the prefect of Sz'-ngan fú 思恩府 in Kwángsí in 1826. In a laudatory preface by one Káu Shú-jen, dated in 1831, he is said to have become a *tsinsz'* graduate when he was only sixteen years old, and to have soon after been employed at Peking by his Majesty in some under position connected with the General Council and Cabinet, from whence he was appointed prefect of Sz'ngan, without going through the subordinate grades of office. While holding this post, he is said "to have governed the people, served the gods, patronized the agriculturists, encouraged the literati, destroyed the robbers, and kindly treated the headmen of the locally governed districts, in a manner worthy of imitation." It is inferred that he afterwards filled the office of prefect of Yángchau in Kiángsú, but from some things in the volumes, we think that they were printed before he proceeded thither.

The first three volumes of the work are divided into six *kiuen*, or books; and the last five into the same number, arranged under a different title, *Jun-king táng tsz'-chi kwan shú* 閏經堂自治官書 i.e. official documents issued by the authority at the Jun-king Hall—the Jun-king Hall being, as far as we can ascertain, the name of the

prefect's residence in the city of Sz'ngan. All these six *kiuen* comprise edicts, exhortations and petitions, issued by Lí during his prefectship. The work is probably printed for private distribution only, as the title-page contains no bookseller's house, nor is the year of publication mentioned. This is rather confirmed by the fact that no copies of the work are procurable in Canton, at any of the booksellers. We can not gather from the volumes before us why the poetical parts are omitted, but we conclude, judging from the arrangement of the contents, that it was optional to bind up the first three, the last five, or the poetical, volumes, separately; and to furnish all or a part, without injuring the completeness of the others. Nearly all the essays and papers in the entire work are cut separately on blocks, so that they can be bound up in any way that suited the binder.

The sixth *kiuen* of volume III. contains sixteen prayers and other papers relating to religion, and among them we find the original of that inserted on page 42; on the first page of this *kiuen*, and not on that paper itself, are inserted the words "Composed by Kiying, gov.-gen. of the Two Kwáng," in the same handwriting as on the first page of volume I. This was done, probably, with the intention to strengthen the impression that Kiying wrote this particular *kiuen*. The first of these sixteen is a prayer addressed to the God who dwells at the inner door of official residences; the second to the God of yamun generally; and the third to the patron of the prefecture in the Ching-hwáng miáu; the fourth is a prayer for rain, and the fifth a thanksgiving for rain; the sixth is a prayer to the God of flags, and the seventh to Wang Wan-ching, a deified governor-general of the Two Kwáng in 1528, who quelled some disturbance in this region, for which he is now worshiped.

The next is the paper under discussion, filling just a leaf, but printed in a different type, and evidently cut subsequently to the three preceding leaves, for it is paged as leaf 3; a little piece of paper was clumsily pasted over the figure *three* 三 of the previous leaf to make it appear as a figure *two* 二, thus making two leaves paged as *two*, instead of two paged as *three*. In the table of contents, the printed heading of "A Thanksgiving for Rain," has been cut out, and the two next lines moved along to make room for the *written* heading, "Prayer to the God of Heaven," as the seventh. The sheet on which this last is printed, however, has its proper running-title, and is of the same size as the other pages; it was therefore evidently cut purposely for this work. The ninth and tenth are prayers to the same Wáng Wan-ching, and the eleventh to another deified statesman

named Lí. The remaining five are prayers to deified persons worshiped in Kiángsú, and were written by Lí Lánking when prefect there; they are printed in the same type as the paper ascribed to Kíying, and as the table of contents; but their titles are *printed* in the contents, and they were therefore cut before the paper we call Kíying's. There are also pages in other parts of the work cut in the same type as this last, among which is one styled an Exhortation to Repair the Temple to the whole Heaven at Chinkiáng fú; this was written in 1834, when Lin Tsehsü was governor of Kiángsú, and Lí mentions Lin's name as among the patrons and subscribers to the enterprise. These two leaves are paged 23 and 24 *bis*, and are inserted after the 23d and 24th leaves in the regular series, which shows that they were cut subsequently to those pages; and the date of this paper compared with the original preface proves that additions have been made to the book after the first publication.

That the document quoted on page 42 has nothing to do with the writings of Lí Lánking, but has since been interpolated, is evident from a very slight examination. Lí constantly uses his own name and style in the prayers before and after this document, but neither of them are found here; we may be sure, too, that he never penned a paper like this Prayer to the God of Heaven, in which it is published that he had been appointed imperial commissioner to Canton. The sentence found on the first page of *kiuen* sixth, below the title of the prayer to the God who dwells in the inner door of offices, *viz.*, "Composed by Kíying, gov.-gen. of the Two Kwáng," doubtless is a forgery, and therefore can not be brought forward to prove that Kíying wrote either that prayer, or the one in dispute on leaf 3. The question therefore comes up, Who then did write this remarkable prayer? One might suppose that Lin, being a native of Fuhchau, and a friend of Lí, was the author of the paper; but the internal evidence is to our mind rather in favor of Kíying, and for these reasons:—

1. The "literary friend," who wished to palm off the work of Lí upon Mr. White as Kíying's Miscellaneous Essays, would hardly promise himself much success in his scheme to raise money on an old book like this, unless he could refer, as it were accidentally, to some paper within the lids as apparently Kíying's; the sentence commencing in it (see page 43), "Last year I was commissioned to go to Liáng Kwáng," &c., would be enough for such a purpose, and prove, together with the sentence written at the beginning of the *kiuen*, that as Kíying was the author of that paper, so the whole set must be his composition.

2. It would be a somewhat dangerous experiment for a Chinese to forge a paper like this in which he spoke of such a notable fact as Kíying having memorialized the Throne not to persecute or prohibit Christianity, and then make him indite a prayer which he never did. That high statesman has still influence

and friends left to ferret out and punish the author of an attempt like this to involve him in trouble; and its insertion in this work would implicate the family of Lí, and afford a clue to the search after the writer.

3. The person mentioned in it as Lí, is intended, we think, for Lí Ting, who when Kíying was governor here in 1844 was employed by him as a secretary or writer in his office. We have endeavored to obtain an interview with him, but he has been many months absent from the city. Another gentleman, named Wáng Chung-hien, a native of Súchau fú, who was employed in Kíying's yámun at the same time, and is still a resident of Canton, corroborates the statement in this paper that Lí was employed by Kíying; moreover he recognized the paper when it was shown to him, and said he had previously seen it in manuscript. We learn from this gentleman that he and Lí had formerly examined the Testaments and religious books issued by foreigners, and were pleased with their general character. About the particular sickness referred to, and the means adopted for curing it, he knew nothing. To one acquainted with the character of the Chinese, and the strange means they resort to in times of distress to remove sickness and calamity, Lí's case, as here described, presents nothing surprising; nor can we discern anything in it like a quiet satire, or an attempt to ridicule either Christianity or its professors. Chinese Pasquins do not usually make their satire so delicate and unappreciable as this, and in ridiculing a foreign faith they had nothing to dread from either its friends or its enemies. It is far more reasonable to suppose that somebody in Fuhchau had received this document of Kíying's from Canton, or from Peking, as was asserted to Mr. White, and had contrived this plan of inserting it in another publication to make sale of that book, than to regard it as a satire, or as a forgery concocted in Fuhchau.

Further proof or disproof of Kíying being the author of this paper must be looked for from him or Lí Ting; but if either of them thought themselves likely to be implicated by it, they might see fit to deny it. Still the paper itself is extant, and affords evidence that its writer used his language properly. When he wished to assert throughout it that western men teach that there "is only this one creating celestial *shin*," he used such expressions as would convey that meaning, and no other. He had a definite idea of there being but *one shin*, and expressed it in the plainest terms; he was not doubtful whether he wished to speak of *one* or *many shin*, for he says there is but one. We can not therefore translate (see page 44), "God (or the gods) only are impartial," for this does violence to the language. Some have translated *shin* here by Spirit, and run a double meaning throughout the prayer, of Spirit or Spirits: *e. g.* rendering the last sentence in it, "The Spirit (or Spirits) comes (or come), bringing upon you all happiness. May he (or they) accept this!" But to our mind, no such ambiguity is found in the text, and it would be detrimental to all certainty in expressing any ideas in the Chinese language if a writer could not convey his meaning more definitely than this, after taking all the precautions this one has. The philological argument respecting *Shin* in this interesting paper stands on a totally different ground from its authorship; though we should be glad to know certainly whether Kíying, Lin, or Lí Ting, was the writer.

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ART. I. *Brief History of Siam, with a detail of the leading events in its Annals.*

MR. EDITOR,

The recent accession of a new monarch to the throne of Siam may render the following brief history of that country a timely contribution to our knowledge of it. It was written by a Siamese who is well acquainted with the subject. W. D.

I AM just availing myself of an opportunity for searching into some pages of Siamese ancient history, and beg to state that our ancient capital Ayuthia before the year A.D. 1350, was but the ruin of an ancient place belonging to Kambuja (now known as Cambodia), formerly called Lawék, whose inhabitants then possessed Southern Siam, or Western Kambuja. Ayuthia is situated in lat. 14° 19′ N., and long. 100° 37′ E. from Greenwich. There were other cities not far remote, also possessed by the Kambujans; but their precise locality, or much of their history, can not now be satisfactorily ascertained. Sometime near the year A.D. 1300, the former inhabitants were much diminished by frequent wars with the northern Siamese and the Peguans, or *Mons*, so that these cities were vacated, or left in a ruinous state, and nothing remained but their names.

Former inhabitants declared that the people of Chiang-rái, a province of what is now called Chiang-mái (North Laos), and Kampeng-pet, being frequently subjected to great annoyance from their enemies, deserted their native country and formed a new establishment at Ch'a-liang in the western part of Siam Proper; and built a city which they called Thepha-mahá-na-khon, whence has been preserved, in the

national records, the name of our capital down to the present day, Krung-Thepha-mahá-na-khon. Their city was about lat. 16° N. and long. 99° E., and there five kings of the first dynasty reigned, until the sixth, named U-T'ong Rámá-thi-bodi ascended the throne in 1344. This king it is said was son-in-law of his predecessor, who was named Sirichai Chiang Sen, who was without male issue, and therefore the throne descended to the son-in-law by right of the royal daughter. U-T'ong Rámá-thi-bodi was a mightier prince than any of his predecessors; and subsequently conquered and subjected to his sway all Southern Siam, and some provinces in the Malayan Peninsula. He made Ch'á-liang the seat of his government for six years, and then in consequence of the prevalence of disease of a pestilential character, he caused various researches to be made for some more healthy location, and finally fixed upon the site of Ayuthia, and there founded his new capital in April, 1350. This date is an ascertained fact. From this period, our Siamese annals are more exact, and the accounts generally reliable—being accompanied by dates of days, months, and years from 1350 to 1767.

Ayuthia, when founded, was gradually improved, and became more and more populous by natural increase, and the settlement there of families of Laos, Kambujans, Peguans, people from Yunnán in China who had been brought there as captives, and by Chinese and Mussulmen from India, who came for purposes of trade. Here reigned fifteen kings of one dynasty, successors of, and belonging to the family of U-T'ong Rámá-thi-bodi, who after his death was honorably designated as Phra Chetha Bidá, *i. e.* "Royal Elder-brother Father." This line was interrupted by one interloping usurper between the thirteenth and fourteenth. The last king was Mahíntrá-thi-rát. During his reign the renowned king of Pegu, named Cham-na-dischop, gathered an immense army, consisting of Peguans, Burmese, and inhabitants of Northern Siam, and made an attack upon Ayuthia. The ruler of Northern Siam was Mahá-thamma rájá, related to the fourteenth king as son-in-law, and to the last as brother-in-law.

After a siege of three months, the Peguans took Ayuthia, but did not destroy it or its inhabitants, the Peguan monarch contenting himself with capturing the King and royal family to take with him as trophies to Pegu, and delivered the country over to be governed by Mahá-thamma rájá as a dependency. The King of Pegu also took back with him the oldest son of Mahá-thamma rájá as a hostage. His name was Phra Náret. This conquest of Ayuthiá by the king of Pegu took place A.D. 1556.

This state of dependence and tribute continued but a few years. The King of Pegu deceased. In the confusion incident to the elevation of his son as his successor, Prince Náret escaped with his family, and attended by many Peguans of influence, commenced his return to his native land. The new King, on hearing of his escape, dispatched an army to seize and bring him back. They followed him till he had crossed the Si-thong (Burman, Sit-thaung) river, when he turned against the Peguan army, shot the commander, who fell from his elephant dead, and then proceeded in safety to Ayuthia.

War with Pegu followed, and Siam again became independent. On the demise of Mahá-thamma rájá, Prince Náret succeeded to the throne, and became one of the mightiest and most renowned rulers Siam ever had. In his wars with Pegu, he was accompanied by his younger brother, Ekátassa-rot, who succeeded Náret in the throne, but on account of mental derangement was soon removed, and Phra Siri Sin Wi-monthum was called by the nobles from the priesthood to the throne. He had been very popular as a learned and religious teacher, and commanded the respect of all the public counsellors, but he was not of the royal family. His coronation took place in A.D. 1602. There had preceded him a race of nineteen kings, excepting one usurper. The new king committed all authority in government to a descendant of the former line of kings, and to him also he intrusted his sons for education, reposing confidence in him as capable of maintaining the royal authority over all the tributary provinces. This officer thus became possessed of the highest dignity and power. His master had been raised to the throne at an advanced age. During the 26 years he was on the throne, he had three sons born under the royal canopy (*i. e.* the great white umbrella, one of the insignia of royalty). After the demise of the King at an extreme old age, the personage whom he had appointed as Regent, in full council of the nobles, raised his eldest son, then sixteen years old, to the throne. A short time after, the Regent caused the second son to be slain under the pretext of a rebellion against his elder brother. Those who were envious of the Regent, excited the King to revenge his brother's death as causeless, and plan the Regent's assassination; but he being seasonably apprised of it called a council of nobles, and dethroned him after one year's reign, and then raised his youngest brother, the third son, to the throne.

He was only eleven years old. His extreme youth and fondness for play rather than politics or government, soon created discontent. Men of office saw that it was exposing their country to contempt, and sought

for some one who might fill the place with dignity. The Regent was long accustomed to all the duties of the government, and had enjoyed the confidence of their late venerable king, so with one voice the child was dethroned and the Regent exalted under the litle of Phra chau Pra Sáth-thong. This event occurred A.D. 1630. The king was said to have been connected with the former dynasty, both paternally and maternally, but the connection must have been quite remote and obscure. Under the reign of the priest king, he bore the title Raja Suriwong, as indicating a remote connection with the royal family. From him descended a line of ten kings, who reigned at Ayuthia and Lopha-buri (Louvo of French writers). This line was once interrupted by an usurper between the fourth and fifth reigns. This usurper was the foster father of an unacknowledged, though real son of the fourth king Chau Nárái. During his reign many European merchants established themselves and their trade in the country, among whom was Constantine Phaulkon (Faulkon). He became a great favorite through his skill in business, his suggestions and superintendance of public works after European models, and by his presents of many articles regarded by the people of those days as great curiosities, such as telescopes, &c.

King Nárái, the most distinguished of all Siamese rulers, before or since, being highly pleased with the services of Constantine, conferred on him the title of Chau Phyá Wichayentrá-thé-bodi, under which title there devolved on him the management of the government in all the northern provinces of the country. He suggested to the king the plan of erecting a fort on European principles as a protection to the capital. This was so acceptable a proposal, that at the king's direction he was authorized to select the location, and construct the fort. He selected a territory which was then employed as garden-ground, but is now the territory of Bángkok. On the west bank near the mouth of a canal, now called Bang-luang, he constructed a fort which bears the name of Wichayen's Fort to this day. It is close to the residence of His Royal Highness Chaufá-noi Kromma Khun Isaret rangsan. This fort and circumjacent territory was called Thana-buri. A wall was erected inclosing a space of about a hundred yards on a side. Another fort was built on the east side of the river, where the walled city of Bangkok now stands. The ancient name Bángkók was in use when the whole region was a garden. Such names abound now, as Bangcha, Bang-phra, Bang-plá-soi, &c.; *Bang* signifying a small stream or canal (such as is seen in gardens). The abovementioned fort was erected about the year A.D. 1675.

This extraordinary European also induced his grateful sovereign King Nárái to repair the old city of Lopha-buri (Louvo), and construct there an extensive royal palace on the principles of European architecture. On the north of this palace, Constantine erected an extensive and beautiful collection of buildings for his own residence. Here also he built a Romish church on which are still to be seen some inscriptions in European letters, supposed to be in Dutch or German; they assuredly are neither French nor English; (perhaps they are Greek, as he was of Greek extraction, and born at Cephalonia). The ruins of all these edifices and their walls are still to be seen (and are said to be a great curiosity). It is moreover stated that he planned the construction of canals with reservoirs at intervals for bringing water from the mountains on the northeast to the city Lopha-buri, and conveying it through earthern and copper pipes and syphons, so as to supply the city in the dry season, on the same principle as that adopted in Europe. He commenced also a canal with embankments to the holy place called Phra-Bat, about 25 miles southwest from the city [of Lopha buri]. He made an artificial pond on the summit of Phra-Bat mountain, and thence by means of copper tubes and stop-cocks conveyed abundance of water to the kitchen and bath-rooms of the royal residence at the foot of the mountains. His works were not completed when misfortune overtook him.

Many Siamese officers and royal ministers were jealous of his influence, and murmured their suspicions of his being a secret rebel. At length he was accused of designing to put the King to death by inviting him to visit the church he had built, between the walls of which it is said he had inserted a quantity of gunpowder, which was to be ignited by a match at a given signal, and thus involve the death of the King. On this serious charge he was assassinated by private order of the King. (This is the traditional story; the written annals state that he was slain in his sedan while faithful to his King, by order of a rebel prince who perceived he could not succeed in his nefarious plans against the throne while Constantine lived.) The works which he left half done, are now generally in ruins, *viz.*, the canal to Phra-Bát and the aqueduct at the mountains.

After the demise of Nárái, his unacknowledged son, born of a princess of Yunnan or Chiang-Mai, and intrusted for training to the care of Phya Petcha raja, slew Nárái's son and heir, and constituted his foster-father king, himself acting as prime-minister till the death of his foster-father fifteen years after; he then assumed the royal state himself. He is ordinarily spoken of as Nai Dua. Two of his sons and

two of his grandsons subsequently reigned at Ayuthiá. The youngest of these grandsons reigned only a short time, and then surrendered the royal authority to his brother, and entered the priesthood. While this brother reigned, in the year 1759, the Burman King Meng-laung Alaung Barah-gyi, came with an immense army, marching in three divisions on as many distinct routes, and combined at last in the siege of Ayuthia. The Siamese King Chaufa Ekadwat Anurak Montri, made no resolute effort of resistance. His great officers disagreed in their measures. The inhabitants of all the smaller towns were indeed called behind the walls of the city, and ordered to defend it to their utmost ability, but jealousy and dissension rendered all their bravery useless. Sallies and skirmishes were frequent, in which the Burmese were generally the victorious party. The siege was continued two years. The Burmese commander-in-chief Mahá Nōratha died, but his principal officers elected another in his place. At the end of the two years, the Burmese, favored by the dry season, when the waters were shallow, crossed in safety, battered the walls, broke down the gates and entered the city without resistance. The provisions of the Siamese were exhausted, confusion reigned, and the Burmese fired the city and public buildings. The King badly wounded, escaped with his flying subjects, but soon died alone, of his wounds and sorrows. He was subsequently discovered and buried. His brother, who was in the priesthood, and now the most important personage in the country, was captured by the Burmans to be conveyed in triumph to Burmah. They perceived that the country was too remote from their own to be governed by them; they therefore freely plundered the inhabitants, beating, wounding, and even killing many families to induce them to disclose treasures which they supposed were hidden by them. By these measures the Burmese officers enriched themselves with most of the wealth of the country. After two or three months spent in plunder, they appointed a person of Mon or Peguan origin as ruler over Siam, and withdrew with numerous captives, leaving this Peguan officer to gather fugitives and property to convey to Burmah at some subsequent opportunity. This officer was named Phyá Nai Kông, and made his head-quarters about three miles north of the city, at a place called Phō Sam-ton, *i. e.* "the Three Sacred Fig-trees." One account relates that the last King mentioned above, when he fled from the city wounded, was apprehended by a party of travelers, and brought into the presence of Phyá Nai Kông in a state of great exhaustion and illness;—that he was kindly received, and respectfully treated, as though he was still the sovereign, and that Phyá Nai Kông

promised to confirm him again as ruler of Siam, but his strength failed, and he died a few days after his apprehension.

The conquest by Burmah, the destruction of Ayuthia, and appointment of Phyá Nái Kông, took place in March, A.D. 1767. This date is unquestionable. The period between the foundation of Ayuthia and its overthrow by the Burmans, embraces 417 years, during which there were thirty-three kings of three distinct dynasties—of which the first dynasty, had nineteen kings with one usurper; the second had there kings; and the third had nine kings, and one usurper.

When Ayuthia was conquered by the Burmese in March, 1767, there remained in the country many bands of robbers associated under brave men as their leaders. These parties had continued their depredations since the first appearance of the Burman army, and during about two years had lived by plundering the quiet inhabitants, having no government to fear. On the return of the Burman troops to their own country, these parties of robbers had various skimishes with each other during the year 1767.

The first king established at Bangkok was an extraordinary man of Chinese origin, named Pin Tat. He was called by the Chinese Tia Sin Tat, or Tuat. He was born at a village called B'nták in Northern Siam in lat. 16° N. The date of his birth was in March, 1734. At the capture of Ayuthia he was 33 years old. Previous to that time he had obtained the office of second governor of his own township Ták; and next he obtained the office of governor of his own town under the dignified title of Phyá Ták, which name he bears to the present day. During the reign of the last king of Ayuthia, he was promoted to the office and dignity of governor of the city of Kam-Cheng-philet, which from times of antiquity was called the capital of the western province of Northern Siam. He obtained this office by bribing the high minister of the king Chaufá Ekadwat Anurak Montri (?), and being a brave warrior, he was called to Ayuthia on the arrival of the Burman troops as a member of the Council. But when sent to resist the Burman troops who were harassing the eastern side of the city, perceiving that the Ayuthian government was unable to resist the enemy, he with his followers fled to Chantaburi (Chantabun), a town on the eastern shore of the Gulf of Siam in lat. 12½° N. and long. 101° 21′ E. There he united with many brave men who were robbers and pirates, and subsisted by robbing the villages and merchant vessels. In this way he became the great military leader of the district, and had a force of more than ten thousand men. He soon formed a treaty of peace with the headman of Bángplásoi, a district on the north, and with

Kambuja and Annam (or Cochinchina) on the southeast. But afterward he broke friendship with the former, and killed the headman of Bangplásoi. This headman or governor was invited on board to an entertainment, where he was rendered intoxicated, and then plunged into the sea. Phyá Ták went on shore, and violently took possession of the garrison, the governor's family, and all the property. The people of this district becoming his subjects, he compelled them to cut timber, and construct many war-boats of considerable size, determining to proceed by water to take possession of Ayuthia and expel the Burmese. Ayuthia was so situated that if he failed in expelling the Burmese he could easily make his escape by sea, or he might make an invasion upon Annam and Kambuja.

There were two brothers, sons of a nobleman of high rank, the keeper of the royal seal during the reign of the last king. The elder of these was born April 1636 (1736?), and the younger in Sept. or Oct. 1643. They were both talented and courageous, men of wealth, and much respected by the inhabitants of Ayuthia during the reign of the last king. The elder married the daughter of one of the highest families of Rajaburi, a most beautiful and amiable woman. (Rajaburi lies in lat. 13° 24′ N., and long. 100° 6′ E.) The younger married a lady in Ayuthia, and for a time was in the king's service; but when the first king, Chaufa Kroma K'un Bhoraphinit, resumed the throne, during the Burman war, fearing that the Ayuthian powers would not be able to resist the Burman arms, he left the king's service. At the time of this siege by the Burmans, the father of these brave men left his family at Ayuthia, and went to Pitsanutōk, an ancient city of Northern Siam in lat. 17° N., seeking a retreat where his family might be protected from the enemy. Before his return, Ayuthia was taken and burnt by the Burmans. Then the elder brother repaired with his family to the residence of his father-in-law. The younger brother remained with no fixed residence, but for a time lived with his sister at Bangkok. While here, news reached him that the Burman troops in considerable numbers had proceeded to the district where his brother had retired, dispersed the inhabitants and garrisoned Bang-Koang, and that his brother with his family and friends had fled to a forest on the sea-coast to secrete themselves from the Burmans, who were seeking Siamese captives and treasure to send to their general at Ayuthia. He also heard that his old friend General Phyá Ták, had gained a high military renown, and had under his command at Chantibun more than ten thousand men, waiting to expel the Burmese, and gain to himself the sovereignty of Siam.

Rejoicing in this intelligence, he left his family and property with his sister, and with his chosen friends proceeded overland to Chantibun viâ Baug-plasoi, to visit the General. On his arrival at Chantibun being weary he went to the river to refresh himself with a bath before presenting himself to the general. At this moment general Phyá Tak, hearing of the arrival of his honored friend, hastened with joy to receive him, and conducted him from the river to his own residence to sit at his table, and share his own bed. This nobleman became Phyá Ták's constant companion and favorite, accompanying him whenever duty called him from home. They were ever consulting how they might bring into subjection the various bands of robbers in Siam and Laos, and prevent the future invasion of the Burmans. One day when a large Annamese vessel entered the port of Chantibun to sell rice, the general sent his honored friend with a few soldiers to take the vessel. He obeyed the command and destroyed all the Annamese on board, and after an absence of two hours brought the vessel full of rice to the general. Upon this the general was so much pleased, that he divided with him his own apparel, and proclaimed to all under him that his honored friend was of equal authority with himself.

At the end of the year 1767, General Phyá Ták loaded all the war-boats he had completed, with provisions of war, and sent a number of his troops as an escort with the boats across the Gulf to the mouth of the river at Paknam. After this he appointed his honored friend the chief in command of the forces that were to proceed by land to Paknam, while he himself with 10,000 men went overland to Bangkok. At Bangkok many parties attached themselves to him for self-preservation, and made over to him their supplies of provision. With this reinforcement, he and his honored friend proceeded to Ayuthia, overcame the Burmans under the command of Phya Nai Kông, put the commander to death, took possession of the money, provisions, and ammunitions of war. Here also he found new acquisitions of faithful followers. They vanquished the Burmese also at Bhōsamtun; then the general and his favorite returned to Ayuthia, took possession of the palace, and slept in the royal bed-chamber. Here they consulted how they might re-establish the Siamese government, and fortify the city of Ayuthia. But they soon decided that their force was inadequate to defend themselves at Ayuthia, and therefore resolved to establish themselves at the small fortified city of Thanaburi at Bangkok. This was a central place and a favorable position, being surrounded by deep marshy or swampy grounds, which would afford a better protection against the approach of the enemy than at Ayuthia

Moreover Bangkok being nearer the sea affords a better opportunity to escape, should the Burmese return with an increased force. He therefore appointed a friend as an officer to take charge of Ayuthia, as a dependant of the new government; and himself with his forces returned to Bangkok, established his capital, and built his palace on the west side of the river, near the fort which remains to this day.

He afterwards learned that numerous Burman troops were stationed at Bangkoong. He immediately proceeded thither through a canal, accompanied by his favorite and a considerable force, and encamped near the enemy. From here, he directed his favorite to pass on in fast-boats with a brave band of soldiers, before the Burmese should be aware of their approach. They passed on and immediately arrived at the frontier of the Burmese camp, and in early morning commenced an attack upon the stockades erected around it. The Burmans heard the onset, and a few rushed out to defend themselves, but unprepared for the attack they made a slight, ineffectual resistance, and soon, believing all opposition ineffectual, fled in disorder, leaving all their valuables behind them. Some were killed, some captured. The conquest was so prompt, that though the general Phyá Ták had heard the discharge of fire-arms, and hurried on to the rescue, ere he had reached the enemy's camp, the favorite had obtained a complete victory, and was in possession of the camp and all its treasures.

At this time Phyá Ták secured many implements of war, and much that was valuable which the Burmans had captured from the Siamese. They found royal boats, palanquins, and a variety of articles manufactured from gold and silver. The king made a division of these articles, giving a large portion to his favorite, to be distributed at discretion as rewards among their prominent followers. The king then appointed officers to govern this province and re-people it as far as practicable, after which he and his favorite returned with their treasures to Bangkok in a royal boat, which they had recaptured in this expedition.

Again returned to Bangkok, he sent out colonies with appropriate officers in various directions, to renew trade and act as a defense against parties of robbers lurking in distant parts of the country, Phyá Ták himself was far from being idle. He found a majority of the people ready to throw off all allegiance to Burman sway and to enlist in his service. Where he found a few ready to oppose, he soon subdued them to his sway. At the end of the year 1768, he saw himself sovereign of all Southern Siam, and the eastern province bordering on the Gulf. It was proper that he should maintain a state

suitable to his power, and his favorite was the first to give an example of perfect loyalty and respect and entire consecration of service. Neither did the king fail to reciprocate all the confidence of his favorite. He made him general of all his forces, and they consulted with each other, and with the prominent officers, how they might recover the allegiance of all the provinces which had formerly been under the sovereignty of the kings of Siam. The favorite stood ready to go in any direction, following the will of his honored king, and attempt any service which might promote the honor and dignity of his majesty. The king laid out the provinces already subdued into townships, and appointed officers of state, military chiefs, and judges, following the precedents of the ancient sovereigns. He consulted with his favorite respecting plans for regulating the public policy, adopting laws to promote the wellbeing of the country, and devising means of defense against the Burmans, who would undoubtedly again invade the kingdom. He was ambitious to restore the kingdom to its former consequence, and with such an adviser as he found in his favorite he was assured that success in any reasonable enterprise was easy.

His confidence in his favorite knew no bounds. He insisted upon knowing all his kindred, that he might honor them with rank and dignity worthy their alliance. In the frequent inquiries of the king, the general told him that he had an elder brother superior to himself in every noble quality—brave, bold, and wise. He related how his brother had fled from Ayuthia when the city was taken by the Burmans, and dwelt for a while with his father-in-law; and from thence, when the Burmans had penetrated into that province, how he and his family had concealed themselves in a wood at Bangkoong. Since the late conquest of Bangkoong, peace being restored, he said his brother and family had returned to their old residence, and were living very happily under the protection of the Siamese governor whom the king had lately appointed over that province.

As soon as the king knew of this person, so worthy and so nearly allied by blood to his tried favorite, he ordered a fast-boat to be made ready, appointed appropriate guards, and sent to invite this personage to repair with his family immediately to the capital. He soon after reached the city, when the king received him with due hospitality, bestowing various valuable aricles of apparel and other suitable presents. The first object of the king was to prove the worth of this new friend by placing him in posts to try his wisdom, prudence and valor; having found him in every respect worthy, and delighted with his skill and industry he advanced him from post to post in

offices of trust till he was equal in power with his honored brother, and from that time they were called the senior and junior generals.

In the second year of the reign of Phyá Ták, these two generals were sent to the northern province with a great army to conquer Mon-kut Kunmamun Tephaphip, who had assumed the title of the *Prince of Kôráth*. This prince had acquired considerable power and seemed opposed to the sovereign of Siam, but he had for a few years past made no hostilities, waiting for reinforcements to his arms. He had feared too the speedy return of the Burmans, not knowing as did the king, that the Chinese were warring with that nation, having entered the kingdom in two different directions with a force some 80,000 strong. Burmah had had enough to do at home for the last three or four years, without avenging herself of her enemies abroad. The king of Siam was acquainted with this fact, and availed himself of this respite to subdue his enemies in what was lawfully the kingdom of Siam, and among these he reckoned the Prince of Korath, and he was now to make an attempt to bring him into his power.

To give a particular account of this Prince of Korath, we must review briefly the close of the ancient history of Ayuthia. This prince was the son of Bromakát, king of Siam, the seventh of the last dynasty of ancient Ayuthia, and the esteemed father of its two last kings. The title of this prince, Monket Kornmenmen, denoted less rank than that of Chaufá, the title of his two younger brothers. This was not because he was deficient in prudence, ability, or integrity, but owing to inferiority in his maternal descent; and it was on this account, that he was not elevated to the throne on the demise of his father, but the crown given to his two brothers in succession.

Owing to this exclusiou from the throne, and certain restrictions laid on him by the people, he became an object of suspicion to the reigning monarch. His youngest brother once raised to the throne, seemed constantly watching an opportunity to bring the prince into his kingly power. To avoid the danger which constantly threatened him, he obtained permission from his majesty, the king, to enter the priesthood of Budha, in imitation of the king's brother, of whom we have before spoken. Even this did not allay the king's suspicion. The prince increased this distrust by fortifying his residence at the *wat* by stockades adequate for the protection of himself and military forces. On this account the king caused him to be seized and put on board a Dutch ship, to be released at Ceylon, at which place the king knew there was a nation of Budhists, with whom his brother might live as a priest, and thus free him from fear without the guilt of putting the object of his suspicion to death.

The prince left Siam with a few servants, and arrived in Ceylon in the year 1758 or 1759. He remained in the island under the protection of its king some four or five years. At the end of this period, hearing through certain Dutch merchants that the Burmans were about to make war upon Siam, he concluded this was a proof of the king's wickedness and ignorance, and felt that on this same account he had been excluded from the throne. He therefore watched his opportunity, came out from the priesthood, secured a passage on board a Dutch ship bound for the Malay Peninsula, and from here he made his way to Tavoy, a port in that part of Burmah bordering on the bay of Bengal, which this nation ceded to the English in their last war. From Tavoy he journeyed by land, reached Siam, and took up his residence at Nakôn Nayok, a town about forty miles from Ayuthia. Here he collected a considerable force from the southeastern portion of the country to assist the Siamese in opposing the invading enemy. He sent private letters to some of the officers of government, and to many of the noblemen, instigating them to dethrone the reigning monarch, and at the same time assuring them if he could be instated in his majesty's place, he would free the country from the invading enemy in two years, and offering to come privately to the city to assist them in accomplishing these objects. Many of the chief officers and noblemen were pleased with the idea, and replied to the prince's letters that they would gladly give him their utmost assistance in securing the sovereignty, and their warmest support in opposing the enemy; they further advised that he should hasten to repair to the city.

At this time the siege was already commenced—provisions were scarce in the city, and the Burmans were elated with the prospect of immediate conquest. Many of the Siamese fled, and placed themselves under the protection of the prince at Nakôn Nayok. Some of this number advised the prince to repair privately to Ayuthia and oppose the invaders; others assured him that his forces were entirely inadequate to secure a conquest, and advised him to secrete himself in some retired wood, or to repair to some other country and secure an acquisition to his forces.

While he was delaying, his mind unsettled by opposite counsels, Ayuthia was destroyed by the Burmans. Many Siamese noblemen escaped the captivity of their enemies. Some took refuge in the northern frontiers of Siam. Some fled to Ligore, and with the people of that province assumed the attitude of defense, and in the name of the king protected their own little realm. Another party fled to Nakôn

Nayok, and put themselves under the protection of the prince. The prince hearing that Ayuthia was destroyed, and afterwards that the Burmans were taking measures to capture those Siamese who had fled from the capital, took the alarm himself, and fled with his attendants from Nakôn Nayok, and penetrated into a large forest called Dong Phyafai, lying between Southern Siam and the northwestern province of which Korath is the principal city.

Korath (pronounced Korat) is a city inhabited by some 30,000 Siamese. Its latitude and longitude have not been accurately determined. It is perhaps some 15° or 16° north latitude, and about 100° or 102° east longitude. It is strongly fortified by a brick wall, more impregnable than that around Bangkok, but only about one third of its extent. Around Korath are many towns and villages inhabited by Laos, wild Kambodians, Karens, &c., &c. The prince easily secured the allegiance of Korath and the adjacent towns and villages, and erelong established a government not unlike that formerly administered at Ayuthia.

In this northwestern province, the Prince of Korath was supreme, and he had ability worthy of extended sovereignty, but he had not that intrepidity of character which would lead him to dare all to secure extended sway. During the few years of his reign at Korath there had rather been a decrease of followers. At the time of the command of the king to his two brave generals to march a band of soldiers into the province ruled by the Prince of Korath, he was ill prepared to defend himself against so much bravery.

When he learned that forces were approaching by the king's order under generals that feared no danger, his heart failed him. He remembered that among his own followers were many noblemen from Ayuthia, who had formerly known and admired these brave men. He knew his own success, should he attempt opposition, was very doubtful; indeed his own downfall seemed certain to him, and consternation pervaded the city and surrounding towns and villages. The prince dared not trust himself to an encounter. He therefore left the city with his family and a few tried friends, and fled to an adjoining town, seeming ready to flee at the approach of danger.

He left the care of the city to his Ayuthian followers, and ordered them to resist the enemy at the point of the sword. The officers to whom this charge was left had little interest in the opposition, and therefore engaged only in a few skirmishes. Many indeed who had known and highly esteemed the senior general, surrendered themselves immediately to his sway, and by their influence brought over

many others who had become alienated from the prince on account of, as they believed, his cowardly leaving the post of danger. With such advantages, the city of Kôrath was easily brought under the power of the senior general. He on his part was highly delighted with so strong a hold as Kôrath, and still more to add to his band many tried and faithful followers, whom he was assured would remain firm to his interests.

The Prince of Kôrath, on hearing of the success of the senior general, was filled with entire distrust of his followers. To secure his life, he fled with his family and relatives, and himself again entered the priesthood. But this recourse now failed to shield him; he was taken prisoner, and brought to Bangkok with many captives from the northern province, which from that time has been subject to the king of Siam. When the prince arrived at Bangkok, Phyá Ták treated him with some respect, and allowed him to live at a wat or temple at Bangkok noi, called at the present day Wat Anurat Aram. After a few days' residence here, the king's jealousy was excited by seeing many of the people visit the prince at the wat, who had known him at Ayuthia. The king therefore ordered him to be put to death.

Many of the noblemen who came from Ayuthia, were unwilling to be introduced to the king. Their sympathies were all enlisted for the senior general, and moreover, they considered him of higher rank than the king, being prejudiced against the latter, from the fact that he was of Chinese descent. These gentlemen formed the private household and attendants of the senior general, secluded from the observation and even the knowledge of his Majesty.

The king's great concern now was to subdue the provinces which yet were alien from him, and at the end of the third year of his reign he had conquered all Northern Siam. The king went himself on an expedition against the high-priest Porá-fang Bukultara, who had received his office from the hands of the king of Ayuthia, and was bishop throughout Northern Siam. He had his residence at a place about latitude 18° north and longitude 100° 30′ east. At the time the Burman army besieged Ayuthia, all the governors of every town and city in Northern Siam were ordered to the capital by the king. The high priest Bukultara, by means of his priestly office controled all the towns in the north; when the Burmans destroyed Ayuthia, and obtained supremacy in Southern Siam, the high-priest assumed the sovereignty at the north, and appointed many of his kindred and pupils to be governors and judges in the towns and villages throughout Northern Siam, claiming to himself the revenue of the whole country, which

was formerly paid to the king at Ayuthia. He also organized military forces for the defense of the country against the invasion of the Burmans. He still retained his priestly robes, and simply changed his residence for one near to the celebrated pagoda called Phra Farung, a fortified place. Phyá Ták directed his course to this stronghold; (within this inclosure Phyá Ták afterwards took a white elephant, the foal of one owned by the sovereign priest). When the priest heard of his approach, he was so confident of defeat, that he fled alone, before the attack, into the country of the Laos. The king having consummated the design of the expedition, sent for his relatives from the towns of Rakeng and Ták, appointed them princes and princesses suitable to their relationship to his Majesty the king.

In the fourth year of his reign, or the year 1772, the king made on expedition into the Malay Peninsula, with the design of taking possession of Lagor. In this province, the governor appointed by the king of Ayuthia when the Burmans were victorious, assumed the supremacy, made his royal proclamation, and filled every office, following his own will. Many noblemen with their families fled from Ayuthia and took up their residence at Lagor and other towns in the Malay Peninsula, and were quiet, worthy subjects everywhere. The governor took the title of King of Lagor, and his family that of prince and princess. The honor which they received from the people, made them proud and overbearing, though they had not failed frequently to hear of the achievements of Phyá Ták. The king felt such pride in the country he governed, and such confidence in his people, that he considered his power sufficient for defense; besides he was sure the Burmans would erelong return with redoubled force, and revenge themselves upon the usurpations of Phyá Ták.

When Phyá Ták arrived with his navy of brave marines, and his armed forces by land, the king of Lagor prepared for defense, and there were for a few days several warm encounters; but misunderstandings and suspicious soon arose among the natives of the country. Some became alienated from their king, and some were the spies of Phyá Ták. The king of Lagor becoming aware of the fact, lost his confidence in his power to oppose the invading army. He decided to leave his country and all his adherents, and save his life alone. He therefore left the city privately at night, and fled in haste to Patani, a town in the Malay Peninsula on the western coast of the Gulf of Siam, about 6° north latitude, and placed himself under the protection of his former friend, the raja of Patani. When the king of Siam had learned that the king of Lagor had placed himself under the raja

of Patani, he wrote the raja that if he did not give him up, he would come with an armed force and lay waste the country. On receiving this communication, the raja of Patani, though fear of the threatened consequences, immediately gave up the king of Lagor to the Siamese messengers, who took him prisoner to the king of Siam.

The king Phyá Ták, in the meantime had taken Lagor, captured the royal family, and many noblemen of high rank with their property and servants, and a few days after the capture of the king of Lagor, returned to Bangkok with all his booty. The king of Lagor had a fair daughter, whom the king of Siam gave a place in his harem, and on her account saved the life of all her family, allowing her father to seek his own pleasure anywhere in the capital.

At the end of three or four years, the beautiful daughter of the king of Lagor presented his Majesty with a son. The king was delighted, declaring that an heir to the throne of Lagor was born. Fearing no longer that the king of Lagor would wish to avenge his former enemies, he allowed him to return to his own country, restored to him the office formerly bestowed by the king of Siam, and gave up all the captives he had taken from the country. This was in the year 1776. From that time to the present, the government of Lagor has been administered by the descendants of the king of Lagor taken captive by Phyá Ták, and through the power of this province, fifteen or sixteen townships of the Malay country have been made subject to the Siamese king, among which are Kedah, Patani, Kalantan, Tringano, &c.

At the end of the fourth or fifth year of the reign of Phyá Ták, the Siamese ceased to carry their arms into Burmah. The Burmese therefore had time to think of avenging their enemies, the Siamese. They contemplated no less a project than that of subduing Phyá Ták, whom they regarded as an usurper. The king of Burmah thought that the king of Siam would be an easy prey to his arms, from the fact that the Siamese forces were made up of undisciplined soldiers taken from the forests; or if they had some of them learned war, it was before they were enrolled in the king's army. Being conquered captives, they could hardly fail to be wanting in bravery. With these impressions, he sent a force adequate, as he supposed, for the accomplishment of his purpose. But the forces he sent were already weary from the long defense they had been making against the Chinese; besides they were not eager for conquest, and the brave Phyá Ták with his tried generals, who had expected an invasion from the Burmese, were ready, not only to defend themselves when attacked, but

to go out and meet the foe. Far from the capital, the two armies met in combat, when the Siamese obtained a most glorious victory, killing many men of war and taking many captives. Since that time the Burmans have almost every year sent forces into the Siamese possessions, but they have uniformly been conquered. And at the present time there are some provinces at the north, of which Chiang Mai is one, which are disputed territory, being claimed by the Siamese but subject to the Burmese. They are now waiting the command of the Burman king to renew hostilities in Siam.

In connection with the preceding article, and its introductory note, we insert an extract from the Singapore Free Press, giving further particulars relating to the recent change of rulers at Bangkok.

By the Siamese brig *Arrow*, which arrived here on the 30th May, accounts have been received of the death of the King of Siam in the 63d year of his age. The late King was an illegitimate child of the previous monarch, but being much older than the two legitimate sons, and having had much experience in state affairs, he was able to bring about his elevation to the throne in 1824. The eldest of the two princes mentioned above, Prince T. Y. Chaufa Mongkut, has now been raised to the throne. On the death of his father this prince entered the priesthood, and has since devoted himself to the cultivation of religion and literature, in both of which he has distinguished himself. His knowledge of the Pali, or sacred language, is profound, and he has studied various foreign languages with success, amongst others Latin and English, the last of which he speaks and writes with facility.

The younger brother of the King, Prince T. Momfanou, has been raised to the office of Wang Na or Sub-king. This prince is also a person of much enlightenment, and is well acquainted with our language. He is thus described by Mr. Roberts in the account of his ambassy to Siam in 1838:—"Joined to a playful disposition, he possesses considerable abilities; he is a friend to the mechanic arts, and to the sciences; and very friendly disposed, as well his elder brother, towards foreigners."

The advent of these princes to power in Siam has been looked forward to as promising the commencement of a new and brighter era for their country. They have long been qualifying themselves for their present high positions, by study and communication with such intelligent Europeans and Americans as have resorted to their country. The King's views in relation to commercial intercourse with foreign nations are liberal and enlightened, and we may therefore expect them to be given practical effect to in such a manner, that while foreign commerce will be fostered and greatly extended, the industry and resources of the country will receive the development of which they are capable to a very great extent, but which has been wholly checked of late years. To the recent visit of Sir James Brooke, and the intercourse which he held with the present King and his ministers, we may also in some measure ascribe the early resolution which has been taken to introduce important changes in the internal management of the country, as well as in regard to the intercourse with foreign nations, many of the reforms said to be contemplated having been embraced in the papers which he submitted to the Siamese Government. The new monarch is a man of liberal sentiments, and far in advance of the generality of his countrymen, but perhaps he might not have at once arrived at such decided and clear views of what is required for the advancement of the best interests of his kingdom, without the recent communication held with the British Envoy.

The advices from Siam by this opportunity are unanimous in describing the promising aspect of affairs. In one letter we read, "We think the present sovereign will make great improvements in the country, will be very liberal to foreigners and their trade, will promote agriculture, and make great reforms in the government. All people in Siam are quite pleased with him and his liberal government."

His Majesty has given permission to the French missionaries, who were obliged to leave Siam sometime ago, to return, so that toleration in matters of religion would also seem to be one of his virtues. This is the more gratifying, as from the high ecclesiastical rank his Majesty previously held, it might have been expected that he would view the professors and missionaries of other religions with dislike or at least suspicion.

The coronation of the King took place on the 15th May, and was celebrated with great magnificence. The usual processions took place, and the King distributed gold and silver coins which had been struck for the occasion. The Europeans were invited to witness the ceremony and met with a gracious reception. A dinner was provided for them in the European style, and presents were afterwards distributed amongst them, consisting of gold and silver flowers, and gold and silver coins of the new issue.

Many interesting details will be found in the subjoined extract from a letter written by a Siamese official of high rank to a gentleman in Singapore, which fully confirms what we have said above regarding his Majesty's favorable disposition towards foreign commerce.

"I would also inform you that his Majesty the late king was taken ill, January 7th, so that he could neither enjoy food nor sleep, and had frequent turns of vomiting. This illness increased till Feb. 9th, when he issued a royal proclamation to the nobles and high officers of the government, stating that the royal authority had been in the hands of his family for three generations, in all 93 years. During this period the kingdom has advanced to a greater degree of prosperity than ever before. Now disease had assailed his Majesty so severely that he could not expect to survive. He would therefore have the high officers assemble, and consider who was the person possessed of wisdom and skill to govern the country and insure its advancement and prosperity,—that such person might be elevated to the government.

"The nobles and high officers supposing that his Majesty might yet recover, did not at once elect any person to the Royal station. On the 17th March, perceiving that his Majesty's illness increased in severity, and that it was certain he could not recover, the officers and nobles in consultation came to the conclusion that their Royal Highnesses Chaufa Mongkut and Chaufa Noi, were the personages designated by their wisdom and general knowledgeto reign over the country, and these two princes were therefore elevated to govern the country conjointly.

"At half past 2 o'clock A. M., April 2d, his Majesty deceased, and the nobles and high officers respectfully conducted H. R. H. Chaufa Mongkut to the royal Palace,—the royal remains were deposited in a golden receptacle in the palace,—and his Royal Highness was respectfully requested to relinquish his sacerdotal station, assume the kingly office, and maintain the Royal succession. The appointed season for the coronation or full investment as King will take place on the 15th of May. All is quiet here, and trade is carried on as usual. As his Majesty who is now elevated to the government fully understands the relations of foreign nations, he will make all suitable arrangements in the country for the prosecution of commercial and other enterprises in a more favorable manner than formerly."

ART. II. *The Army of the Chinese Empire: its two great divisions, the Bannermen or National Guard, and the Green Standard or Provincial Troops; their organization, locations, pay, condition, &c.* By T. F. WADE. *(Concluded from page* 340.*)*

WE come now to the *Luh Ying* 綠營, or troops of the Green Standard. Accustomed as we are in other countries to see armies employed either in attacking foreign states, or in defending their own against invasion, the list of responsibilities imposed on the *Luhying*, as a police force, given in the Inquiry, engages us to consider it in the light rather of an immense constabulary than of a fighting army.

We have seen that some small bodies of it are detached on the west frontier to assist the Banner garrisons in maintaining the Imperial authority over regions subjected to it at a comparatively recent period.

In the provinces, there are also detachments employed to keep in check the border savages, and the aborigines in the centre of China; and the navy, as far as the issue of orders is of avail, is in constant motion, both along the coasts and up the rivers for the protection of commerce; but by far the greater portion of the *Luhying* land force seems to be devoted to the duty of detecting or preventing robbery, contrabandism, and other crimes; of escorting stores, bullion to the mint, or criminals from one jurisdiction to another. The collection of the revenue and the postal establishment are also beholden to it, and the high officers charged with the supervision of the river embankments in the east and centre of China, and the transmission of grain, from the centre and south to the Capital, have, besides large bodies of workmen and other half civil employés, a certain force of *Luhying* at their disposal.

The classification of the *Luhying* is much simpler than that of the Banner troops. The soldiery are divided simply into *má-ping*, cavalry, *pú-ping*, infantry, and *shau-ping*, soldiers of the garrison. The officers are

1 β	*tituh*	generals, or admirals in chief.	
2 α	*tsung-ping*	generals, or admirals of divisions.	
2 β	*fú-tsiáng*	*answers* to brigadier or commodore.	
3 α	*tsán-tsiáng*	„	colonel or captain.
3 β	*yú-kih*	„	lieutenant-colonel.
4 α	*tú-sz'*	„	major, or commander.
5 α	*shau-pi*	„	captain, or naval lieutenant.
6 α	*tsientsung*	„	lieutenant.
7 α	*pá-tsung*	„	ensign.
8 α	*wái-wei*	„	sergeant.
9 β	*wai-wei* extra	„	lance sergeant.

There are in addition to the above some few denominations which shall be noticed as they occur. As a general rule the commands to which the above officers are entitled are, 1st, *piáu*, under the governor-generals *(tsungtuh)*, governors *(fúyuen)*, and provincial commanders-in-chief *(tituh)*, which are distinguished according to the officer to whom they are subject, as *tuh-piáu*, *fú-piáu*, and *ti-piáu*. Those under the superintendents of the river embankments, or water communications (*ho-táu tsungtuh)*, in Chihli, Shántung, Honán, and Kiangnán, are termed *ho-piáu*; and that under the *tsáu-yun tsungtuh* (director-general of the canal transport) is the *tsáu-piáu*. Generals of division *(tsungping)* command *chin-piáu*, and below them, *fú-tsiáng* are over *hieh*, brigades; *tsántsiáng*, *yúkih*, *túsz'*, or *shaupi*, over *ying*, battalions or cantonments; lastly, *tsientsung*, *pátsung*, or *waiwei* over *sin*, posts or detachments, and *tun* or *páu*, watch-towers

or lookout stations. The *ying* is subdivided into such posts, and always contains a left and a right *tsiáu*, round or patrol; the larger of which are, again divided into a head *sz'* and under *sz';* but there are many *ying* in the provinces which provide neither *sin*, *tun*, nor *páu*.

Commands are either personal, *kwán-hiáh*, where the *ying* take orders directly from the officer to whose *piáu* or *chin-piáu* they belong; or, in chief, *tsieh-chí*, where they are under personal command of a mediate authority. Soldiers of the *ying* under the personal command of governor-generals, governors, generals-in-chief, and generals of division, are styled *kiun-lien*, men exercised at arms, in contradistinction to those, of the same brigade or division, who are *chai-fáng*, detached to do duty at outposts, watch-towers, &c. The only *Luhying* in the Metropolis (1849) were the *siunpú* in five cantonments, under chief command of the *tituh* of the Nine Gates, or Captain-general of Gendarmery, already spoken of page 301. The Centre cantonment, under his personal command, is divided into four stations at the four parks of Yuen-ming Yuen, Ch'ang-chun Yuen, Tsing Yuen, and Loh-shen Yuen; of the rest the south and left, in ten *sin*, are under the *tsung-ping* of the left; the north and right, in eight *sin*, under the *tsung-ping* of the right wing.

The Red Book, or Court Guide of 1849, shows that since 1825, extensive changes had been introduced, affecting the total number of *ying* and their apportionment to divisional commands. We have no information later than the above date respecting the numbers of the *Luhying* in the ranks. In the following tables of the fighting soldiery, therefore, it must be remembered that these are much below the actual strength of the present force. They are arranged, in order to diminish the number of tables, with reference to the larger provincial jurisdictions: the error to be guarded against is a supposition that the highest civil or military authority in any of them has necessarily supreme jurisdiction over all of lower rank in the same.

The *wái-wei* and lance *wái-wei* are not stated under the *ying* to which they belong, as they do not appear in the Red Book, and the distribution of them in the Digest (1812) would be of course faulty. The rule for their appointment, in the Inquiry (1825), would give a *wái-wei pátsung* to every 200, and a *wái-wei tsientsung* to every 400 soldiers. A total has been returned to each province according to the data of 1812.

Many of the *tsungping* divisions have combined, and some few have descriptive, titles; these have been retained, and an explanation given wherever it has appeared requisite.

1. In Chihlí there is one governor-general's division, one general-in-chief's, and 7 under *tsungping*.

DIVISIONS.	Ying.	Sin.	Fútsiáng.	Tsantsiáng.	Yúkih.	Túsz'.	Shaupí.	Tsientsung.	Pa-tsung.	Waiwei.	Lance Waiwei	Ma-ping.	Pú-ping.	Shan-ping.
Gendarmery.....	5	23	1	5	5	5	17	46	92	138	67	4,000	3,000	3,000
Tsungtuh.....	7	37	1	1	3	3	4	15	36	....	....	....	....	....
Tituh.....	26	82	2	3	4	13	14	38	68	....	....	.. ..	....	....
Taining.....	13	6	..	1	2	4	9	13	29	....	....	....	....	....
Chingting.....	9	43	..	1	2	5	4	8	21	....	....	....	....	....
Tàming fú.....	15	31	1	..	2	4	2	10	15	....	....	....	....	....
Tientsin fú.....	15	25	1	1	5	11	10	31	54	....	....	....	....	....
Tung-Yung.....	18	..	2	1	4	9	8	18	48	....	...	....	....	....
Málán.....	7	18	..	..	2	3	3	14	24	....	....	....	....	....
Siuenhwá fú.. ...	23	36	2	..	3	9	18	17	43	....	....	....	....	....
Total including Gendarmery.	138	301	10	13	32	65	89	310	430	463	529	12,829	12,049	24,311

The *tsungtuh's* headquarters are at Páuting fú; the *tituh's* at Kú-peh k'au on the Wall, from which place he takes his ordinary designation; he is, in common with the *tsungping* of the 7 *chin*, under the supreme command of the *tsungtuh*. The Tung-Yung division comprises Tungchau, the headquarters of the *tsungping* commanding, and Yungping fú; the rest reside at the cities or passes which give names to their divisions. The single *fútsiáng* under the *tsungtuh* commands the left *ying* of the *tuh-piáu*, and is *chung-kiun*, adjutant or quarter-master-general, if he be not indeed effective commandant of the *tsungtuh's* division; the *túsz'*, or major of the same *ying* acts again as *chung-kiun* to the said *fú-tsiáng;* the right *ying* is commanded by a *yúkih* whose *chung-kiun* is the single *shaupí* of the *ying*, and the front and rear *ying* are similarly provided. The Páuting is under a *tsán-tsiáng*, who has also a *shaupí* as his *chung-kiun;* the remaining *ying* of Sin-kiung and Cháng-wan, are each under *túsz'*, who have no *chung-kiun*. This will serve as a specimen of the distribution of officers in the *Luhying* cantonments; the *tsiáu*, which are specified as right and left, are under *tsientsung* and *pátsung;* the *sz'*, upper and lower, apparently under *pátsung* alone.

There are withal under the *tsungtuh*, 11 *ying* of *pu-táu*, thief-takers, horse and foot. They are scattered about the north, south, east, and west ridings of Shuntien fú, the great central department of Chihli, various gates of the Wall, and the towns of the north of the province. They amount but to 565 men, under 9 *tsien-tsung*, 9 *pá-tsung*, 8 *waiwei*, and 14 extra *waiwei*, and are placed, in part at all events, at the disposal of the civil power. Some idea of the range of their

mission may be formed from the fact that the *putáu ying* of Kalgan plants a detachment of 14 horse at Uliasutái.

As superintendent of the rivers of the north *(Peh-ho hotáu tsung-tuh)*, the governor-general commands three *river ying*, *viz.*, one on the Yungting, one on the Canal north, and one south of Tientsin. There are 5 circuits of Rivers under 5 *táutái*: 1st, the Yungting, over the river of that name, in which under a *túsz'*, are 1589 *ho-ping*, river soldiers; 2d, in the Tung-Yung, over the Canal north, the Tunghwui, the Mí, and the Lwan, 626 *koping*, 500 *tsien-fú*, excavators, and 80 *kiáh-kiun*, troops of the flood-gates, under a civil authority with a few military subalterns; 3d, the Tientsin, over the Canal south, and Tsz'yá, where there are 446 *ho-ping* under a *shaupí*. There do not appear to be any such employés in the Tsing-ho circuit, which is in charge of the Chúlung, Kü-ma, Futoh, and the waters of the east and west marshes; or in the Tá-ming, which includes the Chang and the Wei. The Canal near Tungchau used to be under the vice-president of the Board of Revenue, set over the Grain Depôts, who has a few subalterns at his orders.

2. Of the Shánsí *Luhying* garrison I have little to say, save that the *fúyuen* unites with his own functions these of the provincial *tituh*. The Tátung division shares with Siuenhwa, in Chihlí, the detachment of 240 *luhying* sent once in five years, under a *shaupí*, to Kobdo and Uliasutai.

DIVISIONS.	Ying.	Sin.	Páu.	Fútsiang.	Tsants'g.	Yúkih.	Túsz'.	Shaupi.	Tsient'g.	Patsung.	Waiwei.	Lance do.	Ma ping.	Pú ping.	Shauping.
Fúyuen	2	..	..	..	1	..	..	2	3	8	....	....	....	....	....
Tai-yuen fú	15	1	11	1	4	3	8	8	19	44	....	....	....	....	....
Ta-tung.....	36	7	34	1	9	3	19	17	39	85	....	....	....	....	....
Total.	53	..	..	2	14	6	27	27	61	137	233	156	4,496	7,469	13,668

3. In Shántung, we do not find any *tituh*, but there is in it an important section of the river establishment, under an officer of higher rank than the governor, who is nevertheless in no way subject to him.

DIVISIONS.	Ying.	Sin.	Fútsiang.	Tsants'g.	Yukih.	Tusz'.	Shaupi.	Tsient'g.	Patsung	Waiwei.	Lance Waiwei.	Ma-ping.	Pu-ping.	Shauping.
Hotuh.	4	38	1	1	1	2	3	7	15	..	..	....	....	....
Fúyuen.....	3	..	..	2	1	..	3	5	11	..	..	....	....	....
Tang-chau fú.....	14	..	2	3	4	6	9	19	44	..	..	....	....	....
Yuen chau.....	13	..	2	3	4	3	10	20	41	..	..	....	....	....
Tsáu-chau fú.....	7	..	..	1	1	3	5	8	19	..	..	....	....	....
Total.	42	..	5	10	11	14	30	59	130	126	128	3,572	2,087	19,217

The *fúyuen*, who is also *tituh*, resides at Tsí-nán fú, the capital; the *ho-tán tsungtuh*, or more briefly the *ho tuh*, superintendent, or Director-general of Rivers, in the east of China, at Tsí-ning chau. He has under his personal command 4 battalions of *luhying*, as shown in the table; his authority also extends over four river circuits in Honan and Shantung, in which are 15 battalions of *ho-ping*, furnishing 38 detachments: 1st, the K'ái-Kwei, including the prefectures of K'aifung and Kweiteh; 2d, the Ho-peh, north of the Yellow river, the headquarters of which are at Wú-cheh hien; these are in Honán; 3d, the Yuen-Í-Tsáu, comprising Yuenchau fú, Tsáuchau fú, and Í chau; 4th, the Yun-ho, which observes the channels which connect the Canal with the rivers Hwui-tung, Kia, and Wei. The three first have charge of the Yellow river east, the K'ái-Kwei employing 1064 *hoping*, 1452 *p'in-fú* and *sáu-fú*, workers of mounds and weirs; the Ho-peh, 783 *hoping*, 40 *sáu-fú* and *chwáng-fú*, batterers; the Yuen-Í-Tsáu, 264 *ho-ping;* the Yun-ho, 400 *ho-ping*, and 2718 *kiáh-fú*, *tsien-fú* (see on Chihli), and *pá-fú*. The *pá* is a sort of dyke or weir. The province also furnishes a quota of *ki-ting*, grain escort-men, who will be noticed presently in Kiangsú, when we come to describe the general officer commanding the grain-transport force.

4. In Honan, the *fúyuen* is also *tituh;* the two divisions under *tsung-ping* are of Nányáng fú and Ho-peh; the latter, the division to the north of the river, comprises the same territory as that under the surveillance of the intendant of circuit of the same name; its *tsung-ping's* quarters are at Hwái-king fú.

DIVISIONS.	Ying.	Sin.	Fútsiang.	Tsanta'g.	Yükih.	Tú-ts'.	Shaupi.	Taient'ú.	Pitsung.	Waiwei.	Lauce Waiwei.	Ma-ping.	Shauping.
Fúyuen.....	2	....	..	1	..	..	2	5	11	..	....	....	....
Nanyáng fú.....	15	....	1	3	2	7	11	19	35	..	....	....	....
Hopeh.....	18	....	..	3	3	4	18	18	30	..	....	....	....
Total.	35	....	1	7	5	11	31	42	76	84	54	2,563	11,033

The river establishment and its distribution having been noticed in the preceding province, it merely remains to caution the reader against confounding the *hoping* and others, whose numbers are found in the pages relating to the Board of Works, with the *luhying* of the *tuh-piáu*, or division under the *Tungho tsung-tuh*, or Director-general of the Rivers east. The willow-saplings used in making mallets for the repair of the embankments are planted by the soldiery of the *ho-ying* in clumps of a hundred per man in the Hwang ho stations, and twenty in the Canal stations; and the common people are further

rewarded according to the quantity they grow of these and of the reed of which the fascines laid in the breaches caused by the river are made. The K'ái-Kwei Circuit uses annually 2318 bundles of willow and 36,660 of the reed; the Hopeh, 15,821 of willow, 394 of reed; the Yuen-Í-Tsáu, 3165 of willow, 750,890 of reed; the Yunho, 2121 of willow, 147,329 of reed, and 20,403 of *king*, a tall hemp.

5. In the Two Kiang, we find, 1st, in Kiangsú, a governor-general's Division, 1 of the Director-general of Rivers south, 1 of the Superintendent of Canal Transport, 1 of the provincial general-in-chief, 1 of the governor, and 3 under *tsung-ping*. 2, in Nganhwui, 1 governor's and 1 *tsung-ping's*. 3d, in Kiangsí, 1 governor's and 2 *tsung-ping's*.

DIVISIONS.	Ying.	Sin.	Fútsáng.	Tsanta'g.	Yúkih.	Tsz'.	Shaupi.	Shauyu.	Tsient'g.	Pátsung.	Waiwei.	Lance. Waiwei.	Máping.	Púping.	Shauping.
KIANGSU.															
Tsungtuh.....	11	..	1	..	6	3	8	7	15	30	..	....	....	...	....
Hotuh.....	4	..	1	..	2	3	2	..	9	14	..	....	....	....	....
Tsáu-tuh.....	7	..	2	1	2	3	5	..	12	22	..	....	....	....	....
Fú-yuen (Súchau)	2	..	..	1	..	..	2	..	4	7	..	....	....	...	....
Tituh.....	28	..	1	6	8	8	21	..	38	78	..	....	....	....	....
Sú-Sung.....	15	..	1	2	5	5	11	..	21	47	..	....	....	....	....
Lang-shan.....	9	..	.	1	4	4	7	..	13	30	..	....	....	....	....
Sú-chau fú.....	4	..	..	..	2	2	3	..	9	11	..	....	....	....	....
NGANHWUI.															
Fúyuen.....	2	..	..	1	1	..	2	..	4	5	..	....	....	....	....
Shan-Chun.....	7	..	..	1	1	4	4	..	8	19	254	188	4,126	10,433	31,251
KIANGSI.															
Fúyuen.....	6	..	2	1	1	3	3	..	8	21					
Kiúkiáng.....	16	..	..	2	3	10	6	..	10	26					
Nan-Kán.....	16	..	..	3	2	11	6	..	12	32	89	43	982	2,010	7,787
Total.	151	..	8	20	39	56	102	..	190	372	343	231	5,108	12,443	39,038

In Kiángsú, the *tsungtuh* resides at Kiángning fú, or Nanking; the *Nanho tsungtuh*, or Director-general of rivers south, at Hwáingán fú, where is also the *tsáuyún tsungtuh*, or Superintendent-general of Grain-transport by the Canal. The authority of these three is entirely distinct, and the forces of any one of them in no way under the command of another. The *fúyuen* resides in Súchau, the *tituh* in Sungkiáng, which department with Súchau, is farther garrisoned by the troops of the Sú-Sung division. This and the Láng-shín are both marine or naval divisions; their *tsungping* are under the *tituh* in his naval capacity, which he unites with his military command, and all three officers are amenable to the *Liáng Kiáng tsungtuh*.

The river navigation of Kiángsú should be protected thus:—the Lingshán division sends cruisers east to Liáu-kioh tsui, and west to

Kingk'au, close to Nanking; the Kingk'au contingent, in its turn, cruises down to Langshán and up to Nanking; the *tsiáng-kiun* of Nanking sends cruisers east to Kingk'au, and the gov.-gen. west to Ngán-king. The fleets of Kiángsú and Kiángsí should meet twice a month, and interchange tokens of their fullfilment of this duty.

It was ordered in 1822, that troops from the Tsáuchau Division in Shántung should rendezvous with detachments from the Tá-ming in Chihlí, on the common boundary of both provinces to prevent the assembling of banditti, &c. Troops from K'ái-fung in Honán were also to join both the above. On the Kiangnán side, the Tsáuchau and Yuenchau Divisions from Shantung, were to meet those of the Süchau, belonging to Kiangsú.

The civil charge of the river embankments in Kiángsú is distributed amongst five intendants of river circuits:—1st, the Sü-chau, over the Yellow River, the Chung ho, and the Canal from Pihchau to Suhtsien; 2d, the Hwai-Yáng, comprising portions of the departments of the Yellow R., the Hungtsih Lake, and the Canal at Kinshán, Tsingpú, Kán-yú, and Páuying; 3d, the Hwái-Hái, including part of Hwái-ngán fú and Hai-chau, over the Yellow R., at its mouth, and the reed plantations grown for its repairs, and the dockyards of the above two districts; 4th, the Chang-Chin, containing Chángchau and Chinkiáng fú, of which the headquarters are in the latter, and which inspects the Canal at that city, and at Kantsiuen, Tan-tú and Tanyáng; 5th, the Hoku circuit, and the River treasury at Tsingkiáng p'ú. In the four working circuits are 7254 *ho-ping*, and 2078 *kiáhfú*, makers of dykes, being men of twenty battalions furnishing fifty-seven detachments, whose *ying* are separate from the four of *luhying* under the personal command of the *hotuh*.

For the supply of the materials used in the embankments and the dockyards abovenamed, as well as those at Nanking, Sungkiáng, Súchau, and Táitsáng, there is another body of employés termed *ping*, soldiers, who are likewise distinct from the *Luhying*. These are for the embankments, 1419 in right and left *ying*, each under a *shaupí* and some subaltern officers: for the dockyards, 1411 in one cantonment, also under a *shaupí* and subalterns.

The four working circuits are estimated to expend, annually, 2,877,069 bundles of reeds, and 1,188,363 of willows. The cantonments of the reed-grounds *(wei-táng ying)* are expected to gather for fuel, 2,250,000 bundles of reeds for the use of the works. The grant for this department, the southern, was reduced to three from three and a half million taels in 1818–9, to which it had risen from 1½

million in the last two reigns; there are complaints, however, that its waste of money is dreadful, and his present Majesty has been put on his guard against its extravagance. The safest distinction to draw between the *lukying* and the *hoying*, or other troops under command of the Generals of River and Canal transport, is that the former are *hiun-lien*, men-at-arms, regularly drilled; the latter are employed simply in the duties of engineering and conducting stores: the *hiun-lien* seem to be attached to these general officers rather to support the military dignity devolving on them as honorary Presidents of the Board of War, than for any other purpose; though, as troops they undertake their share of the protection of the districts in which they are quartered.

The authority of the Superintendent of the Canal-transport of grain *(tsáu-yun tsungtuh)* extends over all the major and minor *(wei, so)* grain stations in eight provinces. His headquarters are at Hwáingán fú, where are the centre, right, and left *ying* under his personal command, and one *(shau ching)* garrisoning the city; the remaining three are one at Yenching, and two at Hái-chau. The escort of grain, which it is his especial province to supervise, is managed as follows: the grain collected in the districts is shipped at 44 *wei* and 19 *so* in the eight provinces enumerated below, by the *shaupí*, *shauyu*, or *tsientsung* of the station. It is thence forwarded to Tungchau and Tientsin in Chihlí under the general charge of various civilians, certain *tsien-tsung* not included in those of the stations, and *kí-ting*, a class of employés described more at length below. The grain junks in which the cargoes proceed leave the points of collection in fleets which depart at different periods, so as to avoid confusion; each vessel bears 300 peculs of grain, and is allowed from 160 to 260 taels to cover the expenses of the voyage. The provinces contribute, and are provided with an establishment, in the proportion here shown:—

PROVINCES.	Grain Fleets.	Grain Junks.	Wei.	So.	Shaupi.	Shauyu.	Tsientsung.	Do. accompanying Fleets.	Kiting, or grain escort men.
Chihlí	2	37	..	2	...	...	4	...	3,750
Shántung	14	864	6	1	4	...	33	11	4,460
Kiángsú	52	2,539	14	...	12	...	111	63	26,390
Ngánhwui	13	716	7	...	7	...	24		7,960
Kiángsí	14	658	3	9	3	7	16	13	6,380
Chehkiáng	22	1,146	7	7	7	3	37	21	11,500
Húnan	3	178	1	...	1	...	6	3	1,780
Húpeh	3	180	10	...	10	...	6	3	1,800
Total	123	6,318	48	19	44	10	237	114	64,920

The *ki-ting*, properly banner or standard men, who are held responsible for the due arrival and full amount of the grain cargoes, are mustered every four years by the *shaupi* and *tsientsung* of the *wei-so*, in company with the district magistrates, when the unworthy are dismissed. They must be respectable men of some property, not graduates by examination, although those by purchase are eligible, as are also retired civilians, clerks, &c. At the four years' inspection, if those already *ki-ting* be found to have become poor, they are exchanged for others of sufficient wealth. They carry a certain amount of grain on their own account, and if they bring into Tung-chau from 100 to 200 *shih* or peculs above the cargo, they may be rewarded with a button of the ninth grade: if the cargo be short, they are fined in regular proportion to the deficit, or rather a deduction is made from their pay. This is at the rate of from ten to twelve peculs of grain, valued at from 1 tael to 1½ tael per pecul, or from ten to fourteen taels a year; with an allowance of three peculs of grain at the same exchange, for their traveling expenses. The data of supply and expense are taken from the *Hú Pú Tsihlí* of 1831. If correct, the annual import of grain into the capital would be 1,895,400 *shih*, or somewhere about 94,770 tons, at a cost which seems to make remuneration questionable.

I have nothing to remark touching the divisional commands in Kiángsú. In Ngánhwui, the governor's force cruises along the river east to Nanking and west to the borders of Kiangsí. In the latter province, that of the Nan-Kán command, and of the Kiú-kiáng, the headquarters of which is at Kiúkiáng fú, both of them partly naval divisions, continue the protection to the borders of Húnán. The squadrons report to the chief civil and military authorities of the provinces passed through.

6. Next on our list is the general command of Fuhkien and Chehkiáng. In the former province, there is at the capital, Fuhchau fú, 1 governor-general's division, and 1 governor's; at Amoy, 1 admiral's; at Chinchew, 1 general's, 4 marine divisions under *tsungping* of the navy, and 4 land divisions under *tsungping* of the land force. In Chehkiáng, the governor's division is stationed at Hángchau fú, the provincial capital, the general's headquarters being at Ningpo.

DIVISIONS.	Ying.	Fútsiang.	Tsanta'g.	Yukih.	Tusz'.	Shaupi.	Tsient'g.	Patsung.	Waiwei.	Lance Waiwei.	Ma-ping.	Pu-ping.	Shauping.
FUHKIEN.													
Tsungtuh.	4	1	3	..	1	3	6	15	....	....	....	....	....
Fúyuen.	2	..	1	1	..	2	4	8	....	....	....	....	....
Shwuisz' tituh.	5	..	1	4	..	5	10	20	....	....	....	....	....
Haitan.	2	..	..	2	..	2	4	8	....	....	...	....	....
Quemoy	6	1	2	2	..	6	14	24	....	....	....	....	....
Namoa.	1	..	..	1	..	1	2	4	....	....	....	....	....
Formosa	18	3	4	8	4	15	31	56	....	....	....	....	....
Luhlu tituh	18	2	5	5	9	9	26	58	....	....	....	....	....
Fuhning	6	..	..	6	..	6	12	24	....	....	...	....	....
Kien-ning	5	..	..	4	1	5	12	24	....	....	....	....	....
Ting-chau.	3	..	..	3	..	3	5	12	....	....	....	....	....
Chang-chau	8	..	..	8	..	9	16	33	....	....	....	....	....
Total.	78	7	16	44	15	66	142	278	291	272	3,786	24,869	32,780
CHEHKIANG.													
Fúyuen.	5	1	1	..	2	3	9	19	....	....	....	....	....
Tituh.	15	4	1	5	2	15	24	49	....	....	....	....	....
Hwang-yen.	12	2	2	3	5	10	23	49	....	....	....	....	....
Tinghai.	7	1	1	3	3	5	12	26	....	....	....	....	....
Wanchau	13	3	1	3	4	9	21	41	....	....	....	....	....
Ch'u-chau.	6	1	..	3	3	6	10	21	....	....	....	....	....
Kú-chau	4	..	..	2	2	3	7	12	198	163	2,196	10,791	23,752
Grand Total.	140	19	22	63	36	117	248	495	489	435	5,982	35,660	56,532

Of the four *ying* under the *tsungtuh*, or governor-general, one is marine; the Inquiry also specifies him as having chief authority over the *hái-fáng ying* of Chehkiáng, which will be noticed in speaking of that province. Under the general of marine, or Admiral, the squadron or division named after the Hái-tán Islands, has its headquarters at Fuhtsing on the main: the Quemoy is in the same district with, and a little north of Amoy; the Nan-ngáu (Namoa) is common to the two provinces of Fuhkien and Kwangtung, its headquarter station, in the former province, being at Cháu-ngan—in the latter, at Yáu-ping. The *tsungping* is under the orders of both governor-generals and both admirals. The outpost of Formosa, though set down as a naval division has of course a mixed force under its *tsungping*, who is the highest official on the island. The Intendant is *ping-pí*, one who has power of moving troops, and takes the honorary title of *Ngán-cháh sz'*, or Criminal Judge. The *tsungping* may not ask leave to present himself at Court until promoted or relieved on the expiry of his term of duty; this does not seem to differ from that of the same officer elsewhere. He has three *ying* under his command at Tái-wán fú, his headquarters; the remainder, all marine, are 3 at Tái-wán fú, 7 in the north circuit of which the headquarters are at Chang-hwa; 2 in the south, headquarters at Fungshan; 1 at Tánshwui, and 2 at the

Pescadore Is. Reports are sent to the Board of War regarding the inhabitants of Formosa, who are divided into unsubdued on the east, and reclaimed on the west, like the aboriginal tribes in Central China. The military officers are especially prohibited from possessing themselves of ground pertaining either to the savages or the recognized Chinese population. The troops or sailors under this *tsungping* are relieved from Fuhkien triennially; he is himself responsible to the *tsiángkiun* of the Manchu garrison at Fuhchau, as well as to his own admiral of Fuhkien, and the governor-general of Fuhkien and Chehkiang.

In Chehkiáng, the *fúyuen*'s military authority seems confined to his own two cantonments: the five *chin-piáu* are all under the governor-general at Fuhchau, and the *tituk* of Chehkiang, who again is responsible to the same governor-general; his rank preventing him from being under the orders of a *fúyuen*. Of the *chin-piáu*, the marine are Hwang-yen, Wanchau, and the division of Tinghái, or Chusan, under the *tsungping* commanding which last, is the garrison of Chinhái, at the mouth of the Yungkiang, or Ningpo river.

On the coast of Chehkiáng, in the circuit of Hángchau, Kiáhing, and Húchau, is a cantonment specified as the *hái-fáng*, protective against the sea, alluded to above. Besides the governor-general of Fuhkien and Chehkiang, the governor of the latter claims authority over it. It is officered by 1 *shaupi*, 5 *tsientsung*, 5 *pá-tsung*, 9 *wai wei*, and 4 extra *waiwei*, who command 300 soldiers and 812 *páu-fú*, makers of embankments. These, with a considerable civil establishment, keep in repair the excavations, and stone or earth works made to counteract the overflowings of the river and the sea, in Kiángsú and Chehkiáng. The works extend in the former, from a place in the vicinity of Kinshán in Sungkiáng fu, to Shanghái; and from Nan-hwui to Páushán; in Chehkiáng, they enclose an immense tract of country lying within the districts of Jin-ho, Tsien-táng, Háining, Ping-hu, and Hái-yen, in the circuit of Hangchau, &c.; and in that of Ningpo, Shauhing, and Táichau, within the districts of Shauyin, Hwui-kí, Siau-shín, Yü-yáu, and Shángyü.

7. In Kwangtung, which completes the seaboard of China, we find 1 governor-general's division, 1 governor's, 1 admiral's, 1 general's, and 7 under *tsungping*—of which 3 are marine alone, 1 is of land-force and marine, and 3 of land-force only. In Kwangsí, are 1 governor's division, 1 general-in-chief's, and two under *tsungping*, of which one is among the most important in the empire.

DIVISIONS.	Ying.	Fútsiang.	Tsántsiang.	Yukih.	Tú-sz'.	Shangp.	Tsient'g.	Patsung.	Waiwei.	Lance Waiwei.	Ma-ping.	Pú-ping.	Shauping.
KWANGTUNG.													
Tsungtuh.	6	1	..	5	1	5	10	22	...	....	....	....	....
Fúyuen.	2	..	1	1	..	2	3	6	....	....	....	....	....
Shwuisz' tituh.	5	..	1	3	1	4	12	21	....	....	....	....	....
Yáng-kiang.	9	1	..	1	6	6	13	30	....	....	....	....	....
Kieh-shih.	4	..	..	3	1	4	8	15	....	....	....	....	....
Namao.	4	..	2	1	..	4	8	18	....	....	....	....	....
Hainán.	10	1	1	4	2	10	20	39	....	....	....	....	....
Luhlu tituh	13	2	2	3	6	13	21	43	....	....	....	....	....
Nan-Sháu-Lien	18	4	3	5	6	17	36	69	....	....	....	....	....
Cháu chau fú.	13	2	..	5	4	4	25	47	....	....	....	....	....
Kau-Lien-Lo	11	2	1	2	7	9	18	40	.. ..	....	....	....	....
Total.	95	13	11	33	34	78	171	350	293	81	2,183	22,108	42,616
KWANGSI.													
Fúyuen	2	..	1	1	..	2	4	8	....	....	....	....	....
Tituh	7	..	1	4	1	5	10	20	...	....	....	....	....
Tso-l iang	4	..	..	1	3	3	7	15					
Yú-kiang.	31	7	4	5	15	20	26	80	181	81	1,505	8,222	12,805
Grand Total.	142	20	17	41	53	108	221	473	474	162	3,688	30,330	55,421

The *tsiángkiun* of the Canton Banner-garrison has joint command over the land forces of Kwangtung. The governor-general and governor's headquarters are at Canton, but those of the *shwuisz' tituh*, or naval commander-in-chief, are at Hú-mun chái, the Bogue station; of the *luhlú tituh*, or general-in-chief of the land forces, at Hwuichau fú. The Yang-kiáng division is entirely marine; so is that of the fort of Kiehshih in the Háifung district, and that of Namoa, mentioned in the Fuhkien detail. The Kiungchau, or Hainán division has 3 *ying* marine, and the rest of land force. On the main, the land division of Nán-Sháu-Lien is distributed over Nanhiung chau, Shíuchau fú, and Lien chau, the 3 departments which give name to the circuit; its headquarters are at Sháuchau fú city. The civil jurisdictions are not however to be taken to limit the military: a great portion of Kwángchau fú is in the Nán-Sháu-Lien *tsung-ping's* division. One of his 4 *fútsiang* is commandant of the Tá-pang brigade, and known to foreigners as the Cowloon (Kiúlung) mandarin. To parcel out the Empire, and define the boundaries of the several *chin* would require more time and space than is at present available. The Káu-Lien, or Káu-Lien-Lo, division similarly garrisons Káuchau fú, Lienchau fú, and Loting chau: its headquarters are at Káuchau fu.

The *fúyuen's* force in Kwangsí is stationed at Kweilin, the chief city; the *tituh's* at Liú-chau fú. The headquarters of the Tso-kiang, left river division, are at Nánning fú, those of the Yú-kiang, the right, at Sz'-ngan fú. The latter is a special appointment, for which a first and a waiting candidate are introduced to his Majesty by the Board

of War. His forces are certainly distributed very singularly with relation to those of the other division. The 4 *ying* of the Tso-kiang lie at Nánning fú, in the south of Kwangsí, 3 under the *tsungping* personally, one garrisoning the city; under the *tsungping* of the former are 7 *fú-tsiáng* or brigadiers, viz., 1 at Liú-chau, where the *tituh* also commands 7 battalions; 1 at Pingloh, east of Liúchau; 1 at Wú-chau, south of Pingloh: then, southwest of Nan-ning, and at no great distance from it, is the Sin-Tái brigade, of Sinning chau and Táiping fú, the *fú-tsiáng* of which is quartered in the latter city; northwest of this the Chin-ngán; north of it and west of Liúchau, the King-yuen; last, a little to the north of the provincial city of Kwei-lin fú, on the mountain frontier, is the Í-ning hien brigade. Those of the six preceding have attained an ill celebrity during the late troubles caused by the outlaws in arms against the government.

In the north of Kwangsí are some few local military commands amongst the Miautsz' aborigines. Their civilians are numerous in various parts of the province, but of these we have not space to treat. The reader will find some more details touching functionaries who are similarly within the jurisdiction of the Board of War, in the Sz'chuen commands: meantime, it will suffice to remark that, in King-yuen, where there is a brigade of the general-in-chief's division, there are 2 *chángkwánsz' chángkwán* (6*a*), and 1 *chángkwánsz' fú-chángkwán* (7*a*).

In Kwángtung, the naval force should cruise up the rivers once a quarter, the naval commander-in-chief proceeding in person every summer and winter. As it is the last of the maritime provinces, I shall here introduce a few details respecting the employment of the navy along the whole seacoast from north to south.

The Shingking marine cruise from the Tieh-shán, about Charlotte Point, to the Kiuh-hwá Islands on the west side of the Gulf of Chihlí. The Shántung, from the Hwáng-ching Islands, on the coast of Shántung, about 60 miles (Chinese measurement) south of the Tieh shán, to the Wúting cantonment on the borders of Chihlí, and from Ching shán, the easternmost point of Shántung, to Ngantung on the confines of Kiangsu. The sea between the Tiehshan and Hwang-ching is traversed by the Shingking and Shantung fleets, each sweeping a distance of 90 *li* from its proper port; the former cruises from the 5th to the 10th, the Tangchau division in Shantung, from the 3d to the 9th moon. The remaining provincial fleets divide the year into cruises: that of Kiangnan goes to sea and returns in the 3d moon; that of Chehkiáng makes four bi-monthly cruises between the

2d and 9th moons, and a monthly cruise during each of the four remaining. The Fuhkien fleet makes an early cruise from the 2d to the 5th, and a later one from the 6th to the 9th moon; in the four remaining, different portions of it put to sea for a month at a time, the odd or even month regulating the departure of this or that division. The Kwangtung navy scours the seas twice a year for six months at a time.

To insure the non-evasion of their duty, the squadrons are bound to rendezvous at particular places. The Sú-Sung marine of Kiangsú meets with the Tinghái at Ta-yang shán; from Chehkiáng, the Tinghái with the Hwáng-yen at Kiúlung kiang; the Hwang-yen with the Wanchau at Shakioh shán; the Wanchau with the Haitán at Hantau kiang; the Haitán from Fuhkien with the Quemoy, in Chinchew, and the Háitan with the Fuhkien section of the Namoa.

Kwángtung has an arrangement peculiar to itself, which in 1812 was ordered as follows:—The seaboard is divided into 5 *lú*, beats or circuits of observation, distinguished as Upper and Lower east, Centre, and Upper and Lower west. The half yearly cruises of each are known as early and late. The early cruise of the upper eastern beat is made under command of the *fútsiáng* of Chinghái, near Namoa, the late cruise under the *tsungping* of Namoa; both should rendezvous at Kiáhtsz' (Kupche) with the cruisers of the lower eastern beat. These move, in the first half year, under the *tsántsiang* of Pinghái, in the second, under the *tsungping* of Kieh-shih, their rendezvous with the Centre being at Fuh-táng mun; the Centre, in 1812, moved, early under the *fútsiáng* of Hiángshán, and late under the *tsantsiáng* of Ta-pang, but the latter, now commanded by a *fútsiáng*, is no longer a naval station; the rendezvous of the Centre with the Upper western should be off Hwángmáu Island, and the squadrons of this should cruise, early under the *tsung-ping* of the Yáng-kiáng division, and late under the *yúkih* of the same, who is *chung-kiun* (a term not transferable in the navy unless we call him flag-captain) to the *tsungping*. This last falls in with the Lower western fleet off Nau chau (Sal-ammoniac Island); the latter puts to sea on its early cruise with the *fútsiáng* of Háihau, and on its late cruise with the *tsungping* of Kiungchau or Hainan. These, besides meeting the lastmentioned at Náu-chau, should also seek the *fútsiáng* of the Lungmun *hieh*, in the Hainan command, off Weichau. In the two western beats there are also three subordinate cruises. In the eastern waters of the Upper west, the *ying* at Náu-chau, Wúchuen, and Tungshán, should each proceed on two half-yearly cruises without reference to the rendezvous of the superior divisions. In the Lower western circuit, the Lung-

mun *fútsiáng's* force also makes two separate half-yearly cruises, and besides meeting with the rest off Weichau, scours the sea to Pehlung cape, upon the confines of the foreign waters, or western part of the Gulf of Tonquin in which the pirate Shap'ngtsai was discomfited by the British men-of-war in September, 1849. The *Shwuisz' tituh*, or naval commander-in-chief, should make one cruise east or west, in spring and autumn.

The cruises *(siun)* are divided into *t'ung-siun* under a *tsungping; tsung-siun*, under a *fútsiáng*, *tsántsiang*, or *yúkih; fun-siun*, under a *túsz'* or *shaupi;* and *hieh-siun*, under *tsientsung* or *pa-tsung:* the prefixes *t'ung* and *tsung* must both be rendered general, or in chief; *fun* is divisional, and *hieh* auxiliary. If the *tsungping* have excuse in business, he may send a *fútsiáng* on the *t'ung-siun* cruise; or, failing him, a *tsántsiáng*, but not a *yúkih* or *túsz';* neither may the latter, nor a *shaupi*, command on a *tsung-siun* cruise, nor a *tsientsung* or *pa-tsung* on a *fun-siun*. This classification has probably reference to the number of craft which each officer may command on a cruise: I can find no assigned origin of such distinctions. From a local work, the *Kwangtung Háifáng Hwui-lan*, or Synopsis of the Coast defense of Kwangtung, it appears that the easternmost circuit sends out 15 vessels manned by 750 men; the next, 10 with 500; the centre, 15 with 750; the upper west, 10 with 500; and the lower, 15 with 850 men. In Shingking in Manchuria, where the officers of marine are designated otherwise than in the rest of the empire, the *tsiángkiun* detaches one of the 3d grade on a *tsung-siun*, and three or four of the 4th or 5th on *hieh-siun*. In Shántung, the *siun* are divided into North, South, and East; but the paucity of officers in its marine obliges a different system of cruising commands, which devolve on the subaltern officers. In all cases, the *tsungping* reports quarterly to the Board of War what officers are employed on this duty, and what departures from the rollster he may have had to make. A like report is sent in to the governor-general, governor, and admiral of the territory or station.*

* The vessels of the Chinese navy are divided into those of the Inner and Outer waters. Many of their numerous denominations are untranslateable, save by persons locally informed; the number fixed by the Board of Works, as the complement of each province possessing a navy, is given in the following table. For the supply and repair of these vessels, dockyards are established; viz., 1 in Shántung, 5 in Kiángnán, 3 in Chehkiáng, 4 in Fuhkien, and 5 in Kwangtung.

The shipping of the Outer waters is slightly repaired at the end of three, thoroughly at the end of six, and condemned at the end of nine years, unless found to be still seaworthy, in which case government undertakes another thorough repair. That of the Inner waters undergoes a slight repair three years after it is built, a thorough repair in five years, and another slight repair, three years

The navy has charge to prevent the islands from becoming the resort of pirates and bad characters, the people from emigrating thither

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later. In Chehkiang, Fuhkien, and Kwangtung, the sails and rigging of the Outer marine are repaired annually; in other provinces, every third year; that of the river craft, once in five years.

DESCRIPTION OF VESSEL.	Shingking outer.	Shantung outer.	Kiangnan outer.	Do. Inner.	Fuhkien outer.	Do. Inner.	Chehkiang outer.	Do. Inner.	Kwangtung outer	Do. Inner.	Kinngsi inner.	Hópeh inner.	Húnan inner.
Chen ch'uen, fighting vessels	10	..	..	..	..	..	..	..	..	..	..	68	50
Tsang ch'uen, vessels with nets	..	..	..	..	..	..	..	..	2	..	..	..	..
Kán-tsáng chuen, to chase (?)	..	4	2	..	10	..	10	..	..	..	..	..	..
Sha-chuen, flat-bottomed	..	6	17	14	..	..	..	6	..	..	..	..	..
Kú-chuen (unexplained)	..	..	..	..	..	..	..	..	5	..	..	..	..
Shwangpung chuen, two-masted	..	2	..	..	2	..	..	..	..	..	..	..	..
Kh-chuen (unexplained)	..	..	..	..	..	..	..	..	..	..	..	..	..
Ta kú do.	..	..	38	12	..	..	..	..	..	..	..	..	..
Shwangpung kú, two-masted	..	..	2	..	1	..	..	..	..	..	..	..	..
Kú tsáu	..	..	..	..	..	..	..	..	..	4	..	..	..
Tsiáu chuen, going particular beats	..	..	31	27	..	63	..	14	..	..	..	..	..
Siau chuen, small	..	..	37	10	..	10	..	..	..	..	..	..	..
Sz' lú chuen, with 4 sculls	..	..	..	10	..	..	..	..	..	..	..	..	..
Kw'ai chuen, fast-sailing do.	..	..	..	..	..	..	49	..	..	..	..	..	..
Hái tsiáu, sea-going do.	..	..	..	16	..	11	..	..	..	..	..	..	..
Lú tsiáu, worked with sculls	..	..	..	4	..	..	..	..	..	..	..	..	..
T'ung-ngán chuen, of that district	..	..	4	..	222	..	139	..	..	..	..	..	..
Hú-chuen, (unexplained)	..	..	16	52	..	..	4	..	..	..	39	..	..
Ta hu do.	..	..	..	2	..	..	..	..	..	..	..	..	..
Siáu hu do.	..	..	..	53	..	..	..	..	..	..	..	..	..
Kw'ai hu, do.	..	..	..	..	..	..	..	18	..	..	..	..	..
Siun chuen, cruisers	..	..	5	218	..	..	..	15	..	126	10	18	..
Kw'ai tsiáu siun, fast cruisers	..	..	2	..	..	..	..	..	..	..	..	..	..
Hái tsiau siun, sea-going cruisers	..	..	4	..	..	..	..	..	..	..	..	..	..
Siáu siun, small cruisers	..	..	..	..	..	18	..	57	..	..	..	..	..
Páh-tsiang siun, eight-oared cruisers	..	..	..	..	..	..	24	2	..	..	..	..	..
Chung siun, middle class do.	..	..	..	..	..	..	..	40	..	..	..	..	..
Mi ting, grain-boats	..	..	..	..	30	..	30	..	135	..	..	..	..
Chán pán chuen fir built vessels	..	..	..	..	1	..	..	..	..	..	..	..	..
Hang yáng chuen, vessels to cross	..	..	..	..	1	..	..	..	..	..	..	..	..
Tsiu chuen, fishing vessels	..	..	..	..	..	..	56	..	..	..	..	..	..
Yáng poh chuen, anchoring at sea	..	..	..	..	..	..	1	..	..	..	..	..	..
Tsiang chuen, vessels with oars	..	..	..	12	..	..	..	..	..	51	..	..	..
Páh tsiang, do. with 8 oars	..	..	..	..	..	35	..	..	..	..	..	..	..
Luh tsiang, do. with 6 oars	..	..	..	..	..	8	..	..	..	18	..	..	..
Sz' tsiang, do. with 4 oars	..	..	..	..	..	5	..	..	..	..	..	..	..
Kw'ai tsiang, fast-boats with oars	..	..	..	..	..	..	..	..	..	26	..	..	..
Pung chuen, vessels broad in beam	..	..	..	..	..	2	..	..	..	..	..	..	..
Pung tsai, small do.	..	..	..	..	..	..	..	..	12	..	..	..	..
Pung kw'ai, fast do.	..	..	..	..	..	..	2	..	2	..	..	..	..
Wu pi, black bottomed	..	..	..	..	..	..	..	..	..	..	..	..	..
Hwá tso, flower-boats	..	..	..	..	..	3	..	..	..	..	..	..	..
Kih tiáu, quick leaping	..	..	..	..	..	..	..	..	..	35	..	..	..
Lú chu'en, vessels with sculls	..	..	..	..	..	..	..	..	..	6	..	..	..
Lú tsiang, vessels with do. & paddles	..	..	..	..	..	..	..	..	..	..	..	..	..
Kw'ai chuen, fast vessels	..	..	..	20	..	..	..	18	..	7	..	..	..
Ta kw'ai, large do.	..	..	..	6	..	..	..	..	..	..	..	..	..
Siau kw'ai, small do.	..	..	..	20	..	..	..	..	..	..	..	..	..
Tsiang lú kw'ai, with oars & sculls	..	..	..	22	..	..	..	..	..	..	..	..	..
Kw'ai ma, fast-horse (?)	..	..	..	..	..	..	..	..	..	2	..	..	..
Total of all denominations	10	12	158	498	267	155	306	170	156	275	49	86	50

or from the main in any large number. Special annual reports are made to the emperor, upon those of the cruising squadrons, regarding the increase of the island population. For the prevention of smuggling, piracy, and other crimes, there are strict regulations regarding the complement and armament of merchant vessels of different classes, as well as their painting, rigging, &c., the nature of all which particulars should appear in their registration-tickets or sailing-letters. At Macao, says the Digest in 1812, there are to be no more than 25 vessels of the western men, and these are to be registered by the local officers. The navy or military of the several stations have strict orders to assist distressed merchantmen; and the Inquiry (1825) retains an old Decree of the reign Kiaking by which officers are held responsible at the same, for the mischief pirates may inflict, in the Chinese waters upon the vessels of foreigners.

8. The Sz'chuen establishment of *Luhying* is peculiar, as before remarked, in having a *kiun-piáu*, or division of the Green Standard, placed under sole command of the *tsiángkiun* of the Banner garrison of Chingtú fú. There are beside, 1 governor-general's division, 1 governor, 1 general-in-chief's, and 4 under *tsungping*.

DIVISIONS.	Ying.	Fútsiang.	Tsanta'g.	Yukih	Tósz'.	Shaupi.	Tsient'g.	Pateang	Waiwei.	Lance Waiwei.	Ma-ping.	Fú-ping.	Shauping.
Tsungtuh	3	1	..	2	1	2	6	12	....	....	....	....	....
Tsiángkiun	2	1	..	..	1	1	2	4	....	....	....	....	....
Tituh	15	1	3	4	5	11	25	47	....	....	....	....	....
Chuenpeh	16	..	1	6	6	10	22	39	....	....	....	....	....
Chungking fú	12	2	..	2	7	7	18	31	....	....	....	....	....
Kienchang	20	1	3	5	8	13	29	60	....	....	....	....	....
Sung-pwan ting	11	1	..	5	4	7	15	24	....	....	....	....	....
Total.	79	7	7	24	32	51	117	217	313	186	4,036	11,511	18,289

The three first divisions all have their headquarters in Chingtú fú, the provincial capital. The *tituh* has three *ying* under himself personally, one of which garrisons the city; the rest of his division is distributed through various districts and departments, north, west, and south of it, some of them at a considerable distance.

The *tsungping* of the Chuenpeh Division, *i. e.* that north of the streams, resides at Páu-ning fú, on the east bank of the Kiáling River: his cantonments are spread over the delta between it and the Yángtsz kiáng, one prefecture, Shunking fú, on the west bank of the Káiling, one sub-prefecture, Lúchau, on the west bank of the Yangtsz', and the country included between the Yangtsz' and one of its affluents the Chih-shwui, and the borders of Yunnán and Kweichau. The rest of Sz'chuen east of the Yangtsz' is under the *tsungping* of Chungking.

Every 10th moon, the Chuenpeh Division, or that of Chungking, yearabout, is put in motion along the inner frontier of Sz'chuen; their observation completed, the *tituh* proceeds in person over the same ground. In the 2d moon of every year, the Süting and Kweichau brigades of the Chuenpeh Division rendezvous on the frontier with the troops of the Shen-Ngan division in Shensí, of whom we shall speak again. The duty of these detachments is to beat up the mountain retreats and forests in the ranges common to the two provinces. This was ordered in 1810 after the dispersion of the White Lily faction in this region.

In Sz'chuen there are *siuen-yú-shí* (3β), who rank with Chinese officials of the second class of the 3d grade, *siuen-fúshí* (4β) *ngau-fúshí* (5β), *tsien-hú* (5α) over a thousand families, *pehhú* (6α), *chang-kwán-sz' chángkwán*, and *chang-kwán-sz' fú-chángkwán*. The position of the region over which they have authority will be best shown by the following table, in which the places named are arranged from north to south.

DISTRICTS.	*Siuen-yú-shí* (3b)	*Siuen-fú-shí* (4b)	*Ngan-fú-shí* (5b)	*Tsien-hú* (5a)	*Peh-hú* (6a)	*Fú peh-hú*	*Chángkwánsz', chángkwán* (6a)	*Chángkwán-sz' fú chángkwán* (7a)
Circuit of Sung-pwán and Mau chau	1	.....	.....	.....	.....	.....	.....	.....
Sungpwán ting	.....	.....	.....	22	36	.....	.....	.....
Lung-ngán fú	.....	.....	.....	.....	.....	.....	1	.....
Tsáh-kuh ting	1	.....	.....	....	.....	.....	3	....
Mau chau	.....	.....	1	.....	3	.....	5	.....
Máukung ting	.....	1	1	.....	.....	.....	.....	.....
Tátsien-lú ting	4	2	12	5	83	.....	15	.....
Tsingkí hien	1	.....	.....	1	1	1		.....
Mápien ting	.....	.....	.....	.....	9	.....	4	.....
Lú chau	.....	.....	.....	.....	.....	.....	1	.....
Síchang hien	.....	1	.....	.....	.....	.....	5	.....
Yueh-tsiuen hien	.....	1	.....	2	6	.....	.....	.....
Yú-yuen hien	.....	.....	2	4	2	.....	.....	1
Mien-ning hien	.....	....	.....	1	13	.....	.....	.....
Hwui-lí chau	.....	.....	.....	2	2	.....	.....	.....

The remainder of this immense province, within the mountain ranges which intersect the territories occupied by savage tribes, is observed, on the south, by the Kienchang Division, of which the headquarters are at Ningyuen fú, and in the north, by the Sungpwán, whose *tsungping* is quartered in the chief town of the *ting*, or independent sub-prefecture which is thence so called. The former is

however much the more extensive command of the two, stretching from the borders of Yunnan nearly to the Kansuh frontier at Lungngan fú. The Sung-pwan, though not so extensive, is scarcely less irregular in its limits, as we shall see in speaking of the plantations.

As noted above (page 340), 782 *Luhying* soldiers are stationed along the borders of Sz'chuen and Anterior Tibet, or rather at the magazines along the line of communication between Ta-tsien lú (the Arrow-head foundry) and the Tibetan frontier. It is not stated from what division these are detached.

Within the jurisdiction of the *fútsiáng* of Mau-kung are certain *fán-tun*, plantations in savage territory. This brigade is part of the Sungpwán Division, although its headquarters are but a short distance from the capital. There are other *fán-tun* in the Sü-tsing cantonment of the same brigade, and also at Wei-chau, the brigadier of which is under the *tsungping* of the Kienchang division; in Tsah-kuh; and at Tátsien-lú.

The word *tun* is applied to various settlements, plantations, or colonies in Ílí, Kansuh West, Hánan, Sz'chuen, Yunnán, and Kweichau. In Sz'chuen they are characterized as *fán tun;* and were peopled in 1812 by 72,374 families of savages, the remains probably of the petty kingdom of Kinchuen conquered by Akwei in 1760; they cultivated in Maukung ting, to within a hundred miles of the capital on the west and south in Maukung ting, five *tun*, comprising above 184,000 Chinese acres. There were over these 16 *shaupi*, 24 *tsientsung*, 41 *patsung*, and 96 *wáiwei;* viz. in the cantonments of

	Maukung.	*Sü-tsing.*	*Wei-chau.*
Shaupi,	4	2	10
Tsientsung,	9		15
Pátsung,	8	8	25
Wei-wei,	21	25	50

The soldiery under their command appear to till certain portions of ground at fixed rates of rent, and to assist the civil power in collecting that due to the Crown by the *fán-hú*, or savage population.

The above colonies or plantations may be at least said to be upon the natural border of Sz'chuen, though considerably within its territorial or geographical limits; but the strange tribes spread north and south through the central divisions, and into those of the Kienchang and Sungpwan *tsungping*, officered by men of their own race, to some of whom are given local commissions, with Chinese military titles by the Board of War, and others who have hereditary rank and titles, the patents affecting which they receive from the same Board, which is also competent to promote and degrade them.

The former are called *tú-pien*, local officers, of whom there were, in 1812, 4 *tsientsung* and 4 *patsung* in the Ngo-mei district in Kiá-ting fú. The others are distinguished by titles in vogue in the Ming dynasty, but obsolete as applied to Chinese office-bearers in this age. We shall find the same and others in other provinces.

9. In the general command of Húkwáng, we find in Húpeh 1 governor-general's division, 1 governor's, 1 general-in-chief's, and two under *tsungping*; in Hunán 1 governor's, 1 general-in-chief's, and 3 under *tsungping*.

DIVISIONS.	Ying.	Fútsiang.	Tsants'g.	Yúkih.	Tú-sz'.	Shaupi.	Tsient'g.	Pateung.	Waiwei.	Lance Waiwei.	Má-ping.	Pú-ping.	Shauping.
HUPEH.													
Tsungtuh	3	1	..	2	1	2	6	12	....	....	....	....	....
Fúyuen	2	..	1	1	..	2	4	8	....	....	....	....	....
Tituh	5	..	1	2	2	5	10	20	....	....	....	....	....
Yunyáng fú	7	..	..	3	1	7	13	20	....	....	....	....	....
I-chang fú	25	3	5	10	7	20	43	84	....	....	....	....	....
Total.	42	4	7	18	11	36	76	144	146	110	2,572	5,218	14,262
HUNAN.													
Fúyuen	2	..	1	..	..	2	4	8	....	....	....	....	....
Tituh	7	1	1	2	3	5	13	25	....	....	....	....	....
Yungchau fú	3	..	..	3	..	3	6	12	....	....	....	....	....
Chinkan	35	8	6	9	11	27	56	111	....	....	....	....	....
Suitsing	6	..	..	1	3	7	13	22	....	....	....	....	....
									175	113	2,262	7,065	16,477
Grand Total.	95	13	15	33	28	80	168	322	321	223	4,834	12,283	30,739

In Húpeh the *tsungtuh* and *fúyuen* have their headquarters in the capital Wúchang fú; the *tituh's* are at Kuhching hien; those of the Yunyáng and I-cháng Divisions are in the department cities of the same name; the *tsungping* of the latter, whose command reaches across the whole south of the province, includes in it certain aboriginal *t'ú-sz'* in the district of Chuhshan in Yunyáng fú; the local officers appear, however, to be all civilians by designation.

The Húkwáng section of the Yangtsz' kiáng east, is protected by this same Division, which scours the river from Hingkwoh to the confines of Kiángsí; and westward towards Wúchang fú, with the forces of which it has a station of rendezvous. This again cruises down stream till it meets the Yohchau force from Húnan, and up stream to Wú-shan, within the boundary of Sz'chuen.

In Húnan the *fúyuen* resides at the capital, Cháng-sha fú, the *tituh* at Shinchau fú, on the western side of the range which divides the province from north to south. The *tsungping* of Yungchau is quartered in the department city of that name, in the south of the province;

the *tsungping* of the Chin-kan Division, at the garrison town of Chinkán in Funghwáng ting, in the Miautsz' country, in which is likewise situated the garrison town of Suitsing, the headquarters of the *tsungping* of Suitsing chin.

The country of the aborigines, it will be seen from the above table, is plentifully stocked with troops; it contains four-fifths of the total of provincial cantonments. The *tsungping* commanding these, it must be remembered, are under the *tituh* of Hunán, and the governor-general or *tsungtuh* of Húkwáng, but not under the *fúyuen*, or governor of Hunán, as he does not unite in himself the office and title of *tituh*. But the *fúyuen*, according to the Digest, has under him a number of Chinese officers, employed in the Miáu *tun*, or plantations of the reclaimed aborigines, in Funghwáng ting, Yungsui ting, Kienchau ting, Ma-yáng hien, and Páutsing hien. They were, in 1812, 6 *shaupi*, 6 *tsientsung*, 10 *pa-tsung*, 17 *waiwei*, and 17 extra, or lance *waiwei*. These are all distinguished, by the prefix *tun*, belonging to the plantations, from the same officers in the *Luhying* battalions. They rise first, from soldiers of the *Luhying* in the same divisions, recommended as conversant with the ways of the aborigines; these become *tun waiwei*, who rise in regular gradation to *tsientsung*. A *tsientsung* serving five years with credit, may be recommended by the governor-general to the Board, for presentation to his Majesty, and promotion to the rank of *tun shaupi*; if he serve five years with no other credit than that he does not commit himself, his commission as *tun tsientsung* is renewed by the Board. The *patsung* and *waiwei* who are the best drills, are noted as eligible for *shaupi*. The only cantonment returned in the Red Book of 1849, as a *tun-ying*, is the 25th of the Chinkan Division, called the *Teh-shing*, or Victorious, ignored by the Inquiry of 1825. I am therefore unable to speak accurately as to the numbers or composition of those upon whom the subalterns are intended to reflect the advantages of this conversance with drill. The Digest (1812) gives a total of 7,000 *tun-kiun*, or force of the plantations, under the governor of Húnan, in addition to the regulars of his own *piáu*, or division.

The Chinkán cantonments are scattered widely and irregularly over the province, mingling apparently with those of the *tituh's* division, and inclosing them north, south, and west. The Yohchau brigade is part of the Chinkán Division; it protects, as mentioned in speaking of Húkwang, a portion of the Yangtsz' kiang navigation; also that of the Tungting lake. Its name, Chin-kán, shows that it is its duty to keepin check the five *kán* of Miáutsz' of Yung-páu, which, though it marks a locality, is not the name of a *chau* or *hien*.

10. With the *Luhying* of Kansuh we have already some acquaintance in the garrisons of Ílí and East Turkestan. The division of the governor-general of Kansuh and Shensí has its headquarters at Lanchau fú, the capital, his residence; one general-in-chief, residing at Kan chau, commands the *Luhying* in Kansuh east, which is farther garrisoned by 4 divisions under *tsungping*; the *tituh* of Urumtsi commands in the west, supported by two *tsungping*, one of whom is at Palikwan, the other at Suiting ching, close to Kuldsha, or Ílí city. The force of the two provinces is as below.

DIVISIONS.	Ying.	Sin.	Pau.	Fútsiáng.	Tsanls'g.	Yúkih.	Tuss'.	Shangi.	Tsient'g.	Patsung.	Waiwei.	Lance. Waiwei.	Máping.	Píping.	Shaoping.
KANSUH EAST.															
Tsungtuh	5	..	..	1	1	4	1	4	10	20	..	....	...	...	....
Tituh	5	..	..		1	3	1	6	9	20	..	....	....	....	....
Ninghiá fú	16	..	22	1	2	7	4	13	11	46	..	....	....	....	....
Sining fú	17	..	9	1	..	7	9	7	22	39	..	....	....	...	....
Liang-chau fú	22	..	16	2	..	7	9	13	18	41	..	....	....	....	....
Suh-chau	20	..	17	2	1	8	8	7	17	41	..	....	....	....	....
Total.	85	..	..	7	5	86	32	50	87	207	..	....	15,558	15,676	10,829
KANSUH WEST.															
Tituh (Urumtsi)	3	..	..		1	1	1	3	6	12	..	....	....	....	....
Palikwan	18	..	..	3	2	5	9	9	27	55	..	....	....	....	....
Ili	10	..	..	1	1	3	4	7	15	25	..	....	....	....	....
Total.	31	..	..	4	4	9	14	19	48	92	294	224	6,935	7,682	....
SHENSI.															
Fúyuen	3		..	1	1	1		3	6	10	..	....	....	....	....
Tsinh fú yuen)	6	51	..	..	1	4	1	5	10	21	..	....	....	....	....
Hochau	3	7	1	..	..	3		3	6	9	..	....	....	....	....
Hanchung	3	25	..		..	2	1	2	5	11	..	....	....	....	....
Singán fú	25	36	..	2	1	5	11	12	28	50	..	....	....	....	....
Shen-Ngan	14	..	..	..	..	8	6	9	18	27	..	....	....	....	....
Yen-Sui	38	3	22	3	6	8	18	15	21	66	..	....	....	....	....
Total	92	..	..	6	9	31	37	49	49	194	394	369	12,390	17,589	12,085
Grand Total.	208	..	..	17	18	76	83	102	229	493	688	593	34,883	40,967	22,914

The detachments from the *Luhying* of Kansuh are *kwán-fáng*, garrisons protecting towns beyond the frontier, and *tun-fáng*, employed in cultivating colonial plantations. Both are relieved quinquennially. The *tsungtuh's* division at Lánchau sends *kwán-fáng* to Kuché in Turkestán; the Kanchau *tituh's*, *kwán-fáng* to Aksu and Úshi, and *tun-ting* to Ushi and Tarbagatai. The Ninghiá division sends *kwán-fáng* and *tun-ting* to the same places; the Síning, *kwán-fáng* to Cashgar, the Liángchau, *kwán-fáng* to Yengihissar, Khoten, Yarkard, Aksu, and Úshi, and *tun-ting* to the last: and the Suh chau, *kwán-fáng* to Aksu and Úshi, and *tun-ting* to Úshi and Tarbagatai. The different *ying* of these general divisions contribute, at the most, some thirty or forty horse, foot, or arrison soldiery to the *kwán-fáng*.

The *Luhying* of Kansuh west do not detach except from Palikwan, which sends *kwán-fáng* to Aksu; but the Ílí division is itself one large

detachment. At Suiting ching, west of Kuldsha, is the centre *ying;* at Kwangyin ching, south of Suiting, the left; at Chenteh ching, on Ghorkas river, which gives name to the cantonment; 1 at Payentai, or Hichun ching; 1 at Tarkhi; 1 at Kurkara usu; 1 on the Tsing River; 1 at Kalaparkosun; and 1 at Kungning ching. There are plantations at Suiting, at Kwangyin, at Chenteh, at Kungshin, at Hichun, at Tarkhi, 20 in all under the *tsungping's* officers, and cultivated, in part at all events, by his soldiers. In the Palikwan division, there are 3 plantations within the centre, left and right cantonments under the personal command of the *tsungping;* 3 under the brigade of six cantonments of which Hami is the headquarters; 3 under the *yúkih* of Kúching, and 1 under the *shaupí* of Muhlui, which with 4 other *ying* compose the Ngán-sí brigade, which may be said to observe the country on the edge of the Desert. The remaining 3 *ying* are, 1 in charge of the city of Úrumtsi, or Teh-hwa chau, 1 at Manas, a little west of Úrumtsi, and 1 at Purunkir, on the Sirgalyin River. At Úrumtsi, 4 plantations are under the centre, 4 under the left, and 4 under the right *ying*. In 1812, the Tsing-ho and Kurkara-usu cantonments belonged to the *tipiáu;* they have since been transferred to the *tsungping* of Ílí, as above shown.

Under the surveillance of the *títuh* of Kansuh east are two government pastures, containing in all six droves of horses; one under the Liáng-chau *tsungping*, of 5 droves; under the Síning, one of 5; and under the Suh-chau, one of 5 droves. In Kansuh west, under the *títuh* of Úrumtsi is one of 5 droves; under the Palikwan *tsungping*, one of 5, and one drove of camels; at Kúching, in the same division one pasture-ground for 5 droves of horses, and in the Ngansí brigade, the same. Every drove of horses contains 40 stallions and 200 mares, which would make a provision of 1640 stallions and 8200 mares in this province. The camels are 200 in a drove, male and female. The care of the horses devolves upon 370 *muh-ting*, or herdsmen, who are looked after by *wai-wei* from the above *Luhying* divisions, who during this service are styled *muh-fu*, subalterns as *muh-chang*, who again are under the direction of higher officers of the *ying* detached for the purpose. The camels are similarly disposed of.* These are for purposes of war, and not for the use of the postal establishment.

* It should have been mentioned, page 322, that a like arrangement obtains in Tarbagatai, and on a larger scale in Ili. In Ili, 9 horse-pastures are in charge of the Charars of the province, 14 in that of the Eluths, as well as 1 camel ground. There is but one drove on each pasture, and as the proportions are the same, we have a total of 920 stallions and 4600 mares, with 200 camels, in Ili; and in Tarbagatai, where the Chahars keep one ground of 1 drove, and the Eluths the other of 6 droves, 280 stallions and 1400 mares.

It remains only to speak of the military officers of the tribes west of the confluence of the Yellow River above Lánchau fú, and within the provincial boundaries of Kansuh. These are 8 *chi-hwui-shi* (3*a*), 7 *chi-hwui tung-chi* (3 3), 8 *chi-hwui tsienshi* (4*a*), 8 *tsienhu* (5*a*) 2 *fú tsienhu* (5 3), 28 *pehhu* (6*a*), 1 *fú-pehhu*, and 22 *pehchang*. A portion of these titles as before stated, are of the Ming dynasty, and a part are descriptive, as *tsien-hu*, *peh-chang*, *i.e.* over a thousand or a hundred families; but, except that they receive the commissions or patents which are in most if all cases hereditary, from the Board of War, we have little to do with them in a military sense, nor are there any data accessible to the writer regarding their organization as troops.

In Shensi, the *fúyuen* resides at Sí-ngan fú, the capital of the province, which is also the headquarters of the division thence named; but the *tituh* lies at Kúyuen in Kansuh, and the *tsungping* of the Hochau division, at Hochau in the same province. Hing-ngan fú, on the border of Húpeh is the headquarters of the Shen-Ngán, and Yülin, in the North, upon the Great Wall, of the Yen-Sui division.

The *fúpiáu*, or governor's division, detaches *hwan-fang* to Kuché: the *ti-piáu* at Kuyuen, to Yarkand, Aksu, and Úshi, also *tunting* to Úshi and Turfan. The Yen-Sui division, singularly enough, its pos tion considered, detaches *hwán-fáng* to Cashgar and Kharashar, and *tunting* to Turfan; the Hochau, *hwán-fáng* to Yengihissar. The Singán sends a number of men to Turfán *t'ing ch'ái*, to do what they may be set about; and the Shen-Ngán similarly supplies Turfán.

The last, as before observed, coöperates periodically with the Suiting and Kweichau brigades of the Chuenpeh division along the Sz'-chuen frontier. This is in the 2d moon; in the 10th, the *tituh's* division moves from Kuyuen in Kansuh to scour the Shensí mountains. Kúyuen is itself west of the Peh-ling, but we have no notice of the route of these troops. All the divisions, except those of the governor and the *tsungping* of Shen-Ngán, as will be seen from the Table, are subdivided into numerous petty stations, *sin* and *páu*, which are nothing more than subalterns guards in permanence.

11. Last of the provincial armies of the Green Standard is that of Yunnán and Kweichau. In the former the chief divisions are under the governor-general, governor, and general-in chief, and there are six under *tsungping*. In Kweichau there is a governor's division, a general-in-chief's, and 4 *tsungping's* commands.

DIVISIONS.	Ying.	Fútsiang.	Tsanta'g.	Yúkih.	Tusz'.	Shaupi.	Tsient'g.	Pátsung.	Waiwei.	Lance. Waiwei.	Máping.	Póping.	Shauping.
YUNNAN.													
Tsungtuh	4	1	1	2	1	3	8	16	....	....	....	....	....
Fúyuen	2	..	2	1	..	2	4	8	....	....	....	....	....
Tituh	10	2	3	2	3	9	19	38	....	....	....	....	....
Káikwá	5	1	1	1	3	4	10	20	....	....	....	....	....
Hoh-Lí	7	1	1	1	3	6	11	23	....	....	....	....	....
Lin-yuen	6	..	2	1	2	6	10	22	....	....	....	....	....
Tang-yuen	7	1	1	2	3	6	14	30	....	....	....	....	....
Chautung	8	..	2	4	..	8	4	26	....	....	....	....	....
Pú-'rh	4	..	..	4	..	4	8	16	....	....	....	....	....
Total.	53	6	13	18	15	48	88	199	241	219	2,538	17,229	15,477
KWEICHAU.													
Fúyuen	2	..	1	1	..	2	4	7	....	....	....	....	....
Tituh	3	..	1	2	..	3	6	12	....	....	....	....	....
Ngán-l	3	..	..	2	1	3	10	16	....	....	....	....	....
Chin-yuen	3	..	..	2	1	3	5	12	....	....	....	....	....
Weining	53	11	5	15	19	37	83	185	....	....	....	....	....
Kúchau	3	..	..	2	1	3	6	12	....	....	....	....	....
									271	190	2,571	12,807	29,765
Grand Total.	120	17	20	40	37	99	202	443	512	409	5,109	30,036	29,765

The *tuh-piáu* of Yunnán is at its capital Yunnán fú, where the *fú-yuen* also resides. The *tituh* is quartered at Tá-lí fú towards the northwest frontier of the province, and, farther in the same direction, at Hoh-king chau is stationed the *tsungping* of the Hoh-Lí Division, which takes its name from the last mentioned department and the prefecture of Líkiáng fú. In the southwest we find the headquarters of a division in the Tang-yueh ting; in the south, of one at Pú-'rh, of another at Lin-ngan fú which with Yuen-kiáng chau gives it its name; and of another at Kaihwá fú. The remaining one, Chautung is in the extreme north.

The superior officers of Tangyueh receive extra pay, as do also the inferior of the Lungling brigade in this division. The geographical position of the rest sufficiently indicates the region of their charge, Káihwá excepted; the city of this name is close to the Cochinchinese frontier, but the only *fú-tsiáng*, or brigadier in the command, has his headquarters at Tsúhiung fú, some 50 miles west of the capital.

We have here again a sprinkling of barbarian or independent tribes, with native officers distinguished by the titles of the Chinese *Luhying (tú-pien)*, or by those not now in vogue in the empire *(tú-sz')*; of which notice has been already taken. Of the former there are in Líkiang fú, 1 *shaupi* and 2 *tsientsung*; in Chung-tien ting, 2 *shaupi*, 5 *tsien-tsung*, and 16 *pa-tsung*; in Wei-sí ting, 2 *tsientsung* and 1 *pátsung*; in Yun-lung, 4 *tsientsung* and 1 *patsung*: 2 *tsientsung* in Páushan in Yung-chúng fú, and 5 *pátsung* in T'ang-yueh chau. There are also, it is

not stated where, three native officers of military rank of the 6th, and two 2 of the 7th grade, in Yunnán.

Of the *tú-sz'*, in Tangyueh chau, Shun-ning fú, Yungchang fú, Lungling ting, Tungchuen fú (well within the frontier line in the north of the province) and Pú-'rh fú, there are 3 *siuen yüshí* (3 β), 4 *siuen fú-shi* (4 β), 1 *ts'ien hu* (5 α), and 2 *ngan fú-shi* (5 β). A glance at the map will show the general whereabouts of the tribes in question. I have no means of defining their territory with any exactness.

In Kweichau, the *fúyuen* lives at Kweiyang the capital; the *títuh* to the south at Ngán-shun fú. The Ngán-í division takes its name from the last mentioned city and that of Hing-í, the headquarters of its *tsungping*, near the Miautsz' on the Kwangsí border. At the eastern extremity of the same line, at Lí-ping, is the *tsungping* of the Kúchau division, named after the sub-prefecture of Kúchau, which has no city so called. Chinyuen is in the extreme east, Wei-ning at the extreme west of the province; the latter an immense division, of the extent of which some idea may be formed from the fact that the Sung-t'áu brigade, on the Húnan border of Kweichau, in the very north of the latter province, and that of Túyun, are both within its jurisdiction, which may indeed be said to comprise three-fourths of Kweichau.

Of local officers *(tú-pien)*, there are 41 *tsientsung* in Kweiyang fú, the capital, Ting-fan chau, Lofah chau, Tai-kung ting, Tsing-kiang-ting, Hwang-ping chau, Kú-chau, Hiákiang ting, Lángtai ting, P'ú-ngan chau, Pa-chái ting, Tankiang ting, Tú-kiang ting, Máhá chau, and Tsingping hien; with 21 *pá-tsung* in the same districts, which are all along the southeast face of the province, in, or bordering on the Miáutsz' country. There are besides, as in Yunnan, two military officers of the 6th, and five of the 7th grade.

Of *túsz'* there are but few designations; they are 61 *cháng-kwán-sz' chángkwán* (6 α) and 17 *cháng-kwán-sz' fu-changkwan* (7 α) scattered about the above and several other districts to the north of them, including even Sungtáu ting.

In the Miáutsz' country from which revenue is derived, there are *Luhying* officers detached to the plantations as in Hunán. These are 9 *shaupí*, 30 *tsientsung*, 60 *pá-tsung*, 112 *wai-wei*, all with the prefix *Miáu:* there also 10 *Miau wei tsien-tsung*, of fortified magazines. The troops they command amount (1812) to 9339 *tun-kiun*, soldiery of the plantations. The *fúyuen* is returned in his military capacity, as the chief authority over these, who occupy ground along the common frontier of Hunan and Kweichau, as may be inferred from

the fact that one *shaupi* is stationed at Tungjin fú, and all the rest in Sungtáu.

Having thus somewhat summarily disposed of the numbers and disposition of the *Luhying* troops, we shall proceed briefly to the appointment of their officers, in considering which, we shall have occasionally to revert to the army of the Banner.

Advancing in the order of the Digest, it must be first observed that office in both armies is of four different descriptions: 1st, *kien-jin;* where two offices are united in one person specially selected, who receives the pay of both. A civilian, the *shilang* or vice-president of one of the six Boards, for instance, if a Bannerman, may be *fú-túlung* of one of the Eight Banners:—the *fúyuen* of Shántung, Shánsí, Honán, Ngánhwui, and Kiáng-sí, are also *tituh* of the same provinces. 2d, *hieh-jin;* a term also implying tenure of more offices than one, but by an incumbent who draws pay for one only. The appointment of officers distinguished as *wei-shú*, acting deputy, in the Banner Corps, are almost all, if not all, *hieh-jin*. 3d, *pai-jin*, dispatched on particular duty; either by Imperial mandate, as the high officers periodically sent on tours of military inspection, the Inspectors of barracks,* or by the Board of War, or the Banners, or commanders-in-chief to whom the deputed may be subordinate; *e. g.* the *ti-t'ang* couriers, beforementioned (p. 312), the *muh-kwán* over the pasture-grounds in Kánsuh and beyonds the frontier (p. 000), officers stationed at barriers, plantations, &c. 4th, *shih-jin;* where offices are conferred for degree obtained upon examination, of which there is a fixed number.

In the provinces, an examination is held by the *hioh-tái*, or chief literary officer, in the first of the three years of his tenure, for the

* In dealing with the Metropolitan army, page 46, I should have noticed the charge of the old and new Barracks, which devolves on a *túlung* or *fú-túlung* of each of the Manchu and Mongol Banners, chosen annually for the service. Eight Manchus and eight Mongols of the above are held responsible for the order of the troops in the city; if any commit himself, he is reprimanded; if he show signs of penitence, he is allowed to remain; if he offend again within a year, he is sent to till the ground at Larin, in Kirin. Under these are eight Manchu *yingtsung*, marshals of the camp, and eight *chángking*, with as many Mongols; 40 Manchu, and 16 Mongol subalterns. These latter are over the old Barracks or Cantonments, 16,000 buildings in all, evenly divided amongst the Banners; one fourth at the disposal of Mongol, the rest of Manchu Bannermen. The New Barracks are 3,200, of which every Manchu Banner is supposed to occupy 240, and every Mongolian 80 buildings. They are under 8 Manchus, 8 Mongols, and 8 Hankiun *yingtsung*, 16 Manchu, 8 Mongel and 8 Hankiun *chángking*, and a similar number of subalterns.

One of these *yingtsung* has in turn charge of ten outposts of the city gates, called *pienkih*. There are two outside the Ching-yang, and one beyond all other gates; and at each are stationed two Manchu *chángking* and two subalterns of the Paid Force, with one Mongol and one Hankiun of the same officers.

graduation of military candidates, they are first tried in martial exercises, archery &c.; this is the outer field of competition; then in the inner field, *sc.* of literature, through which latter they pass without very high attainments. This takes place after the civil examination of the first year; after that of the classes in the second year, there is no trial allowed the military; but, in the third, the *siútsái*, or graduates of both, may enter for *kŭjin*, or the master's degree, at the provincial hall; and, this obtained, for the *tsinsz'* degree at Peking. The numbers allowed to the different provinces are as follows:—

	Siú tsái.	*Kŭjin.*		*Siútsái.*	*Kŭjin.*
Han-kiun (Chihli)	80	40	Fuhkien	1,038	50
Fungtien fu (Mchria.)	50	3	Kwángtung	1,166	44
Chihlí	2,321	111	Kwangsi	890	30
Shánsí	1,533	40	Sz'chuen	1,457	40
Shántung	1,624	46	Húpeh	993	25
Honán	1,640	47	Hónan	1,038	24
Kiáng sí	909	63	Shensi	1,071	50
Ngánhwui	849		Kánsuh	849	50
Kiángsi	1,198	44	Yunnán	1,171	42
Chehkiáng	1,204	50	Kweicháu	729	23

Claim to office may be laid by men of hereditary rank, from a *ngan ki-yŭ* (5 α) up to a *kung*, or duke of the national nobility; by a *tsinsz'*, or one who has taken his military doctor's degree, or a *kŭjin*, the military A. M.; and by a *yin-sang*, or son of an officer, breveted some degrees below his father's rank on any great occasion during his father's life; or when the latter has died a violent death in the service of the state, in which case he is termed a *nán yin-sang*, or son so breveted for his father's misfortune. Sons of the two highest grades may be *yin-sang* in the 4th; sons of the 3d in the 5th, and sons of the 4th in the 7th grade.

The grade of office to which any of the above may succeed, is higher or lower according to his qualification of rank as above described. In the Banner, a noble of the three highest of the five orders of national nobility may be made a Minister-extra of guards or a Guardsman; those of hereditary rank below the above down to *yun-ki-yŭ* (5*a*)—after a year's service as supernumeraries—Guardsmen of the 3d class. In either case they must have been presented. In the *Luhying*, a *tsz'* and *nán*, the two lowest orders of the national nobility, may be returned in the list of candidates to fill a *fútsiáng* vacancy; *king-ché-tú-yŭ* (3*a*) either *tsántsiáng* or *yu-kih*; *kitu-yú* (4*a*) *tú-sz'*; *yun kí-yŭ* (5*a*), *shau-pí*. *Yin-sang* of the 4th grade, having similarly acted for three years with the *Luhying*, may be promoted to *tú-sz'*; of the 5th *a*, to *shau-pí*; of the 5th β to *shauyŭ*; of the 6th, to *tsientsung of ying* or *wei*; of the 7th, or 8th, to *pátsung* or *wáiwei*.

Yin-sang, if Bannermen, obtain commissions in the Banner of a grade equivalent to their own by brevet.

Chinese of the five orders of national nobility who have served three years as guardsmen; may have their names submitted to his Majesty as eligible for the post of *fú-tsiáng*; *king-ché-tú-yü* and *yun-ki-yü*, who have served three yars a with *Luhying* division, as supernumeraries are also qualified to have their names returned for the post to which it is above stated they may succeed in virtue of their hereditary rank. *Ngan-ki-yü* may be made *tsientsung*.

Military *tsin-sz'* of the highest order, who are three in all, may be made first-class Guardsmen; the mass, *shaupi*. *Kiijin* of the *Hankiun* may become *tsientsung* of the *wei* stations in the Canal-transport service. *Tsinsz'*, after serving as *ti-táng* for five years may be *shau-pi* of *Luhying*; *kü jin*, serving as *ti-táng* are classed; the first class rising to *shaupi* of *ying* or *wei*; the second to *shau-yü* or *tsientsung* of *so*, in the Canal service.

Vacancies are distinguished as of the Banner, of the *Luhying*, of the *wei*, or of the Gate. Banner vacancies, *ki-kiueh*, may need to be filled up by one of those within the same *tsánling*, or field officer's command, or the same *tsoling* company of 150, in which it has occurred, or out of the same wing of the Banner; or out of the 3 superior, or 5 inferior Banners, or out of any two Banners of the same color, plain and bordered; or out of the whole Eight Banners. Chinese are, of course, ineligible for any of these, but Mongols may fill Manchu vacancies, and Manchus, who are all competent to fill the few appointments particularized as Mongol, encroach largely on the *Luhying*. In the frontier *Luhying* garisons of Chihli and Shansí, 4 *futsiáng*, 3 *tsántsiáng*, 6 *yúkih*, 21 *tusz'* and 33 *shau-pi*, are always Manchu. In the interior of Chihli every fifth vacancy among *fú-tsiáng* and *ts'an-ts'iáng* is filled by a Manchu; and three in every ten *yú-kih*, *tú-sz'*, and *shau-pi*. In Shensí and Kansuh, and the Sung-pwán Division of Sz'chuen, one in every seven *fú-tsiáng* and *tsantsiáng*; one in every six *yú-kih* and *tú-sz'*; and one in every five *shaupi*, is similarly appropriated. The term indicating vacancies in the Green Standard, *ying-kiueh*, is applied to those in the *siun-pú* of the Gendarmery, provincial forces, land, and marine; and in the *ho-ying*, or river cantonments.

The *wei-kiueh*, vacancies in the lieutenancies of the *wei* and the *so*, in the Canal-transport Department, are filled only by Chinese.

The *mun-kiueh*, gate vacancies, are those on the city gates filled by the subalterns, who are Han-kiun only; the rest, *mun-ling* and *mun-li* are reckoned among the *ki-kiueh*.

In appointments,—unless the Emperor shall signify his pleasure especially regarding the officer who is to succeed to the command of a *tituh* or *tsungping's* division, lists will be put before him by the Board. Two *tsungping* in Kwângsí and Yunnan, as before remarked, are exceptions to this rule.

For *fútsiâng* and others down to *shaupí* inclusive, there are, in stated commands or cantonments, in different provinces, a number of appointments that are *ti-kiueh*, made on the motion of the provincial authorities, who either recommend, for excellence as officers, those whose full term of service in their present grade is not quite completed; those who have been specially sent, as a reserve, by the Emperor; or those entitled by length of service to promotion, or by qualifications, to employment. Candidates fit to succeed to these, from *tsân-tsiâng* to *tsientsung* inclusive, may be recommended *(yŭpáu)* before they have served their time, in Húnán, Shensí, Kansuh, Sz'chuen, Kwángtung, Kwángsí, Yunnán, Kweichau, and Fuhkien, by the governor-generals, governors, generals-in-chief, and generals of division. On their recommendation the Board will present a first and a waiting-man to the Emperor, but these will only succeed *alternately* with officers of the same rank, who have been already, on presentation by the Board, selected and sent *(kien-fáh)* by his Majesty to the provinces, as a reserve of expectants: there is a limited number of such, not exceeding two *fútsiâng* and *tsântsiâng*, and four *yú-kih* and *tú-sz'*. Appointments in both the above forms admit a third in their series, viz., where the promotion is given to officers, *ying-shing*, worthy to be promoted, or *ying-pú*, fit to be employed: thus the first vacancy occurring in any province in which all three rules obtain (for they are none of them universal), is filled up by the (*yü-páu*) pre-nominee, the second by the *kien-fáh*, chosen expectant, and the third by the *ying-shing* or *ying-pú*, deserving promotion or employment.

Where there are no *ti-kiueh* in a province, the Board put forward *(tui)* candidates to succeed from *fú-tsiâng* to *tú-sz'*, alternately with the *kien-fáh;* where the *ti-kiueh* are few, the Board put forward two out of three for appointments not *ti-kiueh;* a *kien-fáh* officer succeeding to the third. Effective *tsântsiâng*, waiting in Peking after mourning, recovery from sickness, &c., if five times passed over by the Board without being put forward, may be sent to serve in provinces adjoining that in which they last served, with a view to their succeeding to *ti-kiueh*, when such vacancies occur: where *tsien-tsung* are entitled on completion of their term of service to succeed to the

ti-kiueh of *shaupi*, if there be none in the province, they may succeed, in four instances out of five, to a *tui-kiueh*, under the Board's auspices; in the fifth, the candidate waits until a *ti-kiueh* occurs somewhere else.

Men of hereditary rank are competent to fill *ti-kiueh*, but at intervals: *e. g.* a *king-ché tú yü*, having qualified himself by his service during the set term of his probation, may succeed to a fourth vacancy, in the rank we have above shown such service to entitle him to; the previous three being filled by officers duly serving in the rank below.

In stated localities, officers of the rank above specified may be removed from one post to another *(tiáu)*, without increase of rank or emolument, although there be some of responsibility.

Appointments may be (*lun*) succeeded to in cyclic rotation, as in the case of the Manchus holding *Lukying* commissions, above referred to. For certain posts named in the rules, the Board select *(kien siuen)* a first and a waiting-man from Manchus, Mongols, Hankiun or Luhying. This arrangement is different from that distinguished by the word *tui*, to "put forward;" there is no list given of posts to which the latter is applied, as there is of the rest; but it is stated that all appointments, not regulated by the preceding rules, come within its scope.

When *fú-tsiáng* succeed to *tui-kiueh*, if an expectant be present, he is introduced by the Board; otherwise a list is given in by them. In a few instances the latter order of proceeding is imperative; the rest move up to fill *tui-kiueh* according to the month in which it is decided by lot that they shall succeed. The month may be odd or even in the lower grade; 10th or 7th, 4th or 8th, with other varieties, in the higher; and here again are distinctions enabling one class of candidates to succeed in one month, another in another. From the *tú-sz'* upwards, this arrangement affects individuals; below them, candidates are formed in classes with reference to the month allotted; vacancies in the lower ranks being of course more numerous than in the upper. In the higher grades again, and some of the lower, if no vacancy occur in the month allotted to a candidate, he may be allowed to fill one occurring at a later period.

Tsien-tsung, and those below them, may be selected by the head of the provincial government in which they serve; *tsien-tsung* of the Gates (see *Gendarmery*) who are all Hankiun, are limited to the even months; that is to say their lots are all marked with the even months, and a vacancy occurring in an odd month will be filled by one whose lot has marked him to succeed in the even month following it.

Some officers are named to rise as soon as their term of service shall have expired; this rule obtains much on frontier posts and at stations of assumed difficulty; some, commanded by his Majesty to succeed, for their merits, as soon as occasion shall offer, if there be no place for them in the classes by allotment, succeed at intervals fixed by rule. Service in the field will earn an officer promotion to vacancies occurring in the force during the campaign, or to such as occur among officers of his battalion who are not in the field; but the latter claim to succeed alternately with the fighting candidates.

In all propositions regarding promotion or appointment, the seniority and length of service of the nominee must be stated; certain active service will enable him to count his day as a day and a half: his record of good service and consequent distinctions, should he have any, must be sent in; a note made of his general competence and ability, of his past offenses, of his age and personal appearance, and of his home and lineage. All these rules have a number of shades and limitations, to which we have not here space to do justice.

Civilians of the Banner may also exchange into the military service as follows: censors of circuits, vice-presidents of Boards, intendants, and prefects, may become *fú-tsánling*, *tso-ling*, or wardens of the gates *(ching mun-ling)*; *yuen wái-lang* (5β) under-secretaries of Boards, sub-prefects, and magistrates of superior districts, may become subalterns of Gendarmery, or under-officers of the Alarm Station (p. 301). Under-secretaries known as *chú-sz'* (6 α), deputy sub-prefects, and magistrates, may become subalterns of the Paid Force of the Banner *(hiáu ki kiáu)*. Minor metropolitan officers (7), secretaries of provincial treasurer, judge, or prefect, assistant-magistrates of major or minor districts, and *pihtihshi*, may exchange to *ching mun-li*, clerks of the gate (p. 301).

In the outer Banner Garrisons, *pihtihshi* with local honorary rank as *chú-sz'*, may become *fáng-yü*; supernumerary *pihtihshi*, subalterns *(hiáu ki kiáu)*.

So in Manchuria may officers of plantations, granaries, post-houses, *pihtihshi* of the Moukden Boards, *tsiángkiun's* offices and garrisons; *tsu-kiáu* (7β) officers of literary instruction of Kirin; *kiáu-sih* similarly employed in Sagalien and Sui-yuen. Expectant *pihtihshi* in Manchuria may exchange to the military service in that country, to be employed on its general staff duties.

The promotions from the ranks of the Banner have been noticed; the common soldier of the *Luhying* may rise to be a lance *wái-wei*, a *wái-wei*, or a *pátsung*.

As regards the common soldier himself, the *má ping*, or cavalry soldier, is made from the *chen ping*, or fighting soldier; the *chen ping* from the *shau ping*, or soldier of the garrison, who is recruited from the *yü ting*, a reserve of supernumeraries enlisted of their own accord from the common people. In all commands from a *fú-tsiáng*, or brigadier's, upwards, there should be two *má ping* in every ten men, expert with the musket on foot and horseback, as well as with the bow. Cavalry-men, whose age prevents them from riding and shooting properly, are reduced to infantry rank and pay. Supernumeraries of the Banner, taking service in the *Luhying*, are promoted turn about with the latter, as opportunity offers.

For the regulation of officers, the Board makes a report once in five years, on all with the exception of a few of the highest Bannermen, or Ministers uniting in their persons military with civil office. One set of papers includes all metropolitan *túlung* and *fú-túlung*; a second, the same officers of the Outer garrisons, and certain of the *lingtui* ministers; a third the *tituh* and *tsungping* of the *Luhying*. Officers junior in rank to these, in the Metropolitan divisions, are reported on by their own captains-general, either with or without the assistance of those of divisions not their own; those in the suites of the Imperial nobility, through the Clan-court, and, in the Banner garrisons without, by their generals, when these are not less than *fú-tulung*; in Honán and at Tái-yuen in Shánsí, by the governor, and in the nine lesser garrisons of the Cordon, by the visiting ministers.

The *Luhying* divisions are not reported on by *tsungping*, but by all others holding general commands, including governors, &c.

The certificate of the Bannermen must speak as to conduct, ability, skill in horsemanship and archery, and age; declaring whether or not the individual is well-ordered, zealous, expert in manual and field exercise, and a punctual paymaster. In the *Luhying*, the form is different, but the substance much the same.

The number of good certificates is limited. They constitute a title to promotion in three years, which is not rendered void by intermediate lapses of duty punishable by fine, where the fine has been paid, and the offense not committed in private interest. A report on the proficiency of military men of hereditary rank in martial exercises is made triennially; and commissioners are appointed to make tours of drill inspection in the city and provinces, whose report is also transmitted to the Board of War.

A *tsungping* inspects his division once a year, a *tituh* his own and all the *tsungping* divisions, either annually, or if the distances be

great, once in two or in three years. Formosa is visited annually, but in turn by the general of Bannermen, and the chief provincial or *Luh-ying* authorities, civil, military, and marine. For the rest, Chihlí and Shánsí are visited by a high commissioner detached out of the highest military officers of the Banners, presidents of Boards, cabinet ministers, &c. Shensí and Sz'chuen by another; and Kansuh by another; these are the inspections of the first year; in the second, Húpeh and Húnán are visited by one commissioner, and Yunnán and Kweichau by another; in the third, Fuhkien and Chehkiáng by one, the Two Kwáng by another; in the fourth, Shántung and Honán by one, and the Two Kiáng by another; but the duty is often delegated to governor-generals and governors. The reports of the inspectors go into minute details regarding drill, target practice, the number and condition of the arms, &c. The *Luhying*, like the Bannermen, use the bow as well as the matchlock, and carry the shield and long spear; they also practice escalade with the ladder.

Touching privileges and distinctions. The *tituh* of Chihli visits the capital in alternate years with the governor-general. The *tsung-ping* of the province, except those of the Málán and Tá-ming division and the two *fú-tútung* at Mih-yun, five officers in all, come up once each in two years. The *tituh* and *tsungping* of the rest of the provinces, ask leave to present themselves once in three years, if it be refused they renew their application the following year. The *tsung-ping* detached to Ílí, complete five years' service in that province, and when relieved only solicit an audience. In Formosa, the *tsungping* does not either ask leave to quit his post for this purpose, but is presented on relief or promotion.

There are eighteen high-sounding designations bestowed on the upper and lower classes of the nine grades. *Kung*, *hau*, and *peh*, dukes, marquises, and earls of the national nobility, are styled *kien-wei tsiángkiun*, majesty-establishing generalissimos; the lower class of the ninth grade, *ngeh-wái wái-wei*, or lance-sergeants, *siú-wú tso-kiáu-yü*, an almost untranslateable title, the approximate rendering of which would be secondary or assistant *kiáu-yū*, for the maintenance of things martial. The *kiáu-yū* was a military title of the Hán dynasty.

The ladies are not forgotten in the assignment of these distinctions. Officers wearing plumes as part of their uniform, and not for merit, are required to divest themselves of them when they quit their posts. No military officer, without Imperial permission on account of his age or infirmities, may ride in chair or carriage; nor may he employ soldiers upon errands, or to do menial service.

Rewards for military service, whether earned by military or civilians, proceed from the Board of War, who, where the latter are concerned, after advising the Crown, address the Board of Civil Office. Badges of different sizes are given to *ying-tsung* of Bannermen (p. 262), and all below them; *Luhying*, from *fútsiáng* down, are honorably recorded; four entries equal one step, and the highest number to which these can be entitled is five. *Fú-tutung*, *tsungping*, and all above them receive steps of honor, which do not, however, alter their grade. They may also hold badges, and it may be observed that several of these can be possessed by one person, to whose lot if it fall to be ennobled for service, the number he possesses will stand him in good stead with the Board.

The native officers of the savage tribes are rewarded under the *Luhying* provisions. There are minute distinctions too, in favor of officers or soldiers playing chief or second parts in breaking the line in battle, storming towns, boarding and capturing vessels, or in obtaining the surrender of towns, vessels, or bodies of troops. Blood-money or gratuities are given for wounds, or hurts received fighting. These are classed in three degrees of severity, with the usual number of subordinate distinctions. An officer or soldier of the Banner may receive 50 taels for a wound of the first degree, or 40 taels *if the same be from the shot of a distant cannon: Luhying* receive but 30, where the others draw 50 taels. The navy escaping when their ships are wrecked cruising, receive honor but no money compensation. The children of those killed in action, are pretty handsomely dealt with in this regard. The son of a *kung*, *hau*, or *peh*, captain-general of Guards or Banner, general of Manchu garrisons, or *tsz'* (baron) of the first class, is awarded 1100 taels—nearly two years' of his father's pay—if the latter be killed in the field. A cavalry soldier's family is entitled in the Banner, to 150, in the *Luhying* to 70; an infantry soldier's in the latter to 50 taels. Besides posthumous honor conferred on the dead himself, his fame may be rewarded by the elevation or employment of his son; the parents of a private soldier killed in action are provided for by government.

Where officers or men are superannuated, by their superiors, or of their own desire, on account of wounds or infirmity, if they have good service on record, they are allowed certain pensions; in some cases, the parent being destitute, his son is allowed to enter the ranks to support him. The commanders of the superior divisions in a province are bound to state which of their subordinates from *fútsiáng* to *shau-pí* inclusive, having attained his 63d year, the year before the report

is made, is fit to continue in the service and to cause him to be presented by the Board. Once in three years also, they should make a like report upon the fitness to serve of all from the *tsántsiáng* to the *shaupí* who have been already recommended for promotion; so also of *tsientsung*, but under a variety of limitations.

The Bannermen and *Luhying* are punished under distinct codes; that of the latter affecting Hankiun, or Chinese serving in the Guards, or the Lwán-í-wei, also Chinese of hereditary military rank and graduates.

If no clause exactly apply to an offense under consideration, the law against cognate offenses of the nearest affinity is quoted, mitigation or aggravation of the penalty thereof being urged upon the Crown, according to the features of the case: or a law of the Criminal Code is taken as a guide, and the penalty in blows commuted at a fixed rate, to a fine; distinction being always drawn between offenses committed in the prosecution of self-interest, and mere lapses of duty.

Fú-tútung and all above them in the Banner, and *tsung-ping* and all above them in the *Luhying*, are allowed to denounce themselves to the Crown, and their subordinates, to them; and the acknowledgment of their transgression will lessen their punishment, if it be not wholly remitted, unless their offense were in private interest, or should have been detected before they came forward. If the delinquent have honorary steps, his degradation for a mere lapse of duty, may fall upon these; but not for an offense selfishly committed, or where the Emperor has specially willed that the party shall be degraded, or where the latter has failed utterly at the triennial examination.* Steps for merit, entries in record of service, and decorations, are favorably considered according to a scale, in the adjudication of penalties. Fines incurred on active service are not inflicted until the campaign is over. Offenses meriting loss of commission or degradation are reported at once, but an officer may recover his position by his exertions during the campaign. The same rules apply to service in the plantations.

Crime in the ranks is ordinarily punished much as among the common people, or by stoppage of pay; but for the punishment of offenses committed on active service there is a code of 40 regulations

* Failed utterly at the triennial examination: "denounced on the six grounds," viz, avarice, over-severity, old age, infirmity, indolence, or stupidity, which, says a Decree of 1759, it is to be assumed, are defects discernible by any one, and may therefore be stated generally; but, it adds, inattention to duty, or irregularity of conduct, must be defined when an officer is charged with either.

in the Digest; it was published in 1731, the ninth year of Yungching. In the preamble, the Emperor says that he has himself looked over the regulations proposed by his ministers, and given his sanction to them, and that the code will be found to contain every great principle and minute detail. The Inquiry retains it all in substance, though there are numerous verbal differences between the two editions of the Decree. I have done my best to condense it in a note.*

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* The penalties provided by the ordinance of 1731, for the punishment of offenses committed by officers and men of the Banner corps, or the troops of the Green Standard, in camp or action, are as follows;—Bannermen may be flogged with the whip, *Luhying* with the heavy staff, the former receiving from 40 to 100 blows, the latter, in all cases save one (§38), from 10 to 20 less than the Bannermen. In some few cases the non-commissioned officers of both are flogged in like degrees.

Soldiers, non-commissioned officers, and subalterns of both may have an arrow thrust through one ear; in one case (§37), non-commissioned officers, through both ears; in one (§36), the soldier through the nose and ear; in some cases, the sufferer is marched round the camp. In one case only (§38) is the crime made to extend to the field officer, whose name is recorded as gravely offending. Twenty-six sections provide the punishment of death by decapitation; of these eleven admit of no other.

The last condemn (§1) all, who do not, in the hour of battle, advance when the drum, or halt when the gong, is beat;—(§2) who, in a forward movement, hang back cowering, or attempt to whisper to comrades in the ranks;—(§4) who, being secretly charged by the general with the transmission of an order shall dare to add to, or diminish from, the most important portion of it; or shall convey orders of their own invention having an air of authenticity;—(§5) who divulge to others a secret order given them by the general so that by its eventual publicity the undertaking is marred to which it relates;—(§6) who, whether officers or soldiers, put a good subject to death and assume the credit of having slain an enemy;—(§7) who assume the merit due to others, or invent stories of service performed, or exaggerate their services, in war;—(§8) who oppress the people, native or foreign, on a line of march, by forcing them to buy or sell, plundering, destroying buildings, or violating women;—(§9) who disquiet their comrades by stories of having dreamed of ghosts or demons, here or there;—(§11) who prowl about the general's quarters to overhear his private conferences with other officers concerning the campaign;—(§12) who, being afraid to proceed when sent forward to reconnoitre, falsely assert that they have done their errand, and by their false information cause an attempt to fail.

Those also shall be decapitated who, (§3) *in action*, disobey an order to beat, or to cease beating, gong or drum; offenders in camp are punished, Bannermen with 40, *Luhying* with 30 blows as above;—(§10) soldiers malingering in the field are decapitated; but, if they be really invalids, and that no examination is made of their sickness, and no report of it to their commanding officer, who will place them under treatment, their non-commissioned officers shall receive 40 or 50 blows, according to their nation, and their subalterns, of both nations, shall have an arrow thrust through the upper part and the drop of one ear. Those who kill stray horses (§13) for their flesh, or sell them, are beheaded; those who keep them for their own use receive 40 or 50 blows, and are paraded in the camp with an arrow run through their ear. Those who steal horses and desert on them (§14) in action, are beheaded; in camp receive 80, or if Bannermen, 100 blows. Soldiers murmuring (§16) at the service in camp, 60 and 70 blows; in the field, or for a second offense in camp, decapitation; the same for raising alarms (§17) in the night, by needless movement or clamor; in the day, 40 and 50 blows respectively. Insolent language or demeanor (§18) to officers on receiving their orders, 10 and 50 blows; willful disobedience in

the field, producing failure—decapitation. Insolent or disrespectful conduct in the presence of his officer (§36), subjects the soldier to be paraded with an arrow run through his nose and ear. Firing forage through carelessness, at an important point before the enemy (§19), is also capital; if not at such a point, punishable with 80 and 100 blows. For similar destruction of arms and accoutrements by fire (§20) in the field, subalterns, non-commissioned officers, and men are beheaded; ordinarily, in camp, the last receive 40 and 50 blows; but if the fire be near a powder-magazine, 80 and 100 blows, the non-commissioned officers and subalterns being paraded with an arrow through the ear. Whosoever, hearing another talk in his sleep, (§21) shall, instead of awakening him reply to him, until, by the noise that ensues, the camp is disturbed, shall receive 70, or if a Bannerman 80 blows; and their non-commissioned officers shall be paraded with an arrow run through the ear; if the camp be at the time before the enemy, they shall *all* be decapitated.

Admission of unauthorised persons (§22) within the camp, by the guards, before an enemy is death; ordinarily, punishable with 60 and 70 blows. It is death (§23) to allow any of the enemy, who may be anxious to surrender, to disperse without carrying them before the officer commanding, if those so dispersing shall have had an opportunity of informing themselves of the position, &c., of the army; even without this consequence, the neglect is punishable with 80 and 100 blows; and a simple neglect to report the offer to surrender; with 60 and 70 blows. Those who fall on the enemy's baggage (§24) after a victory, without the general's permission, are paraded with an arrow in the ear; if the camp or ranks are thereby disordered, beheaded. Soldiers bullying or getting drunk (§15), if the offense be slight, are flogged; if grave, have an arrow run through the ear. Soldiers, in camp, watering horses (§26), who allow them to dirty the water, 80 and 100 lashes; the same (§40) on a line of march, if the horses crowd into and choke the springs. Soldiers galloping cavalry-horses (§32) without occasion, 40 and 50 lashes; those in charge (§39) of horses or camels, feeding them at other than the prescribed hours, allowing them to graze when they are wanted for use, 80 and 100; non-commissioned officers and subalterns have an arrow run through the ear. Waste of the grain (§27) when rations are issued, 80 and 100 blows. Destruction of grass good for forage (§28) by straggling on the line of march, 80 and 100 blows; ditto, by driving horses, camels, oxen, or sheep, 80 and 100 blows; the drivers are paraded with an arrow in the ear, as also their subalterns. Theft of the grain (§29) by soldiers escorting it, or of a comrade's grain ration in the escort, or injury to the grain-bags, 80 and 100 blows. Loss of quiver and sword, or appearing without his proper, arms is punished, in the soldier himself (§30), with 80 and 100 blows; in his non-commissioned officer with 30 and 40; his subalterns have the ear pierced, as before. Soldiers omitting to report the discovery of unowned weapons (§31), or appropriating the same, receive 30 and 40 blows, and are paraded with an arrow run through the ear. Soldiers in the rear rank or column (§33) mingling with those in front, and thereby causing confusion, receive 40 and 50 blows, and are similarly paraded. Sentries at the gates (§34), allowing persons to leave the camp except on duty after watch-setting, 30 and 40 blows; their non-commissioned officers have an arrow thrust through the ear. Orderlies not conveying messages (§35) with alacrity during the night; or guards or patrols going to sleep, and causing irregularity in the watches and reliefs, receive 80 and 100 blows; the non-commissioned officers 40 and 50; if before an enemy, all are decapitated. Soldiers neglecting their powder (§37) till it becomes too damp to ignite, or wasting it on the line of march, or under fire, receive 40 and 50 blows; the non-commissioned officers are paraded with the arrow in the ear. Total loss of powder is punished in the soldier with 80 and 100 blows, and his non-commissioned officer is paraded with an arrow in *each* ear. Soldiers whose bullets (§38) do not fit the matchlock-barrel, if the defect be discovered at ordinary drill, receive 40 and 50 blows, and are paraded with the arrow in the ear; so are their non-commissioned officers; their subalterns have the ear run through and are not paraded; if it be found out in action, the soldier is beheaded, his non-commissioned officer, Bannerman, or *Luhying*, receives 100 blows; his subaltern is paraded with an arrow in his ear, and a grave offense is recorded against the *yingtsung*, *tsánling*, *tsántsiáng*, or *shaupí* commanding.

In the 13th year of Kienlung (1748), three sections more were added, and in the 49th (1784), ten others. The former condemn to instant death any general who, being in the field, shall be convicted, 1st, of trifling, and willfully protracting war by his want of energy, or misrepresentation of facts; 2d, of throwing his own work on another with a view to injure him out of jealousy, thereby delaying the close of the war and causing a wasteful expense; 3d, of instigating the troops to disperse by his alarming language when he is unable to succeed against the enemy, and thereon grounding a charge to implicate another.

Of the remaining ten, the 1st impresses on the soldier the great advantage of fighting over running away; honor and reward awaiting him in the one case, death in the other; if he be killed in action, the state will take care of those he leaves behind him. 2d, Inculcates constant care of arms, and regularity of fire when opposed to the foe. 3d, Care of arms and ammunition, in the tents and on the line of march. 4th, Soldiers should fight the fiercer if their leaders fall, to rescue the latter from death. 5th, Upon falling on the enemy's baggage, after a victory. 6th, Guards, patrols, and sentries, to be vigilant and silent. 7th, Oppression and ill usage of good subjects, on line of march, visited on man and officer. 8th, aution Cagainst preferring false claims to military merit. 9th, Upon the due care and maintenance of horses and camels. 10th, Upon preventing conflagration in camp by due caution.

Also, in the 52d year (1787), was issued a general order promising reward to the fearless and death to the cowardly, &c. In all the last eleven there is a fair hope of recompense held out to those who exert themselves, but death and nothing less, is promised to the cowardly, careless, or contumacious. They are more in the style of ordinary proclamations, and are unsparing in appeals to patiotrism and sense of duty. The preceding code of Yungching wastes no words in expostulation, and its burden is throughout simply the disobedience of orders and its penalty.

We come at last to the pay of this grand army. The tables following will show the rank of all the military officers named in the foregoing pages, with their titles in the Chinese character, and, as far as it can be ascertained, the pay of each. At this stage of his undertaking, it is somewhat disheartening to the writer to confess that he is full of doubts as to the accuracy of his apportionment of the latter in more instances than one. Many officers on the strength of the corps and garrisons noticed in the previous detail, are certainly not paid as such

and the 'anti-extortion allowance,' as it is appropriately termed by Mr. Meadows, of the Banner officers, in Peking, is *lumped* in the code of the Board of Revenue in a manner that perfectly defies inquiry; the data regarding the allowances in kind of the whole official establishment are scarcely more satisfactory.

The *pay* of an officer, in the four higher grades and in the upper division of the 5th, is divided into four items, which, rendered literally, are pay; fuel and water; vegetables, coals, and candles; and stationery. In the lower division of the 5th grade, and in the 6th and 7th grades, the officer receives pay under the first two of the above specified items only; in the 8th and 9th, no higher pay than the cavalry-soldier, and a very humble anti-extortion allowance.

The amount of this allowance, as it will be seen, varies widely in different localities. The whole sum annually applied to the payment of the same, to the Bannermen, is 86,000 taels (1831); but this includes several civilians filling the higher posts of the central government allotted to Bannermen; also, such of the latter as have stipends as members of the national nobility, of whose number we are as little informed as of that of the superior military retainers of the higher imperial nobles. On the other hand, the list names many of the 3d and 4th grades as partaking of this allowance, but does not specify what amount of it falls to their share. There is nothing to show what the native officers *tú pien* 土 弁, receive in money or kind, though part of the Code certainly induces a belief that they are paid. The allowance described as extra in the following table is generally, in name at all events, for stationery and other expenses appertaining to the *yámun*.

The *sui-kiáh* commutation was explained on page 272. The grain is returned in *shih*, which we may render *pecul* (although the measure varies with the locality), and in acres. Neither, in most cases, is the term employed in the Chinese text. The Gendarmery, from *fútsiáng* to *pátsung*, are allowed 1 *shih* a month, besides their pay and allowances; the rest, to whom a grain-ration is given, either draw so many *k'au*, mouths or are allotted so many *kiáng* 頃 a ground measure equal to 6 acres. The 'mouth' is equivalent to ½ of a *shih* monthly, or 3 *shih* per annum; the *tútung* of Jeh-ho and others, it will be seen, draws 40 mouths, or 120 *shih* a year. In some quarters, money at the rate of about 1 tael per *shih*, is paid instead. The *kiáng*, which appears a very liberal allotment of ground, pays a rent to the Crown, for which the officer supposed to derive a part of his income from it, is responsible.

To prevent the needless repetition of Chinese characters, I here place before the Pay-table a list of the different corps whose designations are included pretty generally in the titles of their officers.

1. *Tsin-kiun ying* 親軍營 Shi-wei Ch'ú 侍衛處. the Guards, whose office is the
2. *Tsien-fung ying* 前鋒營 Leading Division.
3. *Hú-kiun ying* 護軍 Flank Division.
4. *Hidu-ki ying* 驍騎 Paid Division of the Banners.
5. *Kien-yui ying* 健銳 Light Division.
6. *Hu-kí ying* 火器 Artillery & Musketeers' Division.
7. *Pú-kiun ying* 步軍 Gendarmery.
8. *Yuen-ming Yuen* 圓明園
9. *King-ki* 京畿 Metropolitan Cordon.
10. *Ling-tsin* 陵寢 Mausolea.
11. *Luh-ying* 綠營 Army of the Green Standard.
12. *Páu-i* 包衣 Followers.

Referring the reader continually to the above, it will be necessary to add, in Chinese, only as much of any officer's title as he may bear in addition to the distinction of his corps or division; and a title once given in Chinese will not be repeated.

PAY-TABLE

OF THE OFFICERS IN THE CHINESE ARMY OF THE UPPER AND LOWER DIVISIONS OF THE NINE GRADES.

TITLES OF OFFICERS.	*Pay*	*Allowance.*	*Extra.*	*Suikiáh*	*Grain shih.*
1ST GRADE, UPPER DIVISION (1α).					
Ling shí-wei Nui tá-chin [1] *(Guards).* -	605	900	.....	384	.....
1ST GRADE, LOWER DIVISION (1β).					
Nui tá-chin *(Guards).* - - - -	605	400	.....	48	.....
Tú-tung [2] or Captain-general of: Manchu Banners. - - - -	605	700	.....	384	.....
Mongol Do. - - - -	605	600	.....	288	.....
Hankiun Do. - - - -	605	600	.....	288	.....
Jeh-ho garrisons. - - -	605	1200	1058	...	120
Chahar do. and tribes. -	605	800	290.3	...	120
Urumtsi do. - - - -	605	2388	.....	...	120
Koko-nor tribes. - - - -	605	.....	1500	...	120
Púkiun tungling, [3] or Kiúmun títuh *(Gend'y)*	605	880	.....	240	.....

Titles of Officers in 1st Grade, *Continued.*		Pay.	Allowances.	Extra.	Suikiah	Grain Shih.
Tsiáng-kiun [4] or General commanding Banner Garrisons in	Ili,	605	4,000	.....	...	120
	Shingking,	605	2,000	.....	...	120
	Kirin and Sagalien, *each*	605	1,500	.....	...	120
	Kiángning,	605	1,500	40	..	120
	Fuhchau,	605	1,500	185	...	120
	Chingtú,	605	1,500	60	...	120
	Hángchau,	605	1,500	22.4	...	120
	Kwangchau,	605	1,500	150	...	120
	Kingchau,	605	1,500	120	...	120
	Sí-ngán and Ninghiá, *each*	605	1,500	.....	...	120
	Suiyuen,	605	1,500	17½	...	120
Tí-tuh, [5] or General-in-chief	Of Luhying,	605	2,000	.....	...	...
	At Urumtsi,	605	2,800	.....	...	...
	In Yunnán,	605	2,500	.....	...	...

[1]領侍衛內大臣 [2]都統 [3]統領 [4]將軍 [5]提督.

Titles of Officers.		Pay.	Allowance.	Extra.	Suikiah	Grain shih.
2d Grade, Upper Division (2α).						
Tsien-fung tungling.		511	600	.....	288	...
Hákiun tungling.		511	600	.....	288	...
Fú-tútung [1]	Manchu Banners.	511	500	.....	192	...
	Mongol & Hankiun banners *ea.*	511	400	.....	144	...
	Shingking Garrisons.	511	700	.....	...	105
	Kirin and Sagalien. *each*	511	700	.....	...	105
	Chingtú.	511	1,000	.....	...	105
	Liángchau.	511	800	.....	...	105
	Chápu.	511	800	11.2	...	105
	Fuhchau.	511	700	.....	...	105
	Sí-ngán.	511	700	.....	...	105
	Mihyun.	511	700	100	...	105
	Kwángchau and Ninghiá.	511	700	.....	...	105
	Urumtsi, Palikwan & Kúching	511	.....	.....	...	105
	Kiangning.	511	600	.....	...	105
	King-k'su.	511	600	80	...	105
	Hángchau and Kingchau.	511	600	.....	...	105
	Kweihwa ching.	511	600	.....	...	105
	Tsingchau.	511	500	100	...	105
	Chahar.	511	500	.....	...	105
	Shanhai kwán.	511	500	.....	...	acres. 600
Tsung-ping [2] or General of Division	Of Luhying in provinces.	511	1,500	.....	...	...
	Of Gendarmery.	511	800	.....	...	...
	Of Tang-yueh in Yunnán.	511	1,700	.....	...	...
	Urumtsi.	511	2,100	.....	...	...
	Liángchau (relieving Kashgar)	511	1,500	559½	...	...
	Formosa.	511	1,700	.....	...	...
2d Grade, Lower Division (2β),						
Sán-tieh tá-chin [3] *(of Guards).*		243	400		24	
Fútsiáng [4]	Of Luhying.	377	800			
	Lungling brigade in Yunnán.	377	900			
	Gendarmery.	377	900			12
	Ili, Hami, and Manas. *each*	377	1200			

[1]副都統 [2]總兵 [3]散秩大臣 [4]副將

3D GRADE, UPPER DIVISION (3*a*).

TITLES OF OFFICERS.	*Pay.*	*Allowances.*	*Suikiáh.*
Tau-tang shíwei,[1] 1st class. (*Guards*).	243	.....	.....
Yih-ch'áng [2] of *ho-kí* and *kisa-yui*,	243	200	.....
Shú yih-cháng [3] do do.	243	200	.....
Yih-yū [4] of *púkiun*	243	400	48
Páu-í, húkiun ying tung-ling	243	400	.....
Yuen-ming Yuen húkiun ying ying-tsung	243	100	.....
Niáu-tsiáng ying ying-tsung [5] (of *ho-kí*)	243	?	.....
Ts'ánling [6] Tsien-fung	243	?	96
Ts'ánling [6] Hú-kiun	243	?	.....
Ts'ánling [6] Niáu-tsiáng húkiun	243	?	.....
Ts'ánling [6] Hiáu-kí	243	?	.....
King-ché-tú-yū [7] (*Hereditary*) 1st, 2d, 3d classes	210,185,160	105,92½,80	
Ling-tsin tsung-kwán [8] of Mausolea	243	?	.....
Shwui-sz' tsung-kwán [9] of Manchurian Marine	243	200	.....
Cháhár and Weichang tsungkwán of *yámuh*, &c.	243	?	.....
Ching shau-yū [10] of Banner Garrisons	243	.....	.....
Ching shau-yū [10] at Táiyuen	243	208	.....
Ching shau-yū [10] Yúwei (Shánsi)	243	208	.....
Ching shau-yū [10] Pánting	243	207	.....
Ching shau-yū [10] K'áifung	243	221	.....
Ch'áng-shí [11] (*Suites of Imperial Nobility*)	243	.....	.....
Tsántsiáng [12] Luhying	243	500	.....
Tsántsiáng [12] Gendarmery	243	600	12
Tsántsiáng [12] Urumtsi	243	800	.....
Chí-hwui shí [13] (*local*)			

3D GRADE, LOWER DIVISION (3*β*).

	Pay.	*Allowances.*	*Extra.*	*Suikiah*	*Grain in shih*
Yuen-ming Yuen páu-í yingtsung	231	.....	.....	24	.....
Páu-í hú-kiun, or Hiáu-ki ts'ánling (*páu-í*)	231	.....	.....	24	.....
Pú-kiun páng pán [14] yih-yū (*Gendarmery*)	231	.....	.....	.....	.....
Ts'ánling in Manchuria, Chahar	231	.....	.....	.....	.....
Hiéh-ling [15] of Garrisons	231	.....	.....	.....	90
Hiéh-ling [15] Fuhchau marine	231	.....	7	.....	.....
Hiéh-ling [15] Shán-hái kwán	231	.....	.....	.....	acres. 420
Hûwei, 1st class [16] (*Suite of nobles*)	231	.....	.....	.....	.....
Yúkih [17] Luhying in provinces	231	400	.....	.....	.....
Yúkih [17] Gendarmery	231	500	.....	.....	.....
Yúkih [17] Urumtsi	231	600	.....	.....	12
Yúkih [17] Sungpwán in Sz'chuen	231	520	.....	.....	.....
Yúkih [17] Lungling in Yunnán	231	450	.....	.....	.....
Siuen yú-shí [18] (*local*)					
Chí hwui tungchí [19] (*local*)					

[1] 侍衛 [2] 翼長 [3] 署翼長 [4] 翼尉 [5] 鳥鎗營 [6] 參領 [7] 輕車都尉 [8] 總管 [9] 水師總管 [10] 城守尉 [11] 長使 [12] 參將 [13] 指揮使 [14] 幫辦 [15] 協領 [16] 護衛 [17] 遊擊 [18] 宣慰使 [19] 指揮同知

4th Grade, Upper Division (4α).

Titles of Officers.	Pay.	Allowances.	Extra.	Suikiáh	Grain Shih.
'Rh-tang shí wei, (2d class *Guards*).	137	.....	.....	...	.....
Tsienfung shíwei, *(Leading Division)*	137	.....	.....	72	.....
Fú ts'ánling, *(of Banner Corps)*. - -	137	.....	.....	72	.....
Tsoling [1] *(of Banner Corps)*. - -	137	.....	.....	24	.....
Tsoling *(of Banner Garrisons)*. - -	137	.....	.....	...	60
Do. Shán-hái kwán. - - -	137	.....	.....	...	[illegible] 360
Hieh-yū, [2] *(Gendarmery)*. - - -	137	.....	10.8	...	.....
Sin páu tsungkwán, [3] *(Alarm Station)*.	137	.....	.....	...	.....
Tsung-yü, [4] *(Nán-yuen)*. - - -	137	.....	.....	...	.....
Kí-tū-yū, [5] *(Hereditary)*. - - -	137	.....	.....	...	.....
Lingtsin yih-cháng, *(Mausolea)*. - -	137	.....	.....	...	.....
Lingtsin sz' kung-tsiang, [6] *(Mausolea)*. -	137	.....	.....	...	.....
Wei cháng yihcháng, [7] *(Pastures)*. -	137	.....	.....	...	.....
Má chwáng yihcháng, [8] *(Pastures)*. -	137	.....	.....	...	.....
Má cháng tsungkwán, *(Pastures)*. -	137	.....	.....	...	.....
Niúyáng [9] tsungkwán, *(Pastures)*. -	137	.....	.....	...	.....
Fángshau-yū [10] Of Banner Garrisons.	137	.....	.....	...	.....
Fángshau-yū [10] Sau-ho and 9 places. -	137	.....	3.7	...	.....
Fángshau-yū [10] Shun-í and 2 places.	137	....	2.4	...	.....
Fángshau-yū [10] Lo-wan yū. - - -	137	.....	1.2	...	.....
Fángshau-yū [10] Tsangchau. - -	137	.....	0.7	...	.....
Shwui-sz' ying, sz'pin kwán, [11] *Manch. Mar.*	137	.....	.....	...	.....
Sz'-í cháng, [12] - - - - - -	137	.....	.....	...	.....
Tū-sz' [13] Of Luhying. - - - -	137	260	.....	...	.....
Tū-sz' [13] Lungling hien, in Yunnán.	137	300	.....	...	.....
Tū-sz' [13] Urumtsi. - - - -	137	380	.....	...	.....
Tū-sz' [13] Sungpwán in Sz'chuen. -	137	340	.....	...	.....
Tū-sz' [13] Gendarmery. - - -	137	300	.....	...	.....
Chí hwui tsien-sz' [14] *(local)*. - -					
Siuen yū-shí sz' tungchi, [15] *(local)*. -					

4th Grade, Lower Division (4β).

	Pay.	Suikiah
Ching mun-ling [16] *(Gendarmery)* - - - - - -	137	.....
Páu-í; fú-ts'anling *(páu-í)* - - - - - - - -	137	96
Páu-í; tso-ling *(páu-í)* - - - - - - - - -	137	24
Chahar fú-ts'ánling and Chahar tsóling - - - - -	137	.....
Tien-í [17] of the 4th grade *(suite of nobles)* - - - - -	137	.....
Húwei of the 2d class *(suite of nobles)* - - - -	137	.....
Siuen-yū-shi sz' fū-shi [18] *(local)*		
Siuen-fū-shi sz' siuen-fū-shi [19] *(local)*		

[1] 佐領 [2] 協尉 [3] 信砲總管 [4] 總尉 [5] 騎都尉
[6] 陵寢司弓匠 [7] 衛場翼長 [8] 馬厰翼長
[9] 牛羊 [10] 防守尉 [11] 水司營四品官 [12] 司儀長
[13] 都司 [14] 指揮僉事 [15] 宣慰使司同知
[16] 城門領 [17] 典義 [19] 宣撫使司宣撫使
[18] 宣慰使司副使.

5TH GRADE, UPPER DIVISION (5α).

TITLES OF OFFICERS.	Pay.	Allowances.	Extra.	Grain.
Sán-tang shíwei, (*Guards*).	90	.....	.....	.....
Fú yū, [1] (*Gendarmery*).	90	.....	7.2	.....
Pú-kiun kiáu, [2] (*do.*)	90	.....	3.6	.....
Kien shau sin pìu kwán [3] (*Alarm Station*).	90	.....	.....	.....
Fáng yū [4] Banner garrison.	90	.....	.....	42
Fáng yū [4] Shán-hái kwán.	90	.....	.....	acres. 300
Fáng yū [4] Mausolea.	90	.....	.....	42
Yun kí yū, [5] (*Hereditary*).	90	.....	.....	.....
Fan-kwán tsoling, [6] (*Banner páu-t*).	90	.....	.....	.....
Fú-tsungkwán, (*pastures*).	90	.....	.....	.....
Kwán-k'au shau-yū so, [7] (*Customs' barriers*).	90	.....	.....	.....
Shwui-sz' ying wú pin kwán, (*Manchurian marine*	90	....	.....	.....
Shaupí [8] Luhying army.	90	200	.....	.....
Shaupí [8] Gendarmery	90	240	....	12
Shaupí [8] Urumtsi.	90	320	.....	.....
Shaupí [8] Lungling in Yunnán	90	220	.....	.....
Shaupí [8] Sung-pwán in Sz'chuen.	90	260	.....	.....
Wei shaupí. [9]	90	from 240 to 500		.....
Siuen-yu shi-sz' tsien sz' [10] (*local*).				
Siuen fú shí sz' tung-chí [11] (*local*).				
Ching tsien hú, [12] (*local*).				

5TH GRADE, LOWER DIVISION (5β).

Sz'-tang shíwei, (*Guards*).	70	.....	.....	35
Wei-shú ts'ánling, [13] (*Banner Corps*).	66	.....	.....	.....
Wei-shú shíwei, (*Leading Division*).	60	.....	.....	.....
Páu-í ts'ánling (5 *Banners Inferior*).	66	.....	.....	.....
Tien-í of the 5th class, (*Suite of nobles*).	66	.....	.....	.....
Hówei of the 3d class (*do.*)	66	.....	.....	.....
Tsientsung of shauyū so [14] *Grain-transport service*	66	24 to 340		.....
Hiehpán shaupi, or hiehpi, [15] (*River works*).	66	100	.....	.....
Ngán-fú shi sz' ngán-fú shi, [16] (*local*).				
Cháu t'au shi sz' cháu t'áu shi [17] (*local*).				
Siuen fú-shí sz' fú-shi, [18] (*local*).				
Fú ts'ien hú, [19] (*local*).				

[1] 副尉 [2] 步軍校 [3] 監守信砲官 [4] 防禦
[5] 雲騎尉 [6] 分管佐領 [7] 關口守禦所
[8] 守備 [9] 衛守備 [10] 宣慰使司僉事
[11] 宣撫使司同知 [12] 正千戶 [13] 委署參領
[14] 守禦所千總 [15] 協辦守備
[16] 安撫使司安撫使 [17] 招討使司招討使
[18] 宣撫使司副使 [19] 副千戶.

* The *wei shaupí* are paid 500, 400, 340, 300, and 240 taels, according to the locality in which they serve. The *tsientsung* at Tungchau and Tientsin fu, 340

6TH GRADE, UPPER DIVISION (6a).

TITLES OF OFFICERS.	*Pay.*	*Allowances.*	*Grain.*
Lán ling shíwei, [1] (*Guards.*)	70	.....	.....
Tsin-kiun kiáu, (*Guards*).	60	.....	28½
Tsienfung kiáu, (*Leading Division*).	60	.....	28½
Hú̍kiun kiáu, (*Flank Division*).	60	.....	28½
Niáutsiáng hú̍kiun kiáu, [2] (*Artillery &c., Division*).	60	.....	28½
Weishú pú̍kiun kiáu, [3] (*Gendarmery*).	.....	.....	.....
Hiáu-kí kiáu, Paid Force of Bannermen.	60	.....	28½
Hiáu-kí kiáu, Of Garrisons	.....	.....	36
Hiáu-kí kiáu, Shánhái kwán	.....	.....	extra. 240
Ma ch'áng yih-cháng (*pastures*)	60	.....	.....
Shwui-sz' ying luh pin kwán (*Manchurian Marine*).	60	.....	.....
Mun tsientsung [4] (*Gendarmery*)	60	140	12
Ying tsien-tsung, [5] Of Luhying army	48	120	.....
Ying tsien-tsung, [5] Urumtsi	48	160	.....
Ying tsien-tsung, [5] Lungling in Yunnán	48	140	.....
Ying tsien-tsung, [5] Sung-pw'án in Sz'chuen	48	160	.....
Ho tsientsung [6] (*River works*).	48	40	.....
Siuen fú-shí sz' tsien-sz' [7] (*local*).			
Ngán fú shí sz' tung chí [8] (*local*).			
Cháu-t'au shi sz' fú cháu-táu shí [9] (*local*).			
Cháng-kwán sz' cháng-kwán [10] (*local*).			
Peh hú [11] (*local*).			

6TH GRADE, LOWER DIVISION (6*b*).

Tien-í of the 6th grade (*Suites of nobles*).	48	.....	.....
Wei tsien-tsung [12] (*Grain-transport Service*).	48	.....	.....
Ngán-fú shí sz' fu shí [13] (*local*).			

1 藍翎侍衛 2 鳥鎗護軍校 3 委署步軍校
4 門千總 5 營千總 6 河千總
7 宣撫使司食事 8 安撫使司同知
9 招討使司副招討使 10 長官司長官
11 百戶 12 衛千總 13 安撫使司副使

each; in Shantung, 5 *li* or .005 of a tael, for every *shih* of grain they bring up; in Honán, those who bring up the fleet, 200, those who come up with every alternate fleet, 100 taels; in Kiangsú and Nganhwui, the former 200, the rest 60 in Kiangsi, 240; in Chehkiang, 100; in Húpeh, the escorting *tsientung* receive 190 *shih*, the alternate 40; in Húnan, the arrangement is as in Shantung; in Kansuh, those bringing grain from Manas, and two plantations, draw 400 taels. These last have not been noticed before. The subordinates, as far as their duty is concerned, who are employed to expedite the transport of grain, draw, in Honan, 50, and in the Kiáng provinces 24. The number of all the above returned in the Digest must be far below the present establishment.

7TH GRADE, UPPER DIVISION (7*a*).

TITLES OF OFFICERS. *	*Pay.*	*Allowances.*	*Grain.*
Ching mun-lí [1] (*Gendarmery*).	36	.....	.....
Ngan kí-yū [2] (*Hereditary*).	3	.....	.....
Yú-muh ching-yū [3] (*Pastures*).	45	.....	.....
Yin kien-sang [4] (*Hereditary*).	...	.....	.....
Pá-tsung [5] Luhying army.	36	90	.....
Pá-tsung [5] Gendarmery.	36	100	12
Pá-tsung [5] Urumtsi.	36	120	.....
Pá-tsung [5] Sungpw'an in Sz'chuen.	36	120	.....
Pá-tsung [5] Lungling in Yunnán.	36	100	.....
Ho pá-tsung (*Rivers*).	36	78	.....
Ngán fú-shi sz' tsien sz' [6] (*local*).			
Cháng-kwán sz' fú cháng-kwán [7] (*local*).			

7TH GRADE, LOWER DIVISION (7β).

Yú-muh fú-yū [8] (*Pastures*).	36	.....	.....
Tien-í [9] (*Suites of nobles*).	36	.....	.....

[1] 城東吏 [2] 恩騎尉 [3] 遊牧正尉 [4] 蔭監生
[5] 把總 [6] 安撫使司僉事 [7] 長官司副長官
[8] 遊牧副尉 [9] 典儀.

8TH GRADE, UPPER DIVISION (8*a*).

TITLES OF OFFICERS.	*Allowances.*
Yú-muh yih-ch'áng (*pastures*).	.....
Yin kien-sang (*honorary*).	.....
Wái-wei [1] tsien-tsung Of Luhying army	18
Wái-wei [1] tsien-tsung Gendarmery	20
Wái-wei [1] tsien-tsung Urumtsi	28
Wái-wei [1] tsien-tsung Lungling in Yunnán	22
Wái-wei [1] tsien-tsung Sungpw'an in Sz'chuen	28

8TH GRADE, LOWER DIVISION (8β).

Tien-í [2] (*Suites of nobles*).	.....
Weishú tsin-kiun kiáu (*Guards*).	.....
Weishú tsien-fung kiáu (*Leading Division*).	.....
Weishú hú-kiun (*Flank Division*).	.....
Weishú hiáu kí (*Paid Force*).	.....
Fú hú-kiun kiáu [3] (*Yuen-ming Yuen*).	.....

[1] 外委千總 [2] 典儀 [3] 副護軍校

* The *pihtihshi* belong to the 7th, 8th, and 9th grades. There is nothing to show how many are employed in any but the metropolitan *yamun*, though it that those who serve in the provinces and colonies, receive *pay* as civi-

9th Grade, Upper Division (9α).
Lánling cháng [1]
Wái-wei pátsung (*Luhying*).
9th Grade, Lower Division (9β).
Má-ch'áng-weishú hiehling.
Ngeh-wái wái-wei [2] (*Luhying*).

[1] 藍翎長　[2] 額外外委

Not included in the above, are the resident minister of Tibet, who receives 2060 taels as anti-extortion allowance, and 500 additional if there be an intercalary moon in the year: and the minister of Koko-nor, who resides at Síning, receiving 2,000 taels as his allowance, and to cover his public expenses. Those of the *yamun* of the *túlung* of Koko-nor are estimated at 1500 taels.

Besides, the Mongolian nobles enumerated on page 339, are paid and feed as follows, the list taking in some hereditary dignitaries with the titles of whom we have become acquainted in the Chinese army:—

	taels	*pieces of silk*
Khan of Kalkas	2500	40
Tsinwáng of Khorchin	2500	40
Do. of all other tribes	2000	25
Shi-tsz' (heir-apparent)	1500	20
Kiunwáng of Khorchin	1500	20
Do. of all others	1200	15
Chángtsz' (heir-apparent)	800	13
Beileh	800	13
Beitseh	500	10
Chin-kwoh kung	300	9
Fú-kwoh kung	200	7
Taikih	100	4
1st class *tsz'* or viscount	205	
2d class do	192½	
3d „ do	180	
1st class *nán* or baron	155	
2d class *nán* or baron	142½	
3d class *nán* or baron	130	
King-ché tú-yú 1,2,3, 105, 92½, 80		
Kí tú-yú	55	
Yun ki-yú	42½	

The chapter in the Digest that treats of the income and outlay of the Imperial Household, informs us that, in lieu of each piece of silk, 12 taels are issued to the nobles in question.

The high officers and resident ministers in the *sin-kiáng*, or newly included dominions of China, have no fixed grade as such; but they are almost all pluralists, and retain the pay of whatever office they effectively fill at the time of their mission beyond the frontier, in ad-

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lians of the above three grades, and the following anti-extortion and grain allowances:—

Pihtikshi of	*Taels*	*Shih*
Tsiángkiun of garrisons,	50	30
Tsiángkiun of Fuhchau garrison,	134	30
Túlung of Chahar,	50	30
Túlung of Jeh-ho,	50	30
Fú-tútung of garrisons,	50	30
Ching shau-yu of garrisons,	30	30
Fang shau-yu of garrisons,	30	30

dition to any emoluments that may accrue to them from the latter appointment. The Code of the Board gives the allowances of the greater portion, but the discrepancy is great between its list of their titles and that given in the Red Book of 1849; the latter, which is of course the safest authority, styles and places them in the following manner:—*

TABLE SHOWING THE
TITLES AND ARRANGEMENT OF HIGH OFFICERS IN Ilí, &c.

CITIES AND RESIDENCIES.	Chi-shau tsung kiun.	Chiang-kwan tsung	Chi-shau tsung hiu-fu ming yun.	Chi-shau ting pan-sau-tsan ta-chin.	Chi-shau ta-chi.	Chi-shau tsan-tsan ta-chin	Chi-shau hieh-pan ta-chin.	Chi-shau pan-ni ta-chin	Chi-shau ling-tui ta-chin	Chi-shau pang pan ta-chin
Ilí	1	.....	.....	.....	.....	1	.....	.....	5	.....
Tárbagatai	....	....	.....	.....	.....	1	.....	.....	2	.....
Ushí	.....	.....	.....	.....	.....	.....	.....	.....	1	1
Aksú	.....	.....	.....	.....	.....	.....	.....	1	.....	.....
Yarkand	.....	.....	.....	.....	.....	1	1	.....	.....	.....
Khoten	.....	.....	.....	.....	.....	.....	.....	1	.....	.....
Kashgar	.....	.....	.....	.....	.....	.....	.....	.....	2	.....
Yengi-hissar	.....	.....	.....	.....	.....	.....	.....	.....	1	.....
Kuché	.....	.....	.....	.....	.....	.....	.....	1	.....	.....
Kharashar	.....	.....	.....	.....	.....	.....	.....	1	.....	.....
Turfan	.....	.....	.....	.....	.....	.....	.....	.....	1	.....
Urumtsi	....	1	.....	.....	.....	.....	.....	.....	1	.....
Palikwan	.....	.....	.....	.....	.....	.....	.....	.....	1	.....
Kuching	.....	.....	.....	.....	.....	.....	.....	.....	1	.....
Hami	...	.....	.....	.....	.....	.....	1	1	.....	.....
Kúrkara-úsú	.....	.....	.....	.....	.....	.....	.....	.....	1	.....
Russian frontier	.....	.....	1	1	.....	.....	.....	.....	.....	.....
Kúrun	....	.....	.....	.....	2	.....	.....	.....	.....	.....
Uliasútai	.....	.....	.....	.....	1	.....	.....	.....	.....	.....
Kobdo	.....	.....	.....	.....	.....	1	.....	.....	.....	1

The enumeration of these officers in the Code (1831) is different, their grades and anti-extortion allowances being as follows:—the *tsungli táchin* 總理大臣 at Úshí has T. 500; the *tsungpán táchin* 總辦大臣 at Yarkand and Kashgar have respectively T. 1100 and T. 800; the *tsántsán táchin* 參贊大臣 at Ilí and Tarbagatai have respectively T. 1000 and T. 1500; the *hiehpán táchin* 協辦大臣 at Úshí, Yarkand, and Kashgar, have each T. 700; at Kuché and Kharashar, each T. 600; and at Hami and Kúrkara-úsú, each T. 400; one *pánsz' táchin* 辦事大臣 at Hami has T. 700; and lastly, the *lingtui táchin* 領隊大臣 at Ilí and Tarbagatai have each T. 700, and at Yarkand, Khoten, Kashgar and Yengihissar each T. 600.

* The notice of these on pp. 322-23 is from the Digest.

The individual expenses having been so far enumerated, the following tables will exhibit a rough estimate of the general and chief cost of the two armies, *viz.*, that of the Eight Banners, and that of the Green Standard. The number of horses assigned (1825) to the several Corps, Divisions, Garrisons, or Provinces, as the case may be, not having appeared before, is herein inserted. The apparent disproportion, in the amounts of the horse expenses, will be understood if it be borne in mind that a remarkable difference exists between the rates of forage allowance in different localities, or at different times of the year. According to the rule laid down at the beginning of this article, wherever the Pay-table of the Banners displays a variety of rates, and when there is no means of deciding the exact number of men or animals paid or kept at each, the lowest has been chosen for all those regarding whom or which a doubt exists. The estimate must therefore be considerably below the expenditure in several bulky items; for instance in Shensí, where the distribution of horses is so ill defined as to baffle the calculator upon rates rising, from a fraction more than 13½ taels to 20$\frac{8}{10}$ odd (at which latter the larger portion would seem to be maintained), the former rate has been adhered to as an average for the province: so, in some other places; and so likewise with artisans and others returned by the Inquiry, and ignored by the Pay-table of the Board of Revenue.

We have no data upon which to base a return of the ships, ordnance, munitions, &c., of the Banner Army; the Code of the Board, somewhat more communicative regarding the *Luhying*, is silent too, respecting annual grants for the general expenses of any but a few of the senior officers of the Banner Garrisons without Peking. In the metropolis, 86,000 taels are drawn annually to pay the anti-extortion allowance of the Banners, but this includes many nobles and civilians. We shall not therefore err much in assuming that his Imperial Majesty expends from 16 to 18 millions of taels annually upon his Banner Forces—Metropolitan, Provincial, Manchurian and Colonial. The increasing cost of the army, as compared with that of former dynasties, is a standing topic with memorialists of the day, whose complaint is not less loud about its inefficiency; their remarks it is true, relate chiefly to the *Luhying*, regarding whom a few observations must be made ere we close with as brief a notice as possible of the Mongolian feudatories, and others, whose military relations with the empire are preserved at its pecuniary expense.

TABLE SHOWING THE TOTAL PAY AND ALLOWANCES, IN MONEY AND KIND, OF OFFICERS AND MEN, IN THE BANNER ARMY AND MARINE, WITH THE NUMBER AND COST OF HORSES KEPT FOR THE SERVICE OF BOTH.

	Divisions and Provinces.	Pay and allowances in taels.	Grain Ration at 1 tael per *Shih* or pecul.	Number of Horses.	Cost of horses at different rates.	Total expense of each Banner, Division, or Garrison.
Chihli.						
Pauge.	Body Guard	265,850	49,800	1,620	58,300	373,950
	Leading Division	99,680	39,700	80	2,880	142,260
	Pau-i of Do	6,860	2,950	....	....	9,810
	Flank Division	796,500	360,900	2,608	93,880	1,251,280
	Pau-i of Do	76,050	32,290	....	....	108,340
	Paid Div. of the Banners	1,810,250	909,450	2,064	75,740	2,795,440
	Pau-i of Do	731,300	345,390	....	....	1,076,690
	Light Division	177,900	81,350	1,600	57,600	316,850
	Artillery & Musket. div.	290,250	130,390	2,372	82,800	503,440
	Gendarmery	479,800	243,920	40	1,440	725,160
	Yuen-ming Yuen	237,900	102,860	1,000	36,000	376,760
	Pau-i of Do	11,600	4,020	....	....	15,620
	Cordon of 25 Garrisons	1,044,600	572,200	3,255	61,520	1,678,320
	Imperial Mausolea	61,930	47,750	....	....	109,680
Shánsi		270,450	228,350	5,752	91,470	590,270
Shántung		63,960	48,420	3,586	57,270	169,650
Honán		25,530	27,180	2,590	24,490	77,200
Kiángsú		154,630	139,900	13,065	174,020	468,550
Chehkiang		110,500	106,080	5,524	73,580	290,160
Fuhkien		71,380	50,360	5,022	125,650	247,390
Kwángtung		126,240	118,390	3,031	40,370	285,000
Sz'chuen		70,080	65,620	4,451	59,290	194,990
Húpeh		163,510	148,950	13,031	173,570	486,030
Shensi		165,800	165,050	14,228	192,070	522,920
Kansuh East		142,690	142,350	10,376	186,770	471,810
Kánsuh West		181,680	163,650	15,332	152,120	497,450
Ili and Turkestan		349,630	390,400	16,060	139,720	879,750
Manchurian Provinces		1,206,080	56,280 *	....	....	1,262,360
Do.	Mausolea	19,670	16,680	....	....	36,350
				Grand Total, *taels*		15,963,480

In the *Luhying* the pay of the officers is according to their rank as in the Banner army, and for the differences in anti-extortion allowance the reader is referred to the great Pay-table.

In the lower ranks an almost general rule assigns to the *má-ping*, or horse-soldier, 2 taels; to the *chen-ping*, fighting-soldier, or *púping*, foot-soldier, who appear to be one class, 1½ tael; and to the *shau-ping*, garrison-soldier, 1 tael per month. In several parts of Chihlí the pay of each class is better, and the Code of the Board allows half a tael per month to the *yü ting*, supernumeraries, of whose numbers we have no account. Soldiers of the marine receive 1 tael per month.

The grain-ration is also issued at a rate nearly general; viz., 3 *tau*, or tenths of a *shih*, monthly. This rule obtains in all the *Luhying* cantonments except Shensí, where a large number receive no ration

* The allotments of land in Manchuria amount altogether to 2,590,140 acres Chinese; of the grain rations returned in the table opposite Manchurian provinces, the soldiery, &c., consume no more than 11,920 peculs. No horses are returned.

at all, and Kansuh where grain is allowed to but three border cantonments belonging geographically to Shensi; the Kansuh army and its Ílí detachments may be said to have no rations. The forage allowances are very perplexing, both in regard of fractional minuteness and variety of rate in Chihlí, Shensí, and Kansuh, and it has been found necessary in more places than one to hazard a proportion of horses to the cantonments named in the Code's Pay-table, in order to approach the aggregate. The extremes, nevertheless, are in no case so wide apart as to alarm the inquirer into these details about the *approximate* accuracy of the expenditure of the several provinces, which will be somewhere about the amount given in the following table.

TABLE SHOWING THE PAY AND ALLOWANCES, IN SILVER AND KIND, OF OFFICERS AND MEN OF LUHYING; ANNUAL GRANT FOR CONTINGENCIES, NUMBER OF HORSES KEPT AND THEIR COST, IN THE METROPOLIS AND PROVINCES.

PROVINCES	Pay of men and officers.	Anti-extortion grain allowance of officers.	Grain allowances at 1 tael per shih.	Annual contingent grant.	Number of horses.	Cost of horses.	Total.
Peking.....	196,240	33,620	38,050	....	2,530	6,320	274,230
Chihli.....	885,270	117,480	171,080	15,120	11,218	112,180	1,601,130
Shánsi.....	215,220	50,750	85,070	9,540	4,956	59,470	419,850
Shántung.....	374,720	42,660	89,530	12,000	4,613	49,810	568,720
Honán.....	207,720	21,710	48,930	2,000	3,197	35,300	315,660
Kiángsú.....	633,560	91,450	144,650	13,000	5,952	71,420	954,080
Ngán-hwui.....	71,510	21,290	16,670	1,720	225	2,480	113,470
Kiángsi.....	167,890	31,990	38,800	4,000	1,711	20,530	263,150
Chehkiáng.....	565,850	85,710	132,260	19,680	8,621	43,450	846,950
Fuhkien.....	978,670	113,930	221,150	23,870	5,072	60,860	1,398,470
Kwángtung.....	1,014,550	126,040	240,840	26,180	4,327	56,250	1,463,860
Kwángsi.....	558,020	51,750	81,100	8,540	2,348	22,990	522,400
Sz'-chuen.....	558,460	80,080	161,380	33,000	5,348	55,320	888,240
Húpeh.....	349,110	52,630	85,380	13,730	3.197	32,600	533,450
Húnán.....	410,530	56,310	92,880	12,200	3,608	36,800	608,720
Shensi.....	792,560	46,640	67,450	13,220	8,935	103,600	1,023,470
Kánsuh, East..	320,830	162,380	....	48,270	27,748	306,220	991,790
Kánsuh, West..	320,180				1,680	12,970	403,320
Yunnán.....	587,760	80,390	126,860	26,960	4,241	53,400	875,870
Kweichau.....	473,320	84,840	106,780	12,050	4,067	51,240	728,330
		Total pay of *wái-wei* and *ngehwái wái-wei*					168,000
						Grand Total	14,662,650

The pay of the *wái-wei*, sergeants of the 8th, and *ngehwái wái-wei*, supernumerary sergeants of the 9th grade, who are paid only as *maping*, soldiers of horse, not appearing in the Board of Revenue's list either of officers, was inadvertently omitted in the summing up, and is therefore inserted, to save time, at the foot of this table.

The two last tables will have shown our estimate of the annual cost of the army of the Banner and of the Green Standard, as far as pay and rations are concerned, and it may not be strictly within our province to remark upon the expenses of Mongolia and the ulterior colonies. The government of these, however, is far more military than civil, and the nobles, combining both descriptions of authority, being

paid or pensioned by the Chinese Empire, I have thought it well to advert to these in concluding a research, the primary object of which was to ascertain, as near as possible, the amount of money expended by the empire in maintaining its military control and protection of the wide-spread regions assumed to acknowledge its sway.

The distribution of the Mongolian nobles has been given above (p. 339), and their allowances on page 411, where it will be seen that the Khorchin enjoys a privilege above other tribes in its princes of the two higher orders. It does not appear how far China contributes, if she does at all, to the support of the army (p. 339) commanded by these feudatories; but we see enough to infer that she pays liberally, according to her own standard, for keeping the latter in good humor. The ascertainable expense of her endeavor in that direction, according to the data already placed before the reader, would have been, in 1812, some 174,000 taels paid annually to the khans, princes, and others down to the *tai-kih*.

Lastly, there remain to be noticed the resident generals, ministers, and councillors in Tibet, Turkestan, Ili, Tarbagatai and Koko-nor. Exclusive of pay or other moneys included in the foregoing estimates, these functionaries cost about 27,500 taels per annum. Those in Kobdo and Uliasutai, and upon the Siberian frontier, are allowed nothing in the Pay-table of the Board of Revenue; to judge by analogy from the pay of officers of the same titles and duties elsewhere, they may cost some 10,000 taels a year.

Thus the expense of the army, without the Postal Establishment under the Board of War, to do justice to which a separate article would be necessary, may be stated in gross to be as follows:—

	Annual cost in taels.
Board of War, - - - - - - - - - -	37,450
Army of the Eight Banners—Manchu, Mongol, Hankiun,	15,963,450
Army of the Green Standard, Chinese, - -	14,662,650
Stipends, &c., of Mongolian Nobles, - - - -	173,960
Allowance of Residents, Councillors, &c., say, - -	37,000
Grand Total,	30,874,540

The chief design of this article, as it has been stated more than once, was to measure the extent to which the exchequer of the Chinese Empire is taxed by the cost of its large and useless army. To avoid the extreme sterility of mere figures, an attempt has been made to interest the general reader (of the Res Sinica), by the introduction

of such details as seemed almost necessary to carry him through the mass of tables, manned and officered by various and quaintly sounding distinctions of rank.

Except in the grand Triennial Review in Peking, to which the modern statistical works seem to attach importance, all allusion to parade and field maneuvers has been as carefully eschewed, as the memorialists of the day declare the drill itself to be, by those to whom the state pays millions in expectation that they will acquaint themselves with this and other duties of a soldier. We have seen that the mutiny act of 1731, added to but not emended down to 1784, is printed, as law having authority, even in 1825; and I am not aware that any modern has advanced to the relief of the theories of Sun-tsz', Wú-tsz', Sz'-ma, and other authors venerably antique, an acquaintance with whom is expected of candidates for a military degree. These are a study for the philosopher and disciplinarian rather than for the tactician, and to the French translation of them (*Mémoires sur les Chinois, tom.* VII.), accompanied as it is by remarks upon movements, adorned with numerous engravings, illustrating both arms and armed array, I refer unsated curiosity.

The condition of this immense host, supported at so enormous an expense, is a matter of no slight interest; and the state papers of the day enable us to pass a correct judgment upon its imperfections. An examination of the causes contributing to this condition might lead us a farther length into history than our present leisure permits.

To be brief. Their own annals prove the Chinese to have been at all times a comparatively unmilitary nation; that is to say, one resorting less to war, as a means of acquisition or aggrandizement, than any other of the kingdoms of the earth that has attained a high position, during the twenty centuries that China has been regarded as a single empire. It is a postulate that her position has been for many ages, in itself, an exalted one; although her separation from the crowd of contending powers, whose history has almost engrossed the term, may authorize a rejection of her claim to the relative distinction of great political importance.

I do not seek to ignore her various partial struggles with the tribes infesting her border, nor the violent internal dissensions preceding and attending her changes of dynasty; but her history, on the whole, is undoubtedly less made up of wars, than that of any other nation whose tale has been reduced to writing; and it is, notwithstanding, the history of the nation which, at all times one of the largest, has endured the longest of all under one form of government, acknowledging through

out the whole period one set of principles, religious and political, as the basis of its administration.

Her unwarlike career is perhaps due, as a first cause, to the natural position of China. Her distance from the borders of any state of coördinate dignity, and the natural difficulties opposing themselves to the passage of armies across the wastes which mask her land frontier, have preserved her from the invasions to which the proximity of a rival might have exposed her; and at the same time, from the excitement of a longing for aggression, which might have been provoked by the presence of any object worthy of the appetite. She has been happily and singularly free alike from molestation and a temptation to molest. Compared, therefore with other powers, she has had small experience of war on what is called a grand scale, and the habit of security both from war itself, and the contemplation of it as a possible evil, has been most propitious to the advancement of those interests which it is the undoubted tendency of war to retard.

Of these, agriculture, though essentially beholden to peace, would not of itself have disqualified a people for action. The pursuits of gain and of literature are those which have the greater tendency to corrupt, or anticipate the martial energy of a nation; in China, notwithstanding her titulary exaltation of the first, the two latter may be said to rule and decide the temper of her people; and her literature has especially opposed itself to the existence of a warlike spirit.

In the Western world, a last stand was made, and even to our own day, with too great success, against the gentleness of Christianity by the chivalry which condemned as base a meek submission to wrong, and excused as honorable the perpetration of much that was lawless. Combativeness has derived no such support from the philosophy of China, which has maintained throughout, not only the highest, but the most popular place in its literature. Directly teaching the superiority of forbearance over retaliation, it has inculcated so generally that of reason over force, as to have established an avowed preference for amicable adjustment before an angry contention for rights. Had outward circumstances even less favored a disposition to peace, such a doctrine could hardly have fallen without fruit from a code for which a nation evinces great *practical* respect.

To the above antipolemic influence of literature may be added another,—less respectable, but equally conducive with commerce to a desire for the maintenance of peace. The moral value of Chinese literature had earned for it the distinction of a chief essential in the state-theory of qualification for office, and a conversance with it thus

became the authorized means of gratifying an ambition not dishonorable so long as it is disinterested: and though, in the discharge of its functions as a test of fitness for employ, philosophy has greatly lapsed from a rule of moral conduct to become a stepping-stone to the emoluments of place; still, without pausing to consider whether the better reason or the worse has preponderated, for both the love of learning, or of letters, has continued through many ages increasing, and whether as a means or an end, has, to the great assistance of an unwarlike disposition, absorbed a considerable share of the attention of the people.

It will not be disputed that the Chinese are unwarlike at present. My view of the causes of their long inaptitude for war may be doubted on historical grounds, as I may seem to assign to them a more permanent immunity from influences adverse to peace than other readers of Chinese history might allow. I confess that these remarks are not the result of any deep speculation, nor based upon an extensive knowledge of the history of China. I might otherwise have disserted with profit upon a point of great interest, to which my attention has been drawn by Dr. Williams, *viz.*, "that the army in China has never served to enslave the people, and uphold the regal power against the national institutions, because the literary aristocracy has proved too powerful over soldiers educated to reverence the same literary institutions."

If the freedom from war be overstated, I know not how to account for the extraordinary development of the arts and comforts of peace, and I should hesitate to ascribe as much as I have done to the influence of the precept, 'that it is better not to repay violence in kind,' on a people compelled in self-defense to a constant disobedience of the precept. In short, I assume the unfitness of a modern Chinese for war to be a quality of long standing, due, in part, to the long inexperience of hostilities entailed by her position on his country, which has habituated his physical nature to pursuits and desires incompatible with war; and, in part, to the spirit of a code of morality, the study of which is much identified with one of his fondest pursuits, and which is otherwise so valuable as to be considered his highest authority upon all points of government—personal, domestic, or political. I have above considered his unfitness for war as a quality that I have not chosen to term a *defect*; but believing as we do in the near alliance of truth and courage, it is impossible not to feel misgivings touching the connection between cowardice and mendacity in the character of a Chinese; or to help wishing that the blessings of peace, and the doctrine of forbearance, had left it somewhat more of an energy which is now becoming more necessary to his independence.

It is some three centuries since the Japanese harassed her coasts during eighty years, without a single reprisal worthy the name on the part of China; nor did the experience of this calamity induce such improvement as might have saved her, half a century later, from subjugation by a small and heretofore obscure tribe, which overran the Empire, and established its chief upon her throne. The new dynasty has shown a most unlettered confidence in strong bodies of horse and foot. In Peking and its immediate neighborhood, are stationed some 130,000 Bannermen, who will always furnish a decent nucleus for an effective army, if regularly paid—a condition by no means fulfilled. The Banner Garrisons of the provinces, inheriting their calling from father to son, have doubtless aristocratically degenerated as serviceable troops, and are stated to be as shamefully defrauded of their pay and rations, as their Metropolitan comrades, by all ranks of their superiors.

But it is in the *Luhying* force that disorder runs riot, and, the bulk and distribution of this considered, the picture of its condition drawn by members of the present ministry, will best show how defenseless in the arm in which her chief reliance should be placed, is this great Empire become, at a moment that she is agitated by sedition within her boundaries, and when a new, though as yet undefined danger, is threatening her ancient constitution, in the external relations forced upon it; a change in form without precedent, and ominous of greater innovation.

In reply to the young Emperor's requisition for counsel and information promulged a month after his accession to the throne, some eighty memorials were presented upon different subjects, and some of them embracing as many as ten topics of consideration.

Hwang Chulin, censor for Kiángnán, complains that the ranks are not kept full, names are returned, and the pay drawn of non-existent soldiers; drill is utterly neglected. Those who are in the ranks are employed in menial service by their officers, who filch their pay, and produce discontent and complaint on the part of the soldier, who is in constant collusion with robbers.

Hu Nai-pú, President of the Banqueting Court, states that the Bannermen are the only archers worth mention in the empire; the troops of the Green Standard are so cowardly and unacquainted with the use of cannon, musket, sword, or spear, that the militia are always made to bear the brunt of any action; and he requests that in those parts of China adjoining the territory inhabited by savage tribes, the people may be allowed to arm for self-defense.

Cháng Sih-káng, an expectant, laments that, although the army in the provinces amounts to 600,000 men, and costs some ten millions of taels, it is quite disorganized by long peace. The officers falsify the returns, overdraw their account, and make deductions from the soldier's pay, which is already too small to tempt any respectable man to enlist. The ranks are half empty, half filled with vagabonds of whom the weaker are incompetent, and the stronger in league with robbers and smugglers. Men whose names are in the roll send any fellow who has not the sense to earn his bread, as a substitute; such desert before an enemy, or never wait to come in front of one, and there is no clue to discovering them as their names have never been returned.

Cháu Kwáng, a Vice-president of the Board of War, repeats all these charges, and draws attention as well to the insolence of the soldiery, and the ignorance of the marine. He justly imputes all to the negligence of the officers. In a subsequent section, he complains of their entire abandonment of their police duties; in consequence of which the roads have become unsafe in both Chihlí and Shántung, and outlaws have associated themselves in force, under different denominations in seven provinces.

Ché K'eh-shin, a chief Under-secretary of the Cabinet, while he urges the Emperor to carry out the foreign policy of his father, who, he insinuates, all along contemplated an ultimate retractation of his concessions to the barbarian, warns him that this can not be attempted while his army is so inefficient as it is at present. Had it not been, when the city question was settled at Canton, a reform (*sc.* in the foreign relation) might have been effected in all the maritime provinces. Lí Pun-jin, Commissioner of Criminal Law in Ngánhwúi, attacks the general officers for their sufferance, and indeed promotion of these evils, in particular in the neglect of drill, appropriation of pay, and employment of troops on personal service.

Wan Kung-yen, Commissioner of Finance for Húnan, devotes three sections to the backslidings of the army. So too, many for whom we have not space, down to Wurantai, one of the lieutenant-generals in command of the Banner Garrison of Canton, who was desired a few months since to take the field against the outlaws of Kwángsí, now in the third year of their rebellious opposition of government. After an enumeration of the various ills which beset the force he has been sent to command, he frankly admits that he has often heard of this state of things, but could never have supposed it true had he not seen it with his own eyes.

Such papers are not unnoticed by the head of the government, but the rescripts in acknowledgment of them are mere *pro formâ* fulminations. His Majesty is indignant and astonished that such things should be; they could not be if the higher authorities did their duty; and accordingly they are to do their duty. The Kwangsí rising has brought down punishment on the heads of the unsuccessful with a severity quite in proportion to the long supineness which is responsible for present failure.

ART. III. *The tallow-tree and its uses, with notices of the peh-láh, or insect-wax of China.*

AN account of the *Stillingia sebifera*, the tree which furnishes the vegetable tallow used in the central and eastern provinces of China, is contained in Vol. V., page 439. It is a very common plant in this region, but so far as we can learn, the covering of the seeds is not collected for making tallow in this immediate vicinity; indeed there is so little of it on the seeds, that it is hardly worth the trouble of cultivation and collection, when it can be bought in the shops for ten cents a catty. The tree is, however, cultivated in the northern parts of the province. The following account of it is extracted from the Journal of the Agricultural and Horticultural Society of India, Vol. VII., to which it was furnished by D. J. Macgowan M. D. of Ningpo, under date of August, 1850.

The botanical characters of this member of the *Euphorbiaceæ* are too well known to require description, but hitherto no accurate account has been published of its varied uses; and although it has become a common tree in some parts of India and America, its value is appreciated only in China, where alone its products are properly elaborated. In the Encyclopædia Americana it is stated, that this tree is almost naturalized in the maritime parts of South Carolina, and that its capsules and seeds are crushed together and boiled, the fatty matter being skimmed as it rises, hardening when cool.

Dr. Roxburgh in his excellent Flora Indica says, "It is now very common about Calcutta, where in the course of a few years, it has become one of the most common trees. It is in flower and fruit most part of the year. In Bengal it is only considered an ornamental tree, the sebaceous produce of its seeds is not in sufficient quantity, nor its qualities so valuable as to render it an object worthy of cultivation. It is only in very cold weather that this substance becomes firm, at all other times it is in a thick, brownish, fluid state, and soon becomes rancid. Such is my opinion of the famous vegetable tallow of China." Dr. Roxburgh was evidently misled in his experiments by pursuing a course similar to that which is described in the Encyclopædia Americana (and in many other works), or he would have formed a very different opinion of this curious material. Analytical chemistry shows animal tallow to consist of two proximate principles—*stearine* and *elaine*; now, what renders the fruit of this tree pecu-

liarly interesting is the fact that both these principles exist in it separately, in nearly a pure state. By the abovenamed process stearine and elaine are obtained in a *mixed* state, and consequently present the appearance described by Roxburgh.

Nor is the tree prized merely for the stearine and elaine it yields, though these products constitute its chief value; its leaves are employed as a black dye, its wood is hard and durable, and may be easily used for the blocks in printing Chinese books, and various other articles; and finally, the refuse of the nut serves for fuel and manure.

The *Stillingia sebifera* is chiefly cultivated in the provinces of Kiangsí, Kiángnan and Chehkiang. In some districts near Hángchau, the inhabitants defray all their taxes with its produce. It grows alike on low alluvial plains and on granite hills, on the rich mold at the margin of canals, and on the sandy sea-beach. The sandy estuary of Hángchau yields little else. Some of the trees at this place are known to be several hundred years old, and though prostrated, still send forth branches and bear fruit. Some are made to fall over rivulets, forming serviceable bridges. They are seldom planted where anything else can be conveniently cultivated,—as detached places, corners about houses, roads, canals and fields, &c. Grafting is performed at the close of March or in April, when the trees are about three inches in diameter, and also when they attain their growth. The Chinese *Fragrant Herbal* recommends for trial the practice of an old gardener, who, instead of grafting, preferred breaking the small branches and twigs, taking care not to tear or wound the bark.

In winter when the nuts are ripe, they are cut off with the twigs by a sharp bill-hook, attached to the extremity of a long pole, which is held in the hand and pushed upwards against the twigs, removing at the same time such as are fruitless. The capsules are gently pounded in a mortar to loosen the seeds from their shells, from which they are separated by sifting. To facilitate the separation of the white sebaceous matter enveloping the seeds, they are steamed in tubs, having convex open wicker bottoms, placed over cauldrons of boiling water. When thoroughly heated, they are mashed in the mortar, and thence transferred to bamboo sieves, kept at a uniform temperature over hot ashes. As a single operation does not suffice to deprive them of all their tallow, the steaming and sifting is therefore repeated. The article thus procured becomes a solid mass on falling through the sieve, and to purify it, is melted and formed into cakes for the press; these receive their form from bamboo hoops, a foot in diameter and three inches deep, which are laid on the ground over a little straw. On being filled with the hot liquid, the ends of the straw beneath are drawn up and spread over the top, and when of sufficient consistence, are placed with their rings in the press. This apparatus, which is of the rudest description, is constructed of two large beams placed horizontally so as to form a trough capable of containing about fifty of the rings with their sebaceous cakes; at one end it is closed, and at the other adapted for receiving wedges, which are successively driven into it by ponderous sledge-hammers wielded by athletic men. The tallow oozes in a melted state into a receptacle where it cools. It is again melted and poured into tubs, smeared with mud to prevent adhering. It is now marketable, in masses of about eighty pounds each, hard, brittle, white, opaque, tasteless, and without the odor of animal tallow: under high pressure it scarcely stains bibulous paper; melts at 104° F. It may be regarded as nearly pure stearine, the slight difference is doubtless owing to the admixture of oil expressed from the seed in the process just described. The seeds yield about eight per cent. of tallow, which sells for about five cents per pound.

The process for pressing the oil, which is carried on at the same time, remains to be noticed; it is contained in the *kernel* of the nut, the sebaceous matter, which lies *between* the *shell* and the *husk*, having been removed in the manner described. The kernel and the husk covering it, are ground between two stones, which are heated to prevent clogging from the sebaceous matter still adhering The mass is then placed in a winnowing machine, precisely like those in use in western countries. The chaff being separated, exposes the white oleaginous kernels, which, after being steamed, are placed in a mill to be

mashed. This machine is formed of a circular stone groove, twelve feet in diameter, three inches deep, and about as many wide, into which a thick solid stone wheel eight feet in diameter, tapering at the edge, is made to revolve perpendicularly by an ox harnessed to the outer end of its axle, the inner turning on a pivot in the centre of the machine. Under this ponderous weight, the seeds are reduced to a mealy state, steamed in the tubs, formed into cakes, and pressed by wedges in the manner above described: the process of mashing, steaming, and pressing being likewise repeated with the kernels.

The kernels yield above thirty per cent. of oil. It is called *tsing-yú*, sells for about three cents per pound, and answers well for lamps, though inferior for this purpose to some other vegetable oils in use. It is also employed for various purposes in the arts, and has a place in the Chinese Pharmacopœia, because of its quality of changing gray hair to black, and other imaginary virtues. The husk which envelopes the kernel, and the shell which incloses them and their sebaceous covering, are used to feed the furnaces; scarcely any other fuel being needed for this purpose. The residuary tallow-cakes are employed for fuel, as a small quantity of it remains ignited a whole day; it is in great demand for chafing dishes during the cold season. Finally, the cakes which remain after the oil has been pressed out, are much valued as a manure, particularly for tobacco fields, the soil of which is rapidly impoverished by that plant.

Artificial illumination in China is generally procured by vegetable oils, but candles are also employed by those who can afford them, and for lanterns. In religious ceremonies no other material is used. Lanterns being much used, and as the gods can not be acceptably worshiped without candles, the quantity consumed is very great. With an unimportant exception, Chinese candles are made of what I beg to designate as vegetable stearine.

When the candles, which are made by dipping, are of the required diameter, they receive a final dip into a mixture of the same material and insect-wax, by which their consistency is preserved in the hottest weather. They are generally colored red, which is done by throwing a minute quantity of alkanet root (*Anchusa tinctoria*, brought from Shantung) into the mixture. Verdigris is sometimes employed to dye them green. The wicks are made of rush coiled round a stem of coarse grass, the lower part of which is slit to receive the *pim* of the candlestick, which is more economical than if put into a socket. Tested in the mode recommended by Count Rumford, these candles compare favorably with those made from spermaceti, but not when the clumsy wick of the Chinese is employed. Stearine candles cost about eight cents per pound.

Prior to the thirteenth century, bees-wax was employed as a coating for candles, but about that period the white wax-insect was discovered, since which time that article has been wholly superseded by the more costly but incomparably superior product of this insect. It has been described by the Abbé Grosier, Sir George Staunton, and others, but those accounts differ so widely amongst themselves, as well as from that given by native authors, as to render further inquiry desirable. From the description given by Grosier, entomologists have supposed the insect which yields the *peh-lâk*, or white wax, to be a species of *Coccus*. Staunton, on the contrary, describes it as a species of *cicada (Flata limbata)*. As described by Chinese writers, however, it is evidently an *apterous* insect; hence, the inference is, either that there are two distinct species which produce white wax, or that the insect Staunton saw was falsely represented as the elaborator of this beautiful material.*

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* A few particulars regarding the Himalayah wax-insect (*Flata limbata*), by Capt Hutton, are published in the Journal of the Asiatic Society of Bengal, Vol. xii. After alluding to Sir Geo. Staunton's and the Abbé Grosier's account of the wax-yielding insect of China, and to various authorities, Capt. Hutton observes:—"From all these statements, therefore, we arrive at the positive conclusion; that as this deposit (the deposit of *F. limbata*) will neither melt on the fire *per se*, nor combine with oil, it can not be the substance from which the famous white wax of China is formed; and we are led to perceive from the difference in the habits of the larva of *Flata limbata*, and that of the insect mentioned by the Abbé Grosier, that the wax is rather the produce of a species of *Coccus* than of the larva of *F. limbata*, or even of the allied *F. nigricornis*.—EDS. *of Ag. and Hort. Jour.*

This, like many other interesting questions in the Natural History of this portion of the globe, must remain unsolved until restrictions on foreign intercourse are improved. In the meantime, native writers may be consulted with advantage. It is from two herbals of high authority, the Pun Tsaou and the Hiáng-fáng Pú, that the subjoined account has been principally derived.

The animal feeds on an evergreen shrub or tree, *Ligustrum lucidum*,* which is found throughout Central China, from the Pacific to Tibet, but the insect chiefly abounds in the province of Sz'chuen. It is met with also in Honan, Húnan and Húpeh. A small quantity is produced in the district of Kinhwa, Chehkiang province, of a superior description. Much attention is paid to the cultivation of this tree: extensive tracts of country are covered with it, and it forms an important branch of agricultural industry. In planting, they are arranged like the mulberry in rows about twelve feet apart; both seeds and cuttings are employed. If the former, they are soaked in water in which unhusked rice has been washed, and their shells pounded off. When propagated by cuttings, branches an inch in diameter are recommended as the most suitable size. The ground is ploughed semi-annually, and kept perfectly free from weeds. In the third or fourth year they are stocked with the insect. After the wax or insect has been gathered from the young trees, they are cut down just below the lower branches, about four feet from the ground, and well manured. The branches which sprout the following season are thinned and made to grow in nearly a perpendicular direction. The process of cutting the trunk within a short distance of the ground, is repeated every four or five years, and as a general rule, they are not stocked until the second year after this operation. Sometimes the husbandman finds a tree, which the insects themselves have reached, but the usual practice is to stock them, which is effected in spring with the nests of the insect. These are about the size of a "fowl's head," and are removed by cutting off a portion of the branch to which they are attached, leaving an inch each side of the nest. The sticks with the adhering nests are soaked in unhusked-rice-water for a quarter of an hour, when they may be separated. When the weather is damp or cool, they may be preserved in jars for a week, but if warm they are to be tied to the branches of the trees to be stocked without delay, being first folded between leaves. By some the nests are probed out of their seat in the bark of the tree, without removing the branches. At this period they are particularly exposed to the attacks of birds, and require watching.

In a few days after being tied to the tree, the nests swell, and innumerable white insects, the size of "nits," emerge, and spread themselves on the branches of the tree, but soon with one accord descend towards the ground, where, if they find any grass, they take up their quarters. To prevent this the ground beneath it is kept bare, care being taken also that their implacable enemies, the ants, have no access to the tree. Finding no congenial resting-place below, they re-ascend, and fix themselves to the lower surface of the leaves, where they remain several days, when they repair to the branches, perforating the bark to feed on the fluid within.

From "nits" they attain the size of lice; and having compared it to this the most familiar to them of all insects, our Chinese authors deem further description superfluous. Early in June the insects give to the trees the appearance of being covered with hoar-frost, being "*changed into wax*;" soon after this they are scraped off, being previously sprinkled with water. If the gathering be deferred till August, they adhere too firmly to be easily removed. Those which are suffered to remain to stock trees the ensuing season, secrete a purplish envelope about the end of August, which at first is no larger than a grain of rice, but as incubation proceeds, it expands and becomes as large as a fowl's head, which is in spring, when the nests are transferred to other trees, one or more to each, according to their size and vigor, in the manner already described.

On being scraped from the trees, the crude material is freed from its impurities, probably the skeleton of the insect, by spreading it on a strainer, covering

* The Himalayah insect is not confined to a *Ligustrum*.—*Edr Ag and Hort. Jour.*

a cylindrical vessel, which is placed in a cauldron of boiling water, the wax is received into the former vessel, and on congealing is ready for market.

The *peh-lah*, or white wax, in its chemical properties, is analogous to purified beeswax, and also spermaceti, but differing from both; being, in my opinion, an article perfectly *sui generis*. It is perfectly white, translucent, shining, not unctuous to the touch, inodorous, insipid, crumbles into a dry inadhesive powder between the teeth, with a fibrous texture, resembling fibrous felspar: melts at 100 F. insoluble in water, dissolves in essential oil, and is scarcely affected by boiling alcohol, the acids, or alkalies.

The aid of analytical chemistry is needed for the proper elucidation of this most beautiful material.* There can be no doubt, it would prove altogether superior in the arts to purified beeswax. On extraordinary occasions, the Chinese employ it for candles and tapers. It has been supposed to be identical with the white wax of Madras, but as the Indian article has been found useless in the manufacture of candles (Dr. Pearson, Philosophical Transactions, Vol. xxi.) it can not be the same. It far excels also the vegetable wax of the United States (*Myrica cerifera*).

Is this substance a secretion? There are Chinese who regard it as such: some representing it to be the *saliva*, and others the excrement of the insect. European writers take nearly the same view, but the best native authorities expressly say that this opinion is incorrect, and that the animal is changed into wax. I am inclined to believe the insect undergoes what may be styled aceraceous degeneration, its whole body being permeated by the peculiar product, in the same manner as the *Coccus cacti* is by *carmine*. It costs at Ningpo from 22 to 35 cents per pound. The annual product of this humble creature in China can not be far from 400,000 pounds, worth more than $160,000.

ART. IV. *Modes of keeping time known among the Chinese.* By D. J. MACGOWAN, M. D.

ACCORDING to the Shú King, we find that forty-five centuries ago the Chinese had occupied themselves with the construction of astronomical instruments analogous to the quadrant and armillary sphere; the observations they made with them, even at that remote period, are remarkable for their accuracy, enabling them to form a useful calender. The present sexagenary cycle was adopted B.C. 2636, by Hwángtí, to whom is attributed the invention of the clepsydra. The instrument at that period was probably very rude, used principally for astronomical purposes in the same manner as employed by

* Some interesting particulars on this subject are contained in a Memoir in the Philosophical Transactions for 1848, by Mr. R. C. Brodie, entitled "On the Chemical nature of a Wax from China." Mr. Brodie states, that although in appearance the substance resembles stearine or spermaceti more than beeswax, it comes nearest to purified *cerin!* The *Comptes Rendus* for 1840, Tome x., p. 618, contains a communication by M. Stanislas Julien on the China wax, and the insects which yield it. The wax insects are there stated to be raised from three species of plants, these are *Niu-tching* (*Rhus succedanea*), *Tong-tsing* (*Ligustrum glabra*), and the *Shimui-kin*, supposed to be a species of *Hibiscus*. *Rhus succedanea*, or a nearly allied species, occurs in the Himalayah.—*Eds. Ag. & Hort. Jour.*

Tycho Brahe for measuring the motion of stars, and subsequently by Dudelz in making maritime observations. It was committed to the care of an officer styled the *clepsydra adjustor*.

Duke Chau, the alleged inventor of the compass, about B.C. 1130, appears also to have been the first to employ the clepsydra as a time-piece. He divided the floating index into one hundred *kih*, or parts. In winter, forty *kih* were allotted for the day, and sixty for the night; in summer this was reversed, the spring and autumn being equally divided. This instrument was provided with forty-eight indices, two for each of the twenty-four *tsieh*, or terms of the year. They were consequently changed semi-monthly, one index being employed for the day and another for the night. Two were employed every day, probably to remedy in a measure the defect of all clepsydras, *i.e.* of varying in the speed of their rise or fall, according to the ever-varying quantity of water in the vessel, which might be done by having the indices differently divided. To keep the water from freezing, the instrument was connected with a furnace, and surrounded with hot water. The forms of the apparatus have been various, but they generally consisted of an upper and a lower copper vessel, the former having an aperture in the bottom, through which water percolated into the latter, where floated an index, the gradual rise of which indicated successive periods of time. In some, this was reversed, the float being made to mark time by its fall. A portable one was sometimes employed in ancient times on horseback.

Instruments constructed on the same principles were in use amongst the Chaldeans and Egyptians at an early period; that of Ctesibius of Alexandria being an improvement over those of more ancient times. The invention in Western Asia was doubtless independent of that in Eastern, both being the result of similar wants. Clepsydras were subsequently formed of a succession of vessels communicating by tubes passing through figures of dragons and other images, which were rendered still more ornamental by the indices being held in the hands of genii. The earliest application of motion to the clepsydra appears to have been in the reign of Shuntí, A.D. 126–145, by Tsiáng Hung, who constructed a sort of orrery representing the apparent motion of the heavenly bodies around the earth, which was kept in motion by dropping water. There is also a reference to an instrument of this description in the third century.

In the sixth century, an instrument was in use which indicated the course of time by the weight of water, as it gradually came from the beak of a bird, and was received in a vessel on a balance, every pound

representing a *kih*. About this time mercury began to be employed in clepsydras instead of water, which rendered the aid of heat in winter unnecessary. Changes were made also in the relative number of *kih* for day and night, so as to vary with the seasons. As in Europe, monks of the Romish Church devoted considerable attention to the construction of instruments for measuring time; in like manner, also, Budhist monks, in their silent retreats, but at an earlier period, similarly occupied themselves. Several contrivances to measure time are mentioned in Chinese history as the invention of priests. One was a perforated copper vessel, placed in a tub of water, which gradually filled and sunk every hour; such a rude machine required of course constant attention.

Although their knowledge of hydrodynamics is limited, the Chinese appear to have been the first to invent that form of clepsydra to which the term *water-clock* is alone properly applied—that is to say, an apparatus which rendered watching unnecessary by striking the hours. Until the beginning of the eighth century, the persons employed to watch the clepsydra in palaces and public places, struck bells or drums at every *kih*, but at this period a clock was constructed, consisting of four vessels, with machinery which caused a drum to be struck by day and a bell by night, to indicate the hours and watches. No description of the works of this interesting invention can be found. It is possible, however, that the Saracens may have anticipated the Chinese in the invention of water-clocks. In the History of the Táng Dynasty it is stated that in the Fuhlin country (which in this instance doubtless means Persia, though the geographer Sü makes it Judea), there is a clepsydra on a terrace near the palace, formed of a balance which contained twelve metallic balls, one of which fell every hour on a bell, and thus struck the hours correctly. It is not improbable that this instrument is identical with the celebrated one which the king of Persia sent in the year 807 to Charlemagne.

In 980, an astronomer named Tsiáng, made an improvement on all former instruments, and considering the period it was a remarkable specimen of art. The machine was arranged in a sort of miniature terrace, ten feet high, and was divided into three stories, the works being in the middle. Twelve images of men, one for every hour, appeared in turn before an opening in the terrace. Another set of automata struck the twelve hours, and the eighths of such hours. These figures occupied the lower story. The upper was devoted to astronomy, where there was an orrery in motion, which it is obvious must have

rendered very complex machinery necessary. We are only told that it had oblique, perpendicular, and horizontal wheels, and that it was kept in motion by falling water. As the Arabs had reached China by sea at the close of the eighth century, and by land at an earlier period, some assistance may have been derived from them in the construction of this instrument, but I am disposed to consider it wholly Chinese. Beckmann, after much learned research, ascribes the invention of clocks to the Saracens, and the first appearance of their instruments in Europe to the eleventh century.

Mention may here be made of other time-keeping instruments of the same description, also constructed about this period. One, which, like the last, united an orrery and clepsydra, was formed in one part like a water-lily, whilst in another were images of a dragon, a tiger, a bird, and a tortoise, which struck the *kih* on a drum, and a dozen puppets which struck hours on a bell, with various other motions, besides a representation of the revolutions of the heavenly bodies. The machinery of another of these was moved by an undershot water-wheel, its axis was even with the surface of the ground, and consequently the frame containing it was partly below the surface. The motions of the sun and moon, stars and planets, were made to revolve from east to west around a figure of the earth, represented as a plain. Images of men struck the hour and its parts. In this, as in all the abovenamed instruments, the number of strokes was doubtless always the same, as the Chinese do not count but name the hours.

Another machine was contrived, which also represented the motion of the heavenly bodies. It was a huge hollow globe perforated on its surface so as to afford, when lighted up, a good representation of the sky in the dark. This also was set in motion by falling water. Subsequent to this, various machines are mentioned, but the brief notices given afford nothing of interest until we approach the close of the Yuen dynasty. Shun-tsing (A.D. 1330–'60), the last emperor of the Mongol race, described in history as an effeminate prince with the physiognomy of a monkey, was evidently a man of great mechanical skill, and to the last, amused himself by making models of vessels, automata, and time-pieces. His chief work was a machine contained in a box, 7 feet high and 3½ wide; with three small temples on top. The middle of these temples had fairies holding horary characters, one of which made her appearance every hour. Time was struck by a couple of gods, and it is said they kept it very accurately. In the side temples, were representations of the sun and moon respectively, and from these places genii issued, crossing a bridge to the middle

temple, and after ascertaining as it were the time of day from the fairies, returning again to their quarters It is thought the motions were in this case effected by springs. An instrument somewhat similar is described as being in the capital of Corea; it was a clepsydra with springs representing the motions of the celestial orbs, and having automata to strike the hour. Since the introduction of European clocks, clepsydras have fallen into disuse. The only one perhaps in the empire is that in a watch-tower in the city of Canton; it is of the simplest form, having no movements of any kind, but it is said to keep accurate time.* The Chinese automata so much admired, are in their internal structure imitations of foreign articles.

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* This clepsydra is found on the top of a gateway called 雙門底 Shwáng-mún ti, standing in the street called Hiungchin fáng, leading N. from the Great South Gate to the Púching sz' office; as the reader may see by turning to the map in Vol. II, page 160. This street or avenue is more than fifty feet wide, and this double gateway crosses the street in its widest part like Temple Bar in London, each passage being about twenty feet across. The structure is very strongly built, and is ascended by stone steps on the outside; on the top is a two-storied red loft, called Kung-peh lau, the upper story of which serves as a repository for the blocks used in the printing-office in the lower-story. From this printing-office are issued statistical and other official works under the direction of the Púching sz'. In the middle wall is a vault, and the ground sounds hollow underneath. The Statistics of Kwángchau fú gives the following notices of the edifice:—

"The Kungpeh lau lies south of the Púching sz' office, and was called the Tsinghái lau in the Táng dynasty; it stood between two hills, which Liú Hien leveled, and there erected a double stone gateway. The general Sz'má Kih in A.D. 1100, rebuilt it, and called it the Double Gateway; it was destroyed about 1350, and rebuilt as before by Hungwú in 1380, and again repaired in 1654 by Shunchí, and by Kanghí in 1687. On the top is a clepsydra, which the officer Chin Yungho made in 1315, during the reign of Jintsung."

The clepsydra is called the *tung-wú tih-lau*, *i. e.* copper jar dropper, and is placed in a separate room, under the supervision of a man, who besides his stipend and perquisites, obtains a livelihood by selling time-sticks. There are four covered copper jars standing on a brickwork stairway, the top of each of which is level with the bottom of the one above it; the largest measures 23 *in.* high and broad, and contains 70 catties, or 97½ pints of water; the second is 22 *in.* high and 21 *in.* broad; the third is 21 *in.* high, and 20 *in.* broad; and the lowest 23 *in.* high, and 19 *in.* broad. Each is connected with the other by an open trough, along which the water trickles. The wooden index in the lowest jar is set every morning and afternoon at 5 o'clock, by placing the mark on it for these hours even with the cover, through which it rises and indicates the time. The water is dipped out and poured back into the top jar when the index shows the completion of the half day; and the water is renewed every quarter. Two large drums stand in the room, on which the watchmen strike the watches during the night. Probably a ruder contrivance to divide time can hardly be found the world over, and if it was not for the clocks and watches everywhere in use, which easily rectify its inaccuracies, the Cantonese would soon be greatly behindhand in their reckoning, so far as they had to depend on this clepsydra and the time-sticks which are burnt to regulate it.—*Ed. Chi. Rep.*

In *Dialling*, the Chinese have never accomplished anything, being deficient in the requisite knowledge of astronomy and mathematics. It is true, the projection of the shadow of the gnomon was carefully observed at an early historic period for astronomical purposes. Proper sun-dials were unquestionably derived from the West; but they were not introduced, as Sir John Davis supposes, by the Jesuits; the Chinese are probably indebted to the Mohammedans for this instrument, although we find an astronomer endeavoring to rectify the clepsydra by means of the sun's shadow projected by a gnomon, about a century earlier than the Hejira. There is one in the Imperial Observatory at Peking, more than four feet in diameter. Smaller ones are sometimes met with in public offices, all made under the direction of Romish missionaries or their pupils.

From remote antiquity, a family named Wang, residing in Hiú-ning-hien 休寧縣 (Lat. 29° 53′ N., Long. 118° 17′ E.) in the province of Ngánhwui, has had the exclusive manufacture of pocket compasses with which sun-dials are often connected. In most of these, a thread attached to the lid of the instrument serves as a gnomon without any adaptation for different latitudes, although they are in use in every part of the empire. Another form, rather less rude, used by clock-makers for adjusting their time-pieces, is marked with notches, one for each month of the year, to give the gnomon a different angle every month. The one used by the Japanese exceeds that made in China in every respect.

Time is often kept with tolerable accuracy in shops and temples by burning incense-sticks made of sawdust carefully but slightly mixed with glue, and evenly rolled into cylinders two feet long, and divided off into hours. When lighted, they gradually consume away without flame, burning up in half a day.

Hour-glasses are scarcely known in China, and only mentioned in dictionaries as instruments employed in Western countries to measure time. A native writer on antiquities says the Western priest, Lí Má-tau (M. Ricci), made a clock, which revolved and struck time a whole year without error. The clock brought out by Ricci, if not the first seen in China, is the earliest of which mention is made in Chinese history. They subsequently became an article of import, and this branch of trade has for a long time been, and is still of considerable value. Clocks and watches of very antique appearance are often met with, specimens of the original models scarcely to be found in any other country; some of the latter, by their clumsy figure, remind one of their ancient name "Nuremburg eggs," but their workmanship

must have been superior to that of most modern ones, or they would not be found in operation at this late day.

The Chinese must have commenced clockmaking at an early period, for no one now engaged in the trade can tell me when or where it originated, nor can it be easily ascertained whether their imitative powers alone enabled them to engage in such a craft, or whether they are indebted to the Jesuits for what skill they possess. It is certain that the disciples of Loyola had for a long time, and until quite recently in their corps at Peking, some who were machinists and watchmakers. One of these *horologistes* complains in *Les Lettres Edifiantes* that his time was so much occupied with mending the watches of the grandees that he had never been able to study the language. Doubtless the fashion which Chinese gentlemen have of carrying a couple of watches, which they are anxious should always harmonize, gave the man constant employment. A retired statesman of this province has published a very good account of clocks and watches, accompanied with drawings representing their internal structure in a manner sufficiently intelligible.

The Chinese divide the whole day into twelve parts, which are not numbered, but each one is designated by a character, termed *horary*. These characters were originally employed in forming the nomenclature of the sexagenary cycle, which is still in common use. It was not until a much later period, that the duodecimal division of the civil day came into use, when terms to express them were borrowed from the ancient calendar. The same characters are also applied to the months. The first in the list, *tsz'* 子 son, is employed at the commencement of every cycle, and to the first of every period of twelve years, and also to the commencement of the civil day, at 11 P.M., comprising the period between this and 1 A.M. The month which is designated by this term, is not the first of the Chinese year, and singularly enough coincides with January. Each of the twelve hours is divided into 8 *kih*, answering to a quarter of an hour. This diurnal division of time does not appear to have been in use in the time of Confucius, as mention is made in the Spring and Autumn Annals, of the ten hours of the day, which accords with the decimal divisions so long employed in clepsydras, the indices of which were uniformly divided into one hundred parts. A commentator in the third century of our era, explaining the passage relating to the ten hours, adds a couple of hours, but even at that time, the present horary characters were not employed.

ART. V. *Stanzas from the Chinese.* By DR. BOWRING.

THE JUST MAN.

Help to weakness he affords,
Wastes not thoughts in empty words;
All his words as truth are true,
And as truth are precious too:
Honest to maintain his trust,
And as firm and bold as just,
Honors, riches, can not sway him,
Death itself can not dismay him.

BEAUTY.

How shall beauty be portrayed?
Paint the spring-time's loveliest maid,
On her cheeks shall beauty's power
Smile as smiles the almond flower;
And the crimson of her lips,
Shall the peach-bloom's hue eclipse;
While her waist is slim and slight,
As the willow leaflet light;
As the autumn sunbeam flies
O'er the ripples, so her eyes;
And her footsteps seem as fair
As the water-lilies are!

FAMILY AFFECTION.

As the wandering streamlets spread
From a common fountain-head;
As the spreading branches shoot,
Gathered round a common root;
Like the fountain, like the tree,
So the human family,
In their varied ranks are bound,
The parental source around.

Canton, Sept. 10th, 1851. JOHN BOWRING.

*Verses sent to Dr. Bowring by Sü Ki-yú, Governor of the province of Fuhkien.**

重臣分陝去臺端
寔從成儀盡漢官
四塞河山歸版籍
百年父老見衣冠
函關月落聽雞度
華岳雲開立馬看
知爾西行更回首
如今江左是長安

* We are sorry to report that the Peking Gazettes have just announced the degradation of Su Ki-yú on the ground that he allowed his attention to be distracted from the

An important officer leaves Shensi* to go to the garrisoned borders;
His assistants and suite possess an air of dignity; all will be [true] Chinese officers,†
And the hills and rivers of the borders on all sides will again come within the census.‡
Centenarian fathers§ will [then first] see the dress (*i. e.* the *customs*) of China:
He will see the moon set, and hear the cock crow‖ at the Hien pass;
And will rein in his steed to gaze on the clouds opening on (and displaying) the Hwá mountain.
I know that when you are gone to the West, you will often turn back your face;¶
But now the left bank of the river†† will also be Cháng-ngán.‡‡

ART. VI. *Desirableness and feasibility of procuring ice in Canton from the Pei-ho.* By T. T. MEADOWS.

TO THE EDITOR OF THE CHINESE REPOSITORY,

SIR,—I beg that you will allow me to draw, through the medium of the Repository, the attention of European and American residents in Amoy, Hongkong, and Canton, to the probability that ice for summer use might be obtained cheaply from the districts near Peking, instead of the expensive and often untimely supplies brought from the United States. Peking is situated only 2½ degrees south of the city of Boston, lies like it on the east coast of a large continent, and appears, from a comparison of the best accounts of the two places, to have the coldest winters. A large quantity of ice is annually stored for its supply in the hot weather, and is sold so cheaply that it is not only used to preserve fish and meats, but even to cool sitting-rooms. Those who employ it regularly for the latter purpose provide themselves with troughs with an open, false bottom, like the grating in the stern-sheets of a boat, on which the ice is exposed and allowed to melt. The *retail* price is from 3 to 6 copper cash for lumps which, according to the description of their size given by Chinese from

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duties of his office,—which may be interpreted that he published books not flattering to Chinese prejudices, and moreover valued the companionship of intelligent foreigners.

* The poetry belongs to the time of the Tang Dynasty, whose capital was Chang-ngan, near the present Sí-ngán fú in Shensi.

† *i.e.* when they get there, they will dismiss the *Tartar* officers.

‡ Or belong to China.

§ The old people of that tract.

‖ *i.e.* have to get up early.

¶ Think of the country you left behind.

†† *i.e.* the country he is going to.

‡‡ *i.e.* it will be made by you a home like this capital Chang-ngán.

Peking, must weigh from 4 to 6 pounds. I have therefore no doubt that one dollar (equal there to about 2000 cash) would prove a covering price for 1000 pounds of good ice delivered on board of a junk lying in the port of Tientsin, near the mouth of the Pei-ho river; and as junks do now come annually from that port to Canton, there seems to be no reason why some of them should not load with ice instead of other cargo. Nothing seems necessary, but that the compradore of a respectable House should dispatch an intelligent agent with bills on Peking or Tientsin, to enable him to contract for the ice, and charter one or two junks; which, coming down with the northerly monsoon, would reach us before the first of the hot weather. Ice junks could be dispatched in the same manner to Labuan, Manila, and Singapore—in short, to any place to which the northerly monsoon serves as a fair wind. In fact, as the Chinese themselves collect ice, and consequently would not have to be taught any novel operation, and as their labor is exceedingly cheap, especially in the north, if Hongkong were made a dépôt for transhipment into square-rigged vessels, it is difficult to see any reason why the ports on the Yellow Sea should not supply India with much cheaper ice than is now imported from the United States. However that might be, inquiries as to the freight in the Tien-tsin junks lead me to conclude that we, at least, in the south of China, might have our ice retailed at from $\frac{1}{3}$ to $\frac{1}{2}$ a cent per pound, all expenses paid. My impression is that these are more than remunerating prices, and that if the trade was fairly established, we should get ice at a still more reasonable rate.

In Canton, where we have no virulent diseases, and where the only complaint we can be pronounced subject to, is the debility caused by excessive sensible perspiration during 100 to 120 days and nights in each year, cheap ice might enable us in no slight measure to counteract the disadvantage of climate. By keeping only one side of sitting-rooms open, *i. e.* by allowing no draught of air *through* them, and exposing ice as is done in Peking, the temperature might be brought down—possibly even to the non-perspiring point—at a cost trifling in comparison with the preservation of health. However it might prove with sitting-rooms, it is certain that bedrooms might, by a little management, be cooled so as to insure comfortable sleep in the hottest months. Much may be done without ice by having all the doors, venetians, and windows closed at 8 or 9 o'clock in the morning, and not reöpened till the same hours in the evening. When a room, which has been ordinarily so closed during the last three summers, has been opened at 4 P. M., a thermometer in it has instantly risen from 4 to

6 degrees, merely from the heat of the air admitted, the sun not then shining on any wall of the room, while when opened at 8 P. M., scarcely any rise is observable. If a room on the other hand remains open during the day, though it is neither exposed to the direct rays of the sun, nor to a reflected glare, its flooring, walls, and furniture, imbibe a large quantity of caloric from the heated air circulating in it, which being given out again during the night, ***heats the comparatively cool night air.*** Some of your Canton readers can not have failed to observe that a room, which is quite closed on all sides except on the south, retains a sensible heat for 24 to 36 hours after the first cold north wind sets in. This can only be the effect of the caloric emitted by the interior of the room and its furniture.

The above observed facts lead to the conviction that by having a bedroom well closed from 9 A. M. till 9 P. M., (the doors and windows being looked to by a carpenter at the beginning of the summer, and a proper use made of green cloth at indispensable crevices) with pieces of ice exposed in three or four places—say 40 or 50 *lbs.* in all, its occupant, instead of lying with the perspiration streaming from him on a warm mat, surrounded by furniture, each piece of which was emitting heat, would pass his nights in a comfortably cool atmosphere, and that for an outlay not exceeding 20 to 30 dollars for the whole summer. I am, Sir, your obedient servant,

Canton, 24th Sep. 1851. THOMAS TAYLOR MEADOWS.

ART. VII. *A Narrative of a Mission of Inquiry to the Jewish Synagogue at Káifung fú, on behalf of the London Society for promoting Christianity among the Jews.* Shánghái, 1851, *pp.* 94; with Hebrew facsimiles.

THIS interesting account is written by two Chinese who were sent from Shánghái in November last to the capital of Honán to learn what is the present condition and numbers of the Jewish community residing there, and to induce some of them to visit Shánghái. The narrative is preceded by an introduction by the Bishop of Victoria, from which we learn that the undertaking was set on foot by the Committee of the Society in London for promoting Christianity among the Jews, to whom funds had been left by Miss Cook for the purpose of prosecuting such an inquiry. Bishop Smith's kind

assistance was engaged by the Committee before he left England to coöperate in their attempts to carry out this truly philanthropic design, and on his reaching China he set on foot some inquiries, which resulted in ascertaining that no foreigner in late times has ever met a Chinese Jew; he then, in conjunction with Rev. Dr. Medhurst, planned the scheme of dispatching two trustworthy Chinese to Honán to learn all they could of the Jews. One of these, named K'iú T'iensang, had long been in the employ of Dr. M., and his journal affords good evidence that he has been taught to observe things with an intelligent eye. The other, Tsiáng Yungchí, is a native Chinese Christian, who had been employed as a teacher in Shánghái. An introductory letter in Hebrew addressed to the Jews was furnished them by a Jewish merchant at Shánghái, and proved very useful. The general results of this mission to this secluded community—one to whom the words of Isaiah were found literally applicable, "a nation scattered and peeled,"—were satisfactory, so far as collecting more precise information of their present state went, and are thus summed up in the Bishop's introduction:—

"After a tedious journey of twenty-five days, they at length entered the east gate of the city; and pursuing their course along the Great East-gate Street, in accordance with the information which they had lately acquired on the journey, they soon turned northwards, and at no great distance, arrived at the site of the Jewish synagogue, facing to the eastward. Here, in the midst of a surrounding population, two thirds of whom were professors of Mohammedanism, and close adjoining to a heathen temple dedicated to the 'God of Fire,' a few Jewish families, sunk in the lowest poverty and destitution, their religion scarcely more than a name, and yet sufficient to separate them from the multitude around, exposed to trial, reproach, and the pain of long-deferred hope, remained the unconscious depositaries of the oracles of God, and survived as the solitary witnesses of departed glory. Not a single individual could read the Hebrew books; they had been without a Rabbi for fifty years. The expectation of a Messiah seems to have been entirely lost. The rite of circumcision, which appears to have been observed at the period of their discovery by the Jesuits two centuries ago, had been totally discontinued. The worshipers within the synagogue faced towards the West; but whether in the direction of Jerusalem, or towards the suspended tablets of the emperors, no clear information was obtained. The synagogue itself was tottering in ruins; some of the ground had been alienated to pagan rites, and a portion of the fallen materials sold to the neighboring heathen. Sometime previously, they had petitioned the Chinese emperor to have pity on their poverty, and to rebuild their temple. No reply had been received from Peking, but to this feeble hope they still clung. Out of seventy family names or clans, only seven now remained, numbering about two hundred individuals in all, dispersed over the neighborhood. A few of them were shopkeepers in the city;

others were agriculturists at some little distance from the suburbs; while a few families also lived in the temple precincts, almost destitute of raiment and shelter. According to present appearances, in the judgment of our native messengers, after a few years, all traces of Judaism would probably have disappeared, and this Jewish remnant have been amalgamated with and absorbed into surrounding Mohammedanism.

"Although the messengers were afterwards suddenly interrupted in their researches within the synagogue, and their departure from the city itself was subsequently hastened by fear, they remained for a period sufficient to enable them to accomplish the main object of their visit. They copied many interesting inscriptions in Chinese, and a few in Hebrew, which are appended to their journals. They brought back also eight MSS. of apparently considerable antiquity, containing portions of the Old Testament Scriptures, of which fac-similes are subjoined. These eight MSS. are written on thick paper, bound in silk, and bear internal marks of foreign, probably Persian origin. The writing appears to have been executed by means of a style, and to be in an antique Hebrew form, with vowel points. The cursory examination which we have been already enabled to bestow on them, leads to the belief that they will be found by western biblical scholars, to be remarkable for their generally exact agreement with the received text of the Hebrew Old Testament. Though in themselves interesting and valuable, they are probably much inferior in interest and value, to the twelve rolls of vellum containing the Law, each 30 feet in length by two or three in breadth, which our messengers examined in the Holiest of Holies. Measures are already in progress for procuring these latter MSS., which would be a worthy addition to some one of our national Institutions, and for bringing down to Shánghái, any Israelites who might be induced to visit that city. The portions of the Old Testament Scriptures already received, are the following:—Exodus, chapters I. to VI.; and XXXVIII. to XL.; Leviticus, XIX. and XX.; Numbers, XIII. to XV.; Deuteronomy, XL to XVI.; and XXXII.: various portions of the Pentateuch, Psalms, and Hagiographa, which appear to be parts of an ancient Hebrew Liturgy, are contained in two of the MSS. already received.

"The temple or synagogue at K'ái-fung fú is said to have been built about A. D. 1190; but the Jews themselves assert that their race entered China as early as the period of the Han dynasty, which would correspond with some time about the Christian era.

"A friendly feeling was generally evinced by them towards our visitors; which is in no small measure attributable to the Hebrew letter of introduction from Shánghái, of which although the Jews understood not the purport, they readily perceived its identity with their own sacred writings. Without such an introduction, they would probably have been received with suspicion and distrusted as spies. Our visitors learnt that during the year 1849, the whole of the little Jewish community at K'ái-fung fú, were thrown into great alarm, and exposed to danger of persecution, on account of suspected connection with foreigners, by a letter written in Chinese, and dispatched some

time before, by the late Temple H. Layton, Esq., H. B. M. Consul at Amoy, for the purpose of procuring some Hebrew MSS."*—*Int., pp.* viii—xi.

We should be happy to insert the narrative entire did our space permit, but must content ourselves with giving a brief outline of their journey. They left Sháughái, Nov. 15th, 1850, and proceeding through creeks nearly due west to Kwanshán hien 崑山 arrived next evening, at Súchau fú 蘇州府, the capital of the province,

* Both the objects mentioned above by the Bishop have since been accomplished, as we learn by a communication in the North-China Herald of July 26th, from which we condense the following particulars, showing the manner in which these same travelers succeeded in their mission :—

"The two Chinese travelers, who formerly visited K'ái-fung-fú, returned from there on the 20th of July, having been absent two months Their object in going was to obtain the rolls of the law, and to bring away some of the Jews, in both which they have been successful. Some difficulty was experienced, when they announced their object to the assembled Israelites there, a part being favorable thereto, and the rest averse. A fortnight was spent in deliberations, during which time our travelers gradually won more of them over to their side, representing to them, that owing to their entire ignorance of the Hebrew language and character they could not understand the nature of their religion, much less carry out its duties. That the only way to remedy this was for some of them to go where the Hebrew language was understood, study it for themselves, and then return to teach others; while a few of their children, who were more apt to learn, could be thoroughly initiated in Hebrew learning, and thus convey the knowledge of the sacred tongue to future generations. The expenses of their journey would be borne, and they need not leave China. At the same time, those who believed in their ancient records in other countries were desirous of obtaining copies of the Law in their possession, to compare with those which they themselves possessed, and thus establish their authenticity and correctness, and were willing to pay a suitable price for what they received. This reasoning gradually prevailed: at first a few of the miscellaneous portions of the Law, similar to those previously procured, were brought, amounting in all to several tens, which will probably make up altogether a considerable part of the Pentateuch; also a chronicle of three or four Jewish families, with the names written in Chinese and Hebrew, but unfortunately without dates, otherwise it would be a valuable historical document.

"After some delay and debate about the price of the rolls, one was brought to the inn in a very decayed condition. This was objected to, on account of its apparent incompleteness, but the Jews said it was more ancient than the other rolls, and that its decayed state was owing to its having been immersed in the flood which occurred in their city, two or three hundred years ago. At length a meeting of all the professors was held in the Synagogue, amounting to several hundreds, when it was decided that more rolls should be given, and five additional ones, in a good state of preservation were handed over in the presence of all, and the sum agreed for paid. Our travelers having got the much sought-for treasure to their lodgings, wisely determined on an immediate departure; and ordered two carts to be at their door at day-break the next morning. After they had traveled two or three days' journey, their two Jewish companions began to breathe freely, and told them that they might consider themselves as fishes escaped out of a net, for if they had remained one day longer, some change would have taken place in the minds of their fickle countrymen, and hindrances would have been thrown in their way.

"Each of the six rolls now received contains a complete copy of the five books of Moses (excepting the one first brought, which is defective), some more ancient, and others more fresh in their appearance. They are all beautifully

distant 26 miles from Kwanshán. The fields near the banks here were in many places occupied by turnips, wheat, barley, and cotton, although so late in the year; while northwest of Súchau, along the shores of the Great Lake, it is observed that they were untilled. The travelers passed through that city, leaving a few tracts for the people early in the morning, "by putting at various shop-doors, one or two complete sets of tracts, that when the people awoke and opened their doors, they might find some new and true books, which their forefathers had not known, neither were they handed down to the present period." Starting with a fair wind, they reached Wúsih 無錫, a district town in Chángchau fú, about 26 miles from Súchau, and lying at the head of the Great Lake. Entering the town early in the morning, our travelers also here showed a desire to do good to their countrymen by "placing tracts at their various doors, or putting them in the crevices of the doors, that when the people awoke and opened their doors, they might find some new doctrine which neither the Budhists nor Táuists could supply them with, received from an unknown friend."

The wind becoming adverse soon after leaving Wúsih, the travelers went ashore to visit a famous monastery, called the Hwui-shán sz' 惠山寺, on the "finest hill in Kiángnán," where Kienlung stopped in 1751, and left a stanzas to commemorate his visit, which of course has rendered the place famous, and brought no small income to the monastery. The wind having turned, they went aboard and reached Chángchau fú 常州府, a prefect city, 90 *li* from Wúsih, and 85 miles from Súchau. The department in which it lies is small in extent, but highly cultivated and densely peopled. Not far from the banks of the Canal, K'iú noticed a burying-ground inclosed by a wall, in which those "who had no fields, nor friends and relations, even beggars," were buried free of charge. Many towns were passed on the banks of the Canal between Wúsih and Chángchau, and the

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written, without points or marks for divisions, on white sheepskins, cut and sewed together, about twenty or thirty yards long, and rolled on sticks.

"The two Jews who have come to Shánghái are named Cháu Wan-kwei 趙文魁 and Cháu Kin-ching 趙金城. They have no Hebrew name. The one is about forty-five, and the other apparently thirty. They have both received the rite of circumcision, which is still practiced on all male infants, within one month after the birth. The rite is called by them *mila*, which is the indentical Hebrew name given to it by the Jews in other parts of the world. The elder one has rather a Jewish cast of countenance, and says he can just remember people talking about a Rabbi who died before he was born; they both dress like the Chinese, and are undistinguishable from the masses around them. They are now engaged in the study of Hebrew, with which they profess a great desire to be acquainted."

fields were well cultivated. Near the latter city, thirty-one monuments or tablets were counted, erected in honor of virtuous women belonging to the district of Wútsin hien, which forms part of the prefect city. The course from this city to Lüching 呂城, 65 *li*, where they stopped for the night, was northwest, and thence on to Tányáng hien 丹陽縣, 40 *li* farther, it bore more westerly. At this place one o the travelers paid a visit to his relatives, while his companion walked through the crowded streets; the city walls were quite broken down. On the evening of Nov. 21st, they reached Chinkiáng fú, 鎭江府 112 miles from Súchau, famous for the battle with the English of July 21st, 1842; its walls "were firmly built, and beautiful to the sight."

At Chinkiáng fú they were detained in crossing the Yángtsz' kiáng by the crowd of boats collected in the mouth of the Canal. The passage is reckoned to be six miles over to Kwá-chau 瓜州, but the river is only a mile wide, and one of the journalists reports is continually diminishing in size; though we can not suppose its average volume of water is much reduced. Going on from Kwáchau nearly due north, they reached Yángchau fú 揚州府, a large prefect city, where they stopped at a bridge of boats thrown across to intercept all vessels passing up and down until they had been examined by the officers. While thus detained, they visited a hospital for the maintenance of children :—"Within the first entrance were boys of 13 or 14 years at school. Passing through the second door, there were boys of 8 or 9 years in side apartments, and further in were sick children. On the south side of the street, there was also a free school for preparing boys to graduate, and enter on the higher kinds of trade. We also visited a large parade-ground; all round it were tea shops; after mid-day, it is the scene of great bustle. In this city are many professors of the religion of Mohammed; we observed that at their shops they put up the title of *kiáu-mun*, or religion. The streets are narrow and miry in rainy weather." Most of the dwellings on the banks of the Canal up to Yángchau are made of rice straw, affording a strong contrast to the solidity of the temples and pagodas constantly occurring. The Canal for 70 *li* between Kwáchau and Yángchau fú is wide like a river, and its current towards the south is very rapid

From Yángchau to Sháu-peh chin 邵伯鎭, 45 *li*, the Canal gradually rises above the adjacent banks, until at the latter place its waters are six feet higher, and further north, for 80 *li* beyond Káuyú chau, up to Páuying hien, they are twelve feet above the contiguous plain. This difference of level is probably more owing to the gradual

elevation of the whole Canal by constantly repairing its banks, than to the inclination of the country, though proofs are to be seen of a southerly descent in the course of the rivers. The houses in the villages hereabouts were built of brick and covered with straw thatch. The banks were undergoing repair; on the left side, the workmen heaped up abundance of earth, brought to them in small boats; on the right side, they repaired the broken part of the road with rice straw. Between the town of Káuyú chau 高郵州 and the Canal was a well built dyke, nearly a mile in length, intended as an additional defense against the waters of the Canal. At Páuying, the imminent danger of the town from the breaking of the banks struck them with dread as it does all travelers; along the banks were heaps of grass and stone stored up for mending them, and also grass huts or sheds for accommodating the workmen.

It was now becoming very cold, and a strong north wind detained them at Káuyú on the 24th; this place was walled, paved, and built with brick; and the whole town had a poor appearance, hardly one tiled house to be seen in it. The inhabitants had a bold and daring appearance like the Shántung men, and the "women were rather of the inferior kind, and their speech was scarcely intelligible to those not acquainted with the local dialect." Two inscriptions on a temple attracted the attention of the travelers:—

"On entering lay your hand on your heart, and there will be no need to burn incense and light tapers:
On going abroad, do a few good actions, abandon your former errors, and reform your lives."

From Káuyú to Hwáingán fú 淮安府, is 200 *li*, and the distance between the two great rivers by the Canal is about 115 miles. The Canal enters the Hungtsih lake near Tsingkiáng pú 清江浦, and just beyond issues again by a kind of waste-weir leading into the Yellow River, by which means the whole lake serves as a draining reservoir to relieve the rush of waters from the river in time of inundation. This conduit seems to bear the same name, and was crossed at this season by our travelers in a cart, with all their baggage, to Wángkia ying 王家營, a military station. The streets of Tsingkiáng pú "are like those in Malayan countries," sandy and miry, partly paved with stones, which are very slippery. Some of the houses near the Hungtsih lake had been overwhelmed, and its waters had risen over the fields; it appeared about two miles wide in this place, full of trees, and many wild geese were seen flying about. The natural banks of the Yellow river here are of sand, and covered with willows; the embankment can be sown with wheat, but in summer it

becomes part of the river; along its sides is a thick plantation of willow trees. A few thatched cottages, heaps of turf, and sheds for workmen, are scattered along the bank. Barrow estimates the river to be three fourths of a mile wide and 5 fathoms deep at this crossing (see *Chi. Rep.*, Vol. XIX. page 407).

The road on the southern bank, as might be inferred from the nature of the soil, is miry and difficult for loaded vehicles; it sometimes runs along the embankment, and occasionally descends to the plain. The district town of Taouynen 桃源 is a wretched place, destitute of walls, and exhibiting only a few small shops, and thatched dwellings. Many of the people live in the water between it and the river, but most of the population seem to have removed to Yángho chin 洋河鎮 a mart 70 *li* westward. At the time our travelers were there, the price of rice was 40 cash per catty, or less than $3 per pecul; farther on in Honán they found it retailing at the very dear rate of 140 cash per pint. On the road, our travelers met a cavalcade of fifteen asses laden with 20,000 taels of silver, guarded by two young men, each carrying a musket and sword, and followed by the owner and his six servants; the commission for carrying the money less than 200 miles was five per cent. Near Sii-chau fú 徐州府, the capital of the northwestern prefecture in Kiángsú, the banks of the Yellow River are strengthened by stone, and rise above the adjacent fields, which produce ground-nuts, millet and wheat. The journal of the elder traveler is full of complaints at the scarcity of rice; he says that the inhabitants of Káutsoh tsih 高作集, a large town lying between Yangho and Sii-chau, have no better diet than millet-broth and wheaten bread; he had been four days without rice on reaching Siichau, and at the next stopping-place, no better fare than barley-broth and wheaten bread was to be had; the people were evidently in his opinion a beggarly set, of a fierce and thievish disposition. "Having absolutely no rice, they subsist upon bread," was his ejaculation, and doubtless the worthy man wondered how they had survived so long on that meagre fare.

Beyond S i-chau fú, a few hills began to appear in the view, on which sheep were seen grazing; wild fowl were abundant on the sandy islands in the Yellow River. The best houses in the villages were thatched, and most of the dwellings were altogether made of straw, the whole presenting a poor, dilapidated aspect. The last district town in Kiángsú was Tángshán hien 碭山縣 the walls of which were half broken down, and many houses were deserted. Even the marriage processions were poor, for, says K'iú, though "they made a

feast as do the Chinese in other places, their wedding-chairs were of an inferior kind, just like the common chairs in Shinghái, only the cloth covering was new, and it was carried by four people through the village." Yet idolatry was fully supported in this region, and the people seemed, according to him, rather "disposed to build good temples for their gods, than to make themselves comfortable and fine." This he remarks of Liúkiá kau 劉家口 a market-place beyond Yü-ching hien 虞城縣 in Honan, where there were very few two-storied houses; the learned class in this town "wear brass knobs on their caps, and seem fond of praise and respect, for all those who saw them bowed their heads in honor of their rank." The streets were muddy and filthy; water was very scarce, and was brought into the city on wheelbarrows.

Beyond Liúkiá kau, the road followed the river at the distance of two *li*, winding through a desolate looking country; but we think much of this melancholy aspect was owing to the season of the year. At Shwui-chau pá 睢州壩 in Ningling hien, the travelers had a conversation with a Moslem, of which K'iú gives the following report:

"We saw many professors of the religion of Mohammed, with whom we had the opportunity of conversing, by asking them questions about the Jews, and also what they called Him whom they worshiped? They said, *Chú* (Lord). We asked again, 'What is his name?' but they could not tell. They said also, that though they retained the name of a religion, they had lost the substance *(yú ming wú shih)*. We asked them also, whether the professors here always said their prayers and sung praises, by day and night? and whether they washed their hands, face, and feet when eating and praying? They said, 'No; we never say prayers, or wash our hands in eating, except at the newyear, when we are called to the mosque.' In answering these questions, their faces blushed, and my friend said, 'we had better not chat with them any longer, you see their faces are covered with blushes:' so I stopped from chatting with them. The Hwui-hwui (Mahommedans) here keep their beards just even with their upper lips, but they do not file their teeth smooth like the Malays, by rubbing with a small fine stone. On asking them again, how many days in a week they performed their service? they said, 'once in every five days.' I asked them again, 'When is your *li pái*, or sabbath?' They could not tell, but their *sz'-fú*, teacher, they said, knew all these things."—*p.* 22.

His fellow-traveler remarks that these *sz'-fú* are also called *lau yé-hung* 老呀吽, a term perhaps derived from Onigour or Persian, as it is not Arabic; they pass about from one place to another, receiving alms from the faithful. From Shwuichau pá, their journey was along the embankment 40 *li*, and then down to the "inner embankment" over a thick sandy road for 45 *li*, to Kausiáu tsih 高小集 in Ifung ting. This place contains two free schools. The dis-

trict town of Lán-í hien 蘭儀縣, a miserable place between it and K'áifung fú, lies close to the embankment; its walls had been overthrown by an inundation, and the embankment now alone protects it from destruction. The next day, Dec. 9th, our travelers reached K'áifung in safety, having traveled from Shinghái about six hundred miles, more than half of it by land. Kiú gives so good an account of his interviews with the Jews, that we quote it entire, leaving out some of the Chinese characters:—

"Dec. 9. *Monday.* About half past three in the morning, we started for Sáu-t'au-tsih, 掃頭集 to take our breakfast; after which we started for 汴梁城 Pien-liang ching, or K'ái-fung fú; and at four in the evening, arrived at the provincial city. Before we reached the 曹門 Tsáu-mun (east gate), the pagoda of 鐵塔寺 Tieh-táh-sz' was in sight, and the walls looked very beautiful and wide. As soon as we arrived at the city, we stepped out from the cart to look for an inn; after we had found one, and put all our things in order, we immediately sallied forth in quest of the Jewish synagogue. We did not at once inquire of the Chinese, but went into a Mohammedan's shop to take our dinner; while eating, we asked whether they belonged to the religion of Mohammed or the Jews? They said, 'we are Mohammedans.' After that we asked whether the Tiáu-kin kiáu, or Jews, were here? They said, 'Yes.' We asked them again, where they lived, and where was their *sz'* or temple? They said, 'the Jews are very few here, not more than seven families, and their teacher is now no more; some of the sect are very poor, and some, having a little money, have opened shops to support their families.' They told us also, that the temple was situated close by the south-west corner of the 火神廟 Ho-shin miáu. Following their directions, we soon discovered the place, which we found to be in ruins; within the precincts of the temple were a number of small apartments, all inhabited by the descendants of the ancient people, who had spread out a great quantity of cabbages in the open air, just by the side of the temple; the residents there were mostly women, some of whom were widows. On asking them, 'How many people live here? and is the 師傅 *sz'-fú* or teacher, still alive?' They said, 'we, who belong to this religion, are the only people who live here, and our teacher is now no more; our temple is all ruined, and we are nearly starved.' We asked them, 'Are there any who can read the Hebrew character?' They said, 'formerly there were some who could, but now all have been scattered abroad, and there is not one now who can read it.' They said also, 'a teacher of our religion sent us two letters sometime ago; bring your letter to-morrow that we may see if it is the same as his handwriting.' Whereupon we took our leave, and returned to our inn. The Jewish synagogue at K'ái-fung fú resembles a Chinese temple, with ornaments, &c., and many Chinese characters are written there, by the front, and above the doors.

"Dec. 10. *Tuesday.* To-day, about 8 o'clock in the morning, we went to the temple of the Jews, to do our appointed duty. At the first entrance, before the door, there were two stone lions with pedestals, and some characters to point out the name of the temple; the space within the gate was inhabited by the professors of Judaism, who lived in a sort of pavilion, with a mat and straw-roof; on each side of this, there was a small gate, at one of which the people went in and out at leisure, or during the time of service, the other one being choked up with mud. Over the second entrance were written the characters, 敬畏昊天 *King wei hâu t'ien, i.e.* Venerate Heaven; this inclosure was also inhabited by the Jewish people. On the right side of it, there was a stone tablet, engraved with ancient and modern Chinese letters; after which was placed the *pái-fâng*, or ornamental gateway, with a round white marble table in front of it; in front of the *pái-fâng* was written *fuh*, happiness, and below it 靈通於穆 *ling t'ung yû muh, i.e.* the mind holding communion with Heaven. On each side of the *pái-fâng* there were various apartments, some of which were broken down; and on the back of it there were written the characters, 欽若昊天 *K'in joh hâu t'ien, i.e.* Reverently accord with the expansive Heavens. Below these on the ground, stone flower-pots and tripods were placed. After passing these, we came to the third court, where we saw a marble railing with steps on each side; having entered which, the temple itself appeared with two stone lions in front. Finding that the front door of the temple was shut, we tried to open it but could not, when several of the professors came up, and entered into conversation with us, questioning us about our object; so we told them we came from a distance to bring a letter; they then let us see two letters, one from a rabbi,* and the other from Mr. Layton, Consul at Amoy, requesting them to send some Hebrew tracts; it was written half in Chinese and half in Hebrew. They told us also, that they had been nearly starved since their temple had been neglected; and that their congregation consisted now of only seven *sing*, or clans, *viz.* 趙 *Cháu*, 高 *Kâu*, 李 *Li*, 石 *Shih*, 金 *Kin*, 張 *Châng*, and 艾 *Ngâi*. Most of the men were acquainted with letters.

"After conversing some time with them, one of the men opened the door for us, so we took advantage of the opportunity to go in and examine the sacred place; they told us, that several strangers had before tried to enter, but they would not allow them to do so, because many of them were merely pretended professors of their religion; but finding that we had been sent by some of their own people, and had a letter in their own character, they allowed us to see the place. The following notes will give some idea of the interior. Directly behind the front door stands a bench, about six feet from which, there is a long stand for candles, similar to those usually placed before the idols in Chinese temples; immediately in connection with this, there is a table, in the centre of which is placed an earthenware incense-vessel,

* This was probably the letter forwarded to them in 1815, by Dr Morrison. *See Morrison's Memoirs*, Vol I page 456

having a wooden candlestick at each end. In the centre of the edifice stands something resembling a pulpit; behind it there is another table, having two candlesticks and an earthenware incense-vessel; and after that, the *Wán-sui pái*, or Emperor's tablet, placed on a large table in a shrine, inscribed with the customary formula, 大清皇帝萬歲萬歲萬萬歲 'May the Manchu (or reigning dynasty) retain the imperial sway through myriads and myriads, and ten thousand myriads of years.' Above the Wán-sui pái, is a Hebrew inscription:

שמע ישראל יהוה אלהינו יהוה אחד
ברוך שם כביר מלכיתו לעלם ועד

Hear O Israel! JEHOVAH our God is one JEHOVAH.
Blessed be the name of his glorious kingdom, for ever and ever.

Next to this, is the 大明萬歲 *Tá ming-wán-sui*, or the imperial tablet for the Ming dynasty, having before it a small table, with two candlesticks and an incense vessel; the *Tá-ming wán-sui* is written in Chinese, but scarcely to be seen, on account of the temple itself being so dark. On each side of it there is a tripod, just at the back of the pillars: and behind the Tá-ming wán-sui is a cell, in which are deposited 天經十二筒 the twelve tubes containing the divine writings; before this, there is a door or ornamental frame *(pái-lau)*, at the front of which is written in Hebrew letters:

ביכי* שמו כיהוה אלהי האלאים

Ineffable is his name, for JEHOVAH is the God of gods.

"In front of the sacred cell, a little on each side, there is a high tripod for burning paper that has had writing on it. To the right and left of the principal cell, there are two other cells with Hebrew characters inside, each of which bears the following inscription, surmounted by two gilt circles:—

קמון שמיש

שמיע ישראל יהוה
אלהינו יהוה אחד
ברוך שם כבור
מלכותו לעלם ועד

KAMON. SHEMESH. †

Hear O Israel! JEHOVAH our God is one JEHOVAH.
Blessed be the name of his glorious kingdom, for ever and ever.

"In front of the left hand cell, there is a table with a stone tablet, engraven in Chinese, 至教堂 *Chi-kiáu t'áng*, the hall of the Excellent Religion;

* This word *Bichi*, which we render *ineffable*, appears to be of Persian origin.
† Shemesh and Kamon are the names of two angels.

before this there is an incense tripod, but no candlesticks; the tablet is, however, broken in two. Before the right hand cell, stands another stone on a table, on which is a Hebrew inscription.

כיעל כל מוצאמי
ויהוה יחוח האדם
כודאי בוי כא נחן אך נץ בשבח מאהי סיונדו רחמה אלך
תש .....

Who is he that is above all outgoings?
Even JEHOVAH, JEHOVAH the most high.
*The sacred incense, which the elders only offer up at the Feast of Weeks, on the second day of the month Sivan,**.....

"While engaged in copying the above, before I had quite finished the sentence, a man of the name of *Kúu*, who had attained a literary degree, came and drove me unceremoniously out of the temple, telling me to be careful of what I was doing. I civilly inquired his surname, in order to pacify him; but he would not listen to me, and ordered me immediately out of the temple, telling the man to shut the door, and let no man come in any more. After the men had shut the door, he told them, that the two men

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* "We have thought it best to give the inscriptions exactly the same as they have been represented by T'ien-sang, without attempting any correction or alteration; as we have reason to place confidence in the exactitude of his transcription. The occurrence of the second א in the word האלאים on the front of the Pái-fang, will present little difficulty to those familiar with the interchange of gutturals in the oriental dialects. The passage before us is more obscure, and we give it to the public as we find it, unwilling that the least relic of antiquity should be lost, which might serve to throw light on the origin and history of this interesting section of the chosen people. In hazarding the above translation, which appears to us to approach the meaning of the text, we invite the correction of those who are more deeply initiated into these matters. We have taken the third line to be chiefly Persian, as we are fully warranted in doing, from the fact that the books in their possession contain many Persian words."—*page* 36.

We have submitted the above to a friend, who, surmising that the copyist made a few errors in the hurry of his transcription, or that the Chinese writer in Káifung was perhaps not very skillful in writing Hebrew letters, suggests a few alterations, to make the first two lines read as follows, and form a phrase, which, he says, is well known among the oriental Jews:—

כי על כל מוצא פי
יהוה יחיה האדם

Who is he that is above all outgoings?
In JEHOVAH, the son of man lives.

The second sentence is difficult of explanation, and some of the words in it are, in his opinion, of Hindu, rather than Persian, origin. By the same advice, we have changed the words לע ולם as given in the fourth line of the quotation after the names of the two angels on the preceding page, to לעלם in order to make the whole correspond to that above it. Otherwise the quotations are as given in the Narrative, so far as we can make them out.—*Ed. Ch Rep.*

who had come thither were not of the same religion as they were; and added, raising his voice, 'They are sent from the English missionaries to examine our establishment, and you must not let them come here any more.' After the man had gone, one of the professors, named 趙金城 Cháu Kin-ching, came to our inn, and told us all about what K'iáu had said. Finding ourselves thus shut out from the temple, we requested him to procure for us a copy of all the inscriptions, and also such of the Hebrew books as might be attainable, desiring at the same time to enter into some negotiation for the purchase of the rolls of the Law. He said, 'I can not get the rolls, but can give you some of the small books;' at the same time giving us one which he had with him. In the evening when he came to visit us, we asked him, 'What do you call your religion?' He said, 'formerly we had the name of 天竺教 T'ien-chuh kiáu, or Indian religion; but now the priests have changed it into 挑筋教 T'iáu-kin kiáu, *i. e.* the religion of those who pluck out the sinew; because everything that we eat, whether mutton, beef or fowl, must have the sinews taken out; and because, formerly the Jews at K'ái-fung fú got into a tumult with the Chinese, therefore the priest altered the name of the religion to the one abovementioned.' Some persons are likely to mistake the sound 天竺教 T'ien-chuh kiáu, for 天主教 T'ien-chú kiáu; so when we heard the sounds, we asked him to write down the three characters, whereupon he wrote T'ien-chuh kiáu; then we understood that he meant the religion of India, and not the religion of the Lord of Heaven (or the Roman Catholic religion). The letter which we brought from the Jews at Shanghai was received by this same Cháu Kin-ching. We asked him, 'Are there any who can read Hebrew?' He said, 'Not one now among the residents is able to read it, although formerly there were some;' he said also, that our letter very much resembled those which they had received before, and had the same kind of envelope; but their letters had seals, and our's none. The temple, with the Wán-sui pái and all the sacred furniture, face the East, so that the worshipers during service, have to turn their faces towards the West, which is also in the direction of Jerusalem. The priest, when going to perform service, wears a blue head-dress and blue shoes; but the congregation are not allowed to go in with their shoes, nor the women with their head-napkins. Before entering the holy place, they all have to wash their bodies, both men and women; on the two sides of the temple, there are baths and wells in which they wash; and after making themselves clean they enter the holy place.

"The Jews at K'ái-fung fú are not allowed to intermarry with heathens and Mohammedans, neither are they allowed to marry two wives; they are forbidden to eat pork (大菜 *tá tsái*), as also to mix with the Mohammeans, but they are required to be strict in the observance of their religion, and to keep the Sabbath holy. Some of the materials of the houses around the synagogue, such as bricks, tiles, wood, &c., have been sold by the professors to supply the wants of their families. We heard that the Emperor had refused to rebuild the temple, until all was rotten and come to nought; so that the

temple must remain in its present state, until His Majesty issues a command to repair or rebuild it; for this the professors were waiting with earnest expectation, that the time of rebuilding might not be delayed, else they would be starved. They told us, that some of them daily lifted up their hearts and prayed to Heaven, because since the temple was neglected, many had gone astray; but now having heard that two men from a distance were come, bringing a letter, they were willing to receive it, and wished to follow the old religion of their own priest *(láu sz'-fú)*, and thus be reconciled with Heaven; their speech and conduct, as it seemed to us, were very sincere. We heard also, that whenever any one was known to belong to the Jewish religion, they were soon despised and became poor; none of the Chinese would make friends with them, and they were treated as outcasts by the common people. Many of those who professed the same religion, did so in secret, and not openly lest they should also be despised. This was the case with the Mohammedans at K'ái-fung fú, who never knew what day of the week it was; when asked, they could only answer, 'Five days make one week, and that is all.' The temple of the Jews was called by the professors *Yih-sz'-loh-nieh*, meaning literally, 'the joyful inheritance conferred by the Great One:' but these four characters were not written over the door of the temple (perhaps they are inscribed somewhere else); some people said, they were given by the Emperor, and therefore they kept them in secret, and gave out the name of the temple as 清眞寺 *Ts'ing-chin sz'* (True and Pure temple), which was also the name by which the Mohammedans at K'ái-fung fú called their temple. The Mohammedans in this city had on their sign-boards Hwui-hwui; and written on a pointed kind of wine-pot, they had the two Chinese characters *tsing* (pure), and *chin* (true); as we frequently saw among the streets and shops, when we passed by the Treasurer's office.

"Dec. 11. *Wednesday.* The day was very dull in the morning, and in the afternoon it rained; the streets of Pienliáng were so muddy and miry, even in fine weather, that new shoes could not be used; all the streets were designed for carts, and sedans were scarcely to be seen therein; if the rich people wished to go about, they always rode on carts or mules, and asses could scarcely be seen throughout the city.

"Dec. 13. *Friday.* Yesternight we had great fear and trouble, on account of the Jews who came to our inn to visit us. In the inn we had many of the Canton men who sold opium, and some Sz'chuen men belonging to one of the magistrates' offices, who overheard that we were talking with the Jews about our and their religion. As soon as the Jews had gone, we went to bed, and about 11 o'clock at night, we heard them talking loudly about our business. There were in one room three people, one of whom said, 'I will accuse them to the district magistrate, saying, that these two men are come from Sháng-hái, and are friends of the foreigners; that they talked last night with the Jewish people, about T'ien, Shángti and T'ien-chú. Their religion is not the same as our's (the Mohammedan), but they come hither

as spies and breakers of the law; we will certainly bring them to the magistrate, and get them beaten and put in jail; by doing which, they will be obliged to give out some money.' So they wrote down the accusation paper, 此人來此招搖撞騙 'these people are come hither to excite and deceive,' &c.

"That whole night we could not sleep for pondering upon this matter. I told my friend, we had better remove to-morrow to another inn, for if we do not remove from hence, we shall fall into their snare; so we continued that whole night, with our hearts quaking with fear and consternation, not knowing what evil would come upon us. Early in the morning, before anybody about the inn was up, we packed up all our goods, and waking the inn-keeper, told him that we were going to remove to another place; for last night we could not sleep at all for hearing those three men consulting together to accuse us to the magistrate, saying, 'that we came hither as spies and breakers of the law;' but indeed we came not without proof, as others did; this was our proof (showing him at the same time our book): 'You may read this, and see whether we are without proof or not; and let those three men see also; let them have the witness in themselves, that we came here not as spies, as did the Canton men, who were indeed breakers of the law.' After talking thus with the keeper of the inn, we went out to look for an inn for ourselves; and the same day we removed. We found almost every inn had Canton men, traders in opium, but we did not make friends with them; they always stared at us, on our going out and coming in, as if we were going to catch them or rob them."—*pp.* 23-32.

From the account of Tsiáng, we also learn that the temple faces to the east; the front gate is ten feet high and seven wide, with a small door each side, all of them placed in a wall roofed with green tiles. The next gateway is of larger dimensions, and its wall roofed with yellow tiles; the tablet inserted in its front was put up in 1670 by a man of the rank of district magistrate, who, we infer, belonged to the Jewish community. The *pái-fáng* is fifteen feet high, roofed with green tiles; the pillars are of wood, resting on stone bases. It was erected in 1707. The apartments on the sides of the *pái-fáng* are two brick pavilions about fifteen feet high, but in a dilapidated and ruinous condition.

The synagogue itself stands in a third inclosure, upon a low terrace measuring fifty feet by forty, but the marble balustrade which once surrounded it is in ruins. Near the two stone lions in front are four stone vases, and a hexagonal iron one—the latter made in 1572. The interior consists of three apartments before, and three behind, thrown into one large hall. The roof is covered with green tiles, and divided, distinctly, showing the four corners of the two ranges of apartments. The front series of apartments is provided

on three sides with long varnished windows, having stone railings underneath; the back series is surrounded with walls on three sides: the two together constitute a hall eighty feet deep and fifty feet wide, and the building is known as the *Yih-tsz'-loh-nieh tien* —以色列殿 or Synagogue of the Israelites.* In front of the first series of apartments is a tablet erected in 1688, bearing the legend *Tsing-chin kiáu chú* 清眞教主 To the Lord of the pure and true religion. Over the centre of the second series is a second, put up in 1657, which reads *Kiáu fáh tien chin* 教法天眞, This religion accords with heavenly truth.† On the right of this is another put up in the same year, which reads *King tien chuh kwoh* 敬天祝國 Venerate heaven and pray for the country; on its left, is a third put up in 1662, *Fung tien siuen hwá* 奉天宣化, In obedience to Heaven, proclaim a reform. On each side of the synagogue there is a row of buildings, and close by the terrace another range of side apartments; on the north of the last is a ruined fane dedicated to the forefathers of the seven clans already mentioned; some of its materials have been disposed of, as have also some of the stones in the pavement in the Synagogue. There are moreover two separate halls, one on each side of the synagogue, designed apparently as reception-rooms. One is called the *Ming-king Tung* 明鏡堂 or Hall of the Bright Mirror. In it is suspended the following couplet:—

"The divine writings consist of fifty-three sections; these we recite by mouth, and meditate on, praying that the imperial domain may be firmly established:

"The sacred letters are twenty-seven, which are taught and shown in our households, hoping that the interests of the country may vigorously prosper."‡

In the great hall of the Synagogue, the pulpit or 'Moses' seat,' is

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* The literal meaning of these characters are given on page 450, but we think there can be little doubt that they are to be taken phonetically for Israelitish, wherever they occur.—*Ed. Ch. Re.*

† We propose this rendering instead of that given in the Narrative, "This religion is in accordance with Heaven, the true (or the true God)." The word *fáh* seems to convey the idea that heavenly or Divine truth is made the *law* of this religion.—*Ed. C. R.*

‡ "The Pentateuch is divided in our common Hebrew Bibles into fifty-four sections; but on inquiring of some Jews who came from Persia, it appears that according to their reckoning there are fifty-three, the Masoretic fifty-second and fifty-third sections being combined in one, which is read during the week of the Feast of Tabernacles.

"The Hebrew letters are generally said to be twenty-two in number, reckoning *Sin* and *Shin* as one. The Jews of Persia, however, by rating the final *Kaph*, *Mem*, *Nun*, *Pe*, and *Tsadi*, as separate letters, make twenty-seven of them. Our travelers not being aware of this, and having with them a Hebrew alphabet as their guide, contended with the Jews at K'ai-fung fú that they were mistaken; the Jews, however, held to their opinion, and neither of the parties were able to convince the other."

raised about a foot on a wooden floor, and on high days, when the Rabbi or Mullah (*Mwán-láh* 滿喇) takes his seat, a large red satin umbrella is held over him, still preserved in the synagogue. Besides the Rabbi, are two officers, called the Sinew-extractor and the Propagator of Doctrines. On the 24th of the 8th month, the community holds a festival, called by them *Chuen-king tsieh* 轉經節 or Festival for perambulating round the sacred writings. In worship they bow towards the West, and use the word *T'ien* (Heaven), when calling on God. The Sabbath is observed on the Saturday of Europeans.

The most interesting inscriptions obtained by the deputation are copied from two tablets in the small ruinous pavilions each side of the *pâi-fâng*, the originals of which are inserted in the Narrative. We have room for only their translations, and we think the attentive reader will, on comparing them with that given of the Nestorian monument (Vol. XIV. p. 202), regret to see such a falling away from the truth. Their writers were evidently thoroughly imbued with the notions of the Rationalists, and in their use of the word *táu* 道, here translated Eternal Reason, seem to have had little higher or juster ideas than Láutsz' himself; a few of the sublime facts of the Revelation given through Moses are indeed contained in these documents, but in such an obscure manner, and so mixed up with the worship of ancestors, that we should hardly know what the writers meant, if we had not the sacred canon itself. It is more melancholy than surprising that such should be the case, surrounded as this remnant of Israel has been by pagans and Moslems for centuries. We hope, however, that the promise, "at eventide it shall be light," will erelong be fulfilled in their case, and the whole of the Jews of Honán be brought to the knowledge of God. In quoting these papers, we may observe that we think these translations give rather a higher idea of the knowledge of the true God on the part of the writers than the original justifies; there is for instance, no epithet *sacred* applied to the word *king* 經 or writings, and although the Chinese know no higher writings than their *king* or classics, yet when compared with Holy Scripture, *we* would not entitle them *sacred;* and there is no evidence that the writers of these inscriptions considered their own Mosaic *king* to be inspired, or of any higher authority than the Chinese *king*. We think the term *canon* would have been preferable to *sacred writings;* and the word *doctrine* or *wisdom*, used in a high, but not altogether a personal, sense, would have expressed the meaning of *táu* in some places better than the phrase *Eternal Reason*, in one instance, it is rendered *Providence*.

THE RECORD OF THE TEMPLE ERECTED IN HONOR OF ETERNAL REASON AND THE SACRED WRITINGS.

It has been said, that the sacred writings are for the purpose of embodying Eternal Reason, and that Eternal Reason is for the purpose of communicating the sacred writings. What is Eternal Reason? The principle which is in daily use and constant practice; and which has been generally followed out by men of ancient and modern times. It is present in everything, and the same in all seasons; in fact, there is no place in which Eternal Reason does not reside. But Eternal Reason without the sacred writings can not be preserved; and the sacred writings without Eternal Reason can not be carried out into action; for men get into confusion, and do not know whither they are going, until they are carried away by foolish schemes and strange devices; hence the doctrines of the Sages have been handed in the six classics, in order to convey the knowledge to future generations, and to extend its benefits to the most distant period.

With respect to the Israelitish religion, we find on inquiry, that its first ancestor Adam came originally from India, and that during the Chau state the sacred writings were in existence. The sacred writings embodying Eternal Reason, consist of fifty-three sections. The principles therein contained are very abstruse, and the Eternal Reason therein revealed is very mysterious, being treated with the same veneration as Heaven. The founder of this religion is Abraham, who is considered the first teacher of it. Then came Moses, who established the law, and handed down the sacred writings. After his time, during the Hán dynasty (from B C. 200 to A.D. 226), this religion entered China. In A.D. 1164, a synagogue was built at Pien. In A.D. 1296, the old temple was rebuilt, as a place in which the sacred writings might be deposited with veneration.

Those who practice this religion are to be found in other places besides Pien but wherever they are met with, throughout the whole world, they all without exception honor the sacred writings, and venerate Eternal Reason. The characters in which the sacred writings are penned, differ indeed from those employed in the books of the learned in China, but if we trace their principles up to their origin, we shall find that they are originally none other than the Eternal Reason, which is commonly followed by mankind. Hence it is, that when Eternal Reason is followed by rulers and subjects, rulers will be respectful, and subjects faithful; when Eternal Reason is followed by parents and children, parents will be kind, and children filial; when Eternal Reason is followed by elder and younger brothers, the former will be friendly, and the latter reverential; when Eternal Reason is followed by husbands and wives, husbands will be harmonious, and wives obedient; when Eternal Reason is followed by friends and companions, then they will severally become faithful and sincere. In Eternal Reason, there is nothing greater than benevolence and rectitude, and in following it out, men naturally display the feeling of compassion and a sense of shame; in Eternal Reason, there is nothing greater than propriety and wisdom, and in following it out, men naturally exhibit the feeling of respect and a sense of rectitude. When Eternal Reason is followed in fasting and abstinence, men necessarily feel reverential and awe-struck; when Eternal Reason is followed out in sacrificing to ancestors, men necessarily feel filial and sincere; when Eternal Reason is followed in Divine worship, men bless and praise high Heaven, the Producer and Nourisher of the myriad of things, while in their demeanor and carriage, they consider sincerity and respect as the one thing needful. With respect to widows and orphans, the poor and the destitute, together with the sick and maimed, the deaf and dumb, these must all be relieved and assisted, that they may not utterly fail. When poor men wish to marry and have not the means, or when such wish to inter relative, and are not able to accomplish it, the necessary expenses for such must be duly provided. Only let those who are mourning for their friends carfully avoid rich viands and intoxicating liquors, and those who are conducting funeral

ceremonies not be emulous of external pomp. Let them in the first place avoid complying with superstitious customs; and in the second place, not make molten or graven images, but in everything follow the ceremonies that have been introduced from India. Let there be no false weights and measures employed in trade, with the view of defrauding others.

Looking around us on the professors of this religion, we find that there are some who strive for literary honors, aiming to exalt their parents and distinguish themselves; there are some who engage in government employ, both at Court and in the provinces, seeking to serve their prince and benefit the people; while some defend the country and resist the enemy, thus displaying their patriotism by their faithful conduct; there are others again, who in private stations cultivate personal virtue, and diffuse their influence over a whole region; others there are who plough the waste lands, sustaining their share of the public burdens; and others who attend to mechanical arts, doing their part towards supporting the state; or who follow mercantile pursuits, and thus gather in profit from every quarter: but all of them should venerate the command of Heaven, obey the royal laws, attend to the five constant virtues, observe the duties of the human relations, reverently follow the customs of their ancestors, be filial towards their parents, respectful to their superiors, harmonious among their neighbors, and friendly with their associates, teaching their children and descendants, thus laying up a store of good works, while they repress trifling animosities, in order to complete great affairs; the main idea of all the prohibitions and commands consists in attending to those things. This in fact is the great object set forth in the sacred writings, and the daily and constant duties inculcated by Eternal Reason. Thus the command of Heaven influencing virtuous nature, is by this means carried out to perfection; the religion which inculcates obedience to Eternal Reason is by this means entered upon; and the virtues of benevolence, rectitude, propriety, and wisdom are by this means maintained. Those, however, who attempt to represent Him by images, or to depict Him in pictures, do but vainly occupy themselves with empty ceremonies, alarming and stupifying men's eyes and ears, indulging in the speculations of false religionists, and showing themselves unworthy of imitation. But those who honor and obey the sacred writings, know the origin of all things; and that Eternal Reason and the sacred writings mutually sustain each other in stating from whence men sprang. From the beginning of the world our first father Adam handed the doctrine down to Abraham; Abraham handed it down to Isaac; Isaac handed it down to Jacob; Jacob handed it down to the twelve patriarchs; and the twelve patriarchs handed it down to Moses; Moses handed it down to Aaron; Aaron handed it down to Joshua; and Joshua handed it down to Ezra; by whom the doctrines of the holy religion were first sent abroad, and the letters of the Jewish nation first made plain. All those who profess this religion aim at the practice of goodness, and avoid the commission of vice, morning and evening performing their devotions, and with a sincere mind cultivating personal virtues. They practice fasting and abstinence on the prescribed days, and bring eating and drinking under proper regulations. They make the sacred writings their study and their rule, obeying and believing them in every particular; then may they expect that the blessing of Heaven will abundantly, and the favor of Providence be unfailingly conferred; every individual obtaining the credit of virtuous conduct, and every family experiencing the happines of Divine protection. In this way perhaps our professors will not fail of carrying out the religion handed down by their ancestors, nor will they neglect the ceremonies which they are bound to observe.

We have engraved this on a tablet, placed in the synagogue, to be handed down to distant ages, that future generations may carefully consider it.

This tablet was erected by the families Yen, Li, Káu, Chàu, Kin, Ì, and Cháng, at the rebuilding of the synagogue, in the first month of autumn, in the 7th year of Ching-tih of the Ming dynasty (A. D. 1511)

A TABLET RECORDING THE REBUILDING OF THE TEMPLE OF TRUTH AND PURITY.

Abraham, the patriarch who founded the Israelitish religion, was the nineteenth descendant from P'wan-kú, or Adam. From the beginning of the world, the patriarchs have handed down the precept, that we must not make images and similitudes, and that we must not worship superior and inferior spirits; for neither can images and similitudes protect, nor superior and inferior spirits afford us aid. The patriarch thinking upon Heaven, the pure and ethereal Being who dwells on high, the most honorable and without compare, that Divine Providence, who, without speaking, causes the four seasons to revolve and the myriad of things to grow; and looking at the budding of spring, the growth of summer, the ingathering of harvest, and the storing of winter—at the objects that fly, dive, move and vegetate, whether they flourish or decay, bloom or droop, all so easy and natural in their productions and transformations, in their assumptions of form and color, was suddenly roused to reflection, and understood this deep mystery; he then sincerely sought after the correct instruction, and adoringly praised the true Heaven; with his whole heart he served, and with undivided attention reverenced Him; by this means he set up the foundation of religion, and caused it to be handed down to the present day. This happened according to our inquiry, in the 146th year of the Chau* state. From him the doctrines were handed down to the great teacher and legislator Moses, who according to our computation lived about the 613th year of the same state. This man was intelligent from his birth, pure and disinterested, endowed with benevolence and righteousness, virtue and wisdom all complete; he sought and obtained the sacred writings on the top of Sinai's hill, where he fasted forty days and nights, repressing his carnal desires, refraining even from sleep, and spending his time in sincere devotion. His piety moved the heart of Heaven, and the sacred writings, amounting to fifty-three sections, were thus obtained. Their contents are deep and mysterious, their promises calculated to influence men's good feelings, and their threatenings to repress their corrupt imaginations. The doctrines were again handed down to the time of the reformer of religion and wise instructor Ezra, whose descent was reckoned from the founder of our religion, and whose teaching contained the right clue to his instructions, *viz* the duty of honoring Heaven by appropriate worship; so that he could be considered capable of unfolding the mysteries of the religion of our forefathers.

But religion must consist in the purity and truth of Divine worship. Purity refers to the pure One, who is without mixture; truth to the correct One, who is without corruption; worship consists in reverence, and in bowing down to the ground. Men in their daily avocations must not for a single moment forget Heaven, but at the hours of four in the morning, mid-day, and six in the evening, should thrice perform their adorations, which is the true principle of the religion of Heaven. The form observed by the virtuous men of antiquity was, first to bathe and wash their heads, taking care at the same time to purify their hearts and correct their senses, after which they reverently approached before Eternal Reason and the sacred writings. Eternal Reason is without form or figure, like the Eternal Reason of Heaven, exalted on high.

We will here endeavor to set forth the general course of Divine worship in order. First, the worshiper bending his body, does reverence to Eternal Reason, by which means he recognizes Eternal Reason as present in such bending

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* We can not refer this to the Chau dynasty, which commenced B. C. 1113, the 146th year of which would synchronize with the time of Rehoboam; and no Israelite could be so ignorant of the antiquity of his race, as to suppose that Abraham flourished only eleven hundred years before Christ: we are necessitated therefore to refer the Chau spoken of in the text, to the state founded by Han-tsih, who flourished in the days of Shun, B. C. 2251; between which date and that of B. C. 1817, when the Chau state was consolidated, we must look for the period from which the 146 years referring to Abraham, and the 613 years referring to Moses, is to be reckoned

of the body; then standing upright in the midst, without declining, he does obeisance to Eternal Reason, by which means he recognizes Eternal Reason as standing in the midst; in stillness, maintaining his spirit and silently praising, he venerates Eternal Reason, showing that he incessantly remembers Heaven; in motion, examining himself and lifting up his voice, he honors Eternal Reason, showing that he unfailingly remembers Heaven. This is the way in which our religion teaches us to look towards invisible space and perform our adorations. Retiring three paces, the worshiper gets suddenly to the rear, to show his reverence for the Eternal Reason who is behind him; advancing five steps he looks on before, to show his reverence for the Eternal Reason, who is in front of his person; he bows towards the left, reverencing Eternal Reason, whereby he admires the Eternal Reason, who is on his left; he bows towards the right, reverencing Eternal Reason, whereby he adores the Eternal Reason who is on his right; looking up, he reverences Eternal Reason, to show that he considers Eternal Reason as above him; looking down, he reverences Eternal Reason, to show that he considers Eternal Reason as close to him; at the close, he worships Eternal Reason, manifesting reverence in this act of adoration.

But to venerate Heaven and to neglect ancestors, is to fail in the services which are their due In the spring and autumn, therefore, men sacrifice to their ancestors, to show that they serve the dead as they do the living, and pay the same respect to the departed that they do to those who survive. They offer sheep and oxen, and present the fruits of the season, to show that they do not neglect the honor due to ancestors, when they are gone from us. During the course of every month, we fast and abstain four times, which constitutes the door by which religion is entered, and the basis on which goodness is accumulated. It it called an entrance, because we practice one act of goodness to-day, and another to-morrow; thus having commenced the merit of abstinence, we add to our store, avoiding the practice of every vice, and reverently performing every virtue. Every seventh day, we observe a holy rest, which when terminated begins anews; as it is said in the Book of Changes, 'The good man in the practice of virtue, apprehends lest the time should prove too short.' At each of the four seasons, we lay ourselves under a seven days' restraint, in remembrance of the trials endured by our ancestors; by which means, we venerate our predecessors and reward our progenitors; we also abstain entirely from food during a whole day, when we reverently pray to Heaven, repent of our former faults, and practice anew the duties of each day. The Book of Changes also says, 'When the wind and thunder prevail, the good man thinks of what virtues he shall practice, and if he has any errors, he reforms them.'

Thus our religious system has been handed down, and communicated from one to another. It came originally from India. Those who introduced it in obedience to the Divine commands were seventy clans, *viz.*, those of Yen, Lí, Ngái, Kau, Muh, Cháu, Kin, Chau, Chang, Shih, Hwang, Nich, Tso, Pih, &c. These brought as tribute some western cloth The Emperor of the Sung dynasty (probably the Northern Sung which flourished A D. 519), said, "Since they have come to our Central Land, and reverently observe the customs of their ancestors, let them hand down their doctrines at Pien-liáng." in the year A D 1165, Lieh Ching and Wú Sz'-ta superintended this religion, and Yen Tú-lah built the synagogue. In the year A.D. 1279, Wú Sz'-tah rebuilt the ancient temple of Truth and Purity, which was situated in the Tú-shí-tsz' street, on the south-east side; on each side the area of the temple extended 350 feet.

When the first Emperor of the Ming dynasty (A D 1390) established his throne, and pacified the people of the empire, all those who came under the civilizing influence of our country were presented with ground, on which they might dwell quietly, and profess their religion without molestation, in order to manifest a feeling of sympathizing benevolence, which views all alike. But as this temple required some one to look after its concerns, there were appointed for that purpose Lí Ching, Lí Shih, Yen Ping-tú, Ngái King, Chau, Ngan, Lí Káng, &c., who were themselves upright and intelligent men, and able to admonish others, having attained the title of *Mullah* So that up to this time, the sacred vestments, ceremonies and music, are all maintained according to

the prescribed pattern, and every word and action is conformed to the ancien, rule; every man therefore keeps the laws, and knows how to reverence Heaven and respect the patriarchs, being faithful to the prince and filial to parents, all in consequence of the efforts of these teachers.

Yen Ching, who was skilled in medicine, in the year A. D. 1417, received the imperial commands communicated through Chau-fú Ting-wáng, to present incense in the temple of Truth and Purity, which was then repaired; about the same time also, there was received the imperial tablet of the Ming dynasty to be erected in the temple. In the year A. D. 1422, the above-named officer reported, that he had executed some trust reposed in him; whereupon the Emperor changed his surname to Chan, and conferred upon him an embroidered garment, and a title of dignity, elevating him to be a magistrate in Cheh-kiáng province. In the year A. D. 1446, Lí Yung, and some others rebuilt the three rooms in front of the synagogue. It appears that in the year A. D. 1452, the Yellow River had inundated the synagogue, but the foundations were still preserved; whereupon Ngái King and others petitioned to be allowed to restore it to its original form, and through the chief magistrate of the prefecture, received an order from the Treasurer of Honán province, granting that it might be done in conformity with the old form of the temple of Truth and Purity that had existed in the time of Chí-yuen (A. D. 1290); whereupon Lí Yung provided the funds, and the whole was made quite new.

During the reign of Ching-hwa (A. D. 1470), Káu Kien provided the funds for repairing the three rooms at the back of the synagogue. He also deposited therein three volumes of the sacred writings. Such is the history of the front and back rooms of the synagogue. During the reign of T'ien-shun (A. D. 1450), Shih Pin, Káu Kien and Chang Hiuen, had brought from the professors of this religion at Ningpo, one volume of the sacred writings; while Cháu Ying-ching, of Ningpo, sent another volume of the Divine word, which was presented to the synagogue at Pien-liáng. His younger brother Ying also provided funds, and in the 2d year of Hung-chí (A. D. 1489) strengthened the foundations of the synagogue. Ying with myself Chung, intrusted to Cháu Tsun the setting up of the present tablet; Yen Tú-láh had already fixed the foundation of the building, and commenced the work, towards the completion of which all the families contributed; and thus provided the sacred implements and furniture connected with the cells for depositing the sacred writings, causing the whole synagogue to be painted and ornamented, and put in a state of complete repair.

For I conceive that the three religions of China have each their respective temples, and severally honor the founders of their faith; among the literati, there is the temple of Tá-ching (Great Perfection), delicated to Confucius; among the Budhists, there is the temple of Shing-yung (the Sacred Countenance), dedicated to Nímau (Budha); and among the Táuists, there is the temple of Yuh-hwang. So also in the True and Pure religion there is the temple of Israel, erected to the honor of Hwang-t'ien (the Great Heaven). Although our religion agrees in many respects with the religion of the literati, from which it differs in a slight degree, yet the main design of it is nothing more than reverence for Heaven, and veneration for ancestors, fidelity to the prince, and obedience to parents, just that which is inculcated in the five human relations, the five constant virtues, with the three principal connections of life. It is to be observed, however, that people merely know that in the temple of Truth and Purity ceremonies are performed, where we reverence Heaven, and worship towards no visible object; but they do not know that the great origin of Eternal Reason comes from Heaven, and that what has been handed down from of old to the present day, must not be falsified.

Although our religion enjoins worship thus earnestly, we do not render it merely with the view of securing happiness to ourselves, but seeing that we have received the favors of the prince, and enjoyed the emoluments conferred by him, we carry to the utmost our sincerity in worship with the view of manifesting fidelity to our prince, and gratitude to our country. Thus we pray that the Emperor's rule may be extended to myriads of years, and that the imperial dynasty may be firmly established; as long as heaven and earth endure, may

there be favorable winds and seasonable showers, with the mutual enjoyment of tranquillity. We have engraven these our ideas on the imperishable marble, that they may be handed down to the latest generation.

Composed by a promoted literary graduate of the prefecture of K'ái-fung fú, named Kin Chung; inscribed by a literary graduate of purchased rank belonging the district Tsiáng-fú, named Tsáu Tso; and engraven by a literary graduate of purchased rank, belonging to the prefecture of K'ái-fung fú, named Fú Jú. Erected on a fortunate day, in the middle of summer, in the 2d year of Hung-chí (A. D. 1489), by a disciple of the religion of Truth and Purity.

These long inscrptions, so interesting to us, seem to have been, judging from the position in which they were found, latterly of no influence for good or evil, for we suppose no pagan Chinese or Moslem had seen them for many years. Besides them, several other parallelistic inscriptions were copied, written on tablets and hung from the pillars as is usual in Chinese temples. Among them we select the following, given in the Narrative:—

識得天地君親師不遠道德正路
頭源賢聖是便信智禮義仁在修

"If you acknowledge heaven, earth, prince, parent and teacher, you will not be far from the correct road to reason and virtue.

"If you cultivate the duties of benevolence, righteousness, propriety, wisdom, and truth, you have just hit upon the first principles of sages and philosophers."

敬起恭起不敢天化造瞻仰
心潔體潔宜自主生長拜府

"When looking up you contemplate the all-creating Heaven, dare you withhold your reverence and awe?

"When looking down, you worship the ever-living Lord, you ought to maintain purity of body and mind."

本之人生地天生生求靈鍾竺西來以化嬤媧女自
全之道學釋學儒學得教衍華中後而宗開羅阿由

"From the time of Nü-wá (Eve?) when the beauteous creation sprang into being, up to the present time, western India has had men of natural talent, who have inquired into the great original that produced heaven, earth and men.

"From the time of Á-lo (Abraham), when our religion was first established and ever afterwards, China has diffused instruction, and obtained the knowledge of the whole system propagated by Confucius, Budha, and Láutsz'.

外之無有在更道虛淪不無象滯不有
先之義體存常心祖法惟義天尊自禮

"His presence is not impeded by visible form, his absence does not imply an empty void; for Eternal Reason is unbounded by the limits of existence or non-existence.

"Worship consist in honoring Heaven, and righteousness in imitating ancestors; but the human mind must have been in being, before either worship or righteousness could have been practiced."

對太空以燕拚檀都忘名象
遡西土而抗嗜慾守獨清真

"Before the wide empyreal, we burn the fragrant incense, without the slightest reference to name or form.

"Tracing our religion up to the western world, we resist our evil desires, and alone maintain truth and purity."

赫有之臨照若仰煌煌燭鎞旦曰明日命帝
修寅之烈芳將蕭鬯裊檀紫清維馨維嘏純

"Ti's decrees may be called clear and bright, and so while the silver candlesticks give forth their splendor, we look up as if we saw the glory of his august presence.*

"The Divine blessing is fragrant and pure, and so while the red sandal-wood sends up its fumes, we adore as if we felt the adorning of his excellent majesty."

祖獨承天敬天因而念祖
生存以所殺戒殺止能生

"Our first ancestor received his religion from Heaven, and honored heaven alone, which feeling we carry out to the venerating of our forefathers.

"The living one prohibited killing and forbade murder, to show his regard to human life."

The main purposes of the mission being now accomplished so far as seemed possible, the deputation prepared to return to Shánghái. The elder traveler seems to have gone through the city of Káifung fú, and informs us in his journal that it still maintains a respectable rank, and still appeared to him not unworthy to be the capital city of the Sung dynasty. "At the East gate, there are three entrances; at the innermost the wall is thirty Chinese feet high, and the whole barrier more than two hundred feet deep; the gateway is twenty feet wide, the first and second gateways are thirty feet long and about ten feet wide; over the third gateway are two towers of great height and size." He estimates that two thirds of the tradesmen, tavern-keepers, and educated classes and attendants at the government offices in the city, are Mohammedans. There is also a watch-tower in the city 200 feet high, with a long gateway underneath; and a pagoda 100 cubits high, of twelve stories. Between the city and the river, the country is barren and sandy, and only a few dwellings relieve the dullness of the plain. Nor can we wonder at this, or that the inhabitants are willing to forego the advantages of a residence near to the banks in order to escape the greater evils of the terrible freshes which occasionally submerge the whole country.

* There is a note in the Narrative appended to this sentence, which we omit. *Ed. Chi. Rep.*

Our travelers obtained a passage in a freight-boat, in which they safely reached Tsingkiáng pú in ten days, having had one or two alarms from ladrones on the way down the river.* The younger traveler gives a short paragraph respecting its general appearance, with which we close our extracts :—

"The banks of the Yellow River were heaped up with mud, about 16 feet in depth and 12 feet in breadth; on the banks they put heaps of fine sand, and on the other side, between the river and the [Hungtsih ?] lake, they planted willows; those heaps of sand looked from afar like city walls, of a yellow color; on the lower banks they planted various kinds of trees; by the lake side there were many straw houses, and some of them were in the centre of the lake, and some overwhelmed. All along the way that we traveled, from Wangkiá-ying to Honan, we saw people planting cabbages and ground-nuts. The women of the northern country (from Káu-kiá-wan to the district city of T'áng-shán) as far as our observation went, never dressed themselves properly, nor made themselves look clean and fresh, like the women of the Kiángnan provinces; their hair was always uncombed, and instead of dressing it, they covered their heads with a piece of a black napkin, while some of the disheveled hairs were just pushed in, in order to conceal their slovenliness; their dress was not very long, coming down only to about four inches below the knees, without a petticoat, such as is worn by the women of other parts."—*page* 32.

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* The following account of a recent inundation of the Yángtsz' in the province next to Honán, the damages of which were felt in its southern departments, does much to explain the fact of the banks of that stream and the Yellow River, being so thinly settled. What is here said of the Yángtsz' is fully applicable to that also; the account is from the pen of Padre Marzetti, who saw what he describes :—

"It was commonly stated throughout the vast government of Hú-kwáng, that such an inundation as that of 1849 had not been seen by any one now alive; neither does history make mention of the like. One occurred in 1848, towards the north (Húpeh), but it was less severe, and did not prevent the carrying of the grain harvest. This year the floods have risen, in the south of the province, to a height of seven palms above what was ever known, traditionally, in times past. In the cities of Han-yáng fú and Hán-k'au which stand on high ground, the waters rose to the level of the upper stories of the official residences occupying the most elevated sites. In Húpeh alone, the tract of country overflowed extended some 80 miles from north to south, and upwards of 230 from east to west. The capital of Húpeh, Wú-cháng fú, and the cities Han-yang fú and Han-k'au, with some towns in the same region, were inundated by the two great rivers isolating their position, which mingled together so as to form a huge lake. The loss sustained was incalculable. Not only were the grain and cotton crops destroyed, with everything else produced by the very fertile plains of this province, but the smaller towns *(borghi)* were completely overwhelmed, and the houses of the inhabitants swept away. I myself fell in with several families, the heads of which had taken their degrees *(famiglie laureate)*, and some persons of the noblest blood, who were begging their bread. The damage done in Hán-yang fú and Han-k'au, both of which take high rank amongst the cities of the Empire, as much by reason of their magnitude as the importance of their trade, was estimated at 11,000,000 taels (between 3 and 4 millions sterling). Wú-chang fú fared no better. Its garrison, some 20,000 men, were driven to the hills, and the Court of the Governor-general was destroyed by *fire*. Coffins disinterred were seen dancing on the waves; and many who escaped the flood perished of famine. In the above country, about 10,000 people must have died. According to the account of others, the inundation was quite as terrible in the upper part of Hunan."—*Wade's Note*, 1849, *page* 22

The volume of fac-similes accompanying the Narrative is in a small quarto shape, and printed from blocks cut at Shánghái. It contains the 13th Section of the Law, from Exodus, chaps. i. to vi., verse 1; and the 23d Section from Exodus xxxviii. 21, to xl. 38, both inclusive. They are both written with points. The 13th Section has this suffix:—

קדש ליהוה
בעישת (בנונשת?)* רבי עקובה בן אהרן בן עזרא
נדר שדיאור בן בתואל בן משה:
גיאח מורדכי בן משה
והאמן ב יהוה ויחשבה לוצדקה:

Holiness to Jehovah.
The Rabbi Akiba, the son of Aaron, the son of Ezra heard (collated?) it.
Shadiavor, the son of Bethuel, the son of Moses read (examined?) it.
Mordecai, the son of Moses witnessed it.
And he believed in Jehovah; and he counted it to him for righteousness.

The 23d Section has this suffix:—

קדש ליהוה:
בעישת (בנונשת?) נדר רבי פינחס חמלמד בן ישראל בן
יהושע בן בנימין:
לישועתך קויתי יהוה: אמן:

Holiness to Jehovah.
The learned Rabbi Phinehas, the son of Israel, the son of Joshua, the son of Benjamin, heard the reading (collated and examined it?).
I have waited for thy salvation, oh Jehovah. Amen.

We close this notice by an extract from the North-China Herald, of Aug. 16th, in which there is an account of the rolls and manuscripts brought down to Shánghái with the two Jews in July last. It contains all the information we have respecting the documents, and indicates a careful examination. We hope that further intercourse with the Jews still in Honán through the two now at Shánghái, may some future day bring to light other Chinese or Hebrew writings illustrating their history and doctrines. For previous accounts of the Jews at Káifung, see *Chi. Rep.* Vol. XIV. *pp.* 315, 388, *passim.*

"The peculiar circumstances under which these relics have been found can not fail to interest the student of Judaic archæology, and when submitted to the inspection of western biblical scholars, they will probably afford some clue to the history of this colony. The paucity of materials within our reach

* For the word בעישת rendered *heard*, a friend has suggested בנונשת meaning to *compare* or *collate*, and this we have introduced with a query. Some of the words given in the fac-similes are not easily made out, but we have done the best we could in copying them. In the name "Benjamin," the second and third letters are transposed in the fac-simile.

here prevents any very satisfactory investigation for arriving at the age of the rolls from internal evidence. One is clearly distinguishable from the other five by the style of writing, the appearance of the skin, and the evident marks of having at some former period, suffered much damage by water, probably in the flood which happened at K'ái-fung fú in 1642. Nearly two centuries ago, the Roman Catholic Missionaries learned that twelve of these rolls were preserved in honor of the twelve tribes of Israel, and one, said to be five hundred years older than the others, was dedicated to Moses. This last has been thought to be an ancient copy, that was presented by a Mohammedan, who had received it as a bequest from a dying Israelite at Canton. The document alluded to may probably be the one before us, but of this we can not speak with any certainty, as we are informed that there are still two ancient copies remaining at K'ái-fung fú. On close inspection, we find that this, like the *Codex Malabaricus*, found by Buchanan among the black Jews in India, is made up of portions of two or more copies, it having been pieced and patched since passing through the waters; this last fact is abundantly evident, from the much more clumsy style of the recent joinings, the freshness of the ligatures, and the skin being in one place notched out and joined in the middle of the column, the last word on the one piece having also been left at the beginning of the other, while the difference of handwriting is too marked to escape notice. The appearance of part of the skin also indicates that it has been manufactured at a time, or under circumstances, where leather-dressing had not reached the perfection which marks the other rolls. Among the tattered fragments which were all bound up together, and kept sacred as one roll, we have duplicates of some portions of Numbers; but taking all together, there is not above two thirds of the Pentateuch remaining. Of this, about one half is illegible, and in many parts, the skin is left quite blank from the action of the water. The more modern looking of the two classes of fragments has obviously been re-written in many parts with Chinese ink, over the original characters. It is in a free, bold, and graceful hand, and very different from the calligraphy of the other rolls.

"The newer rolls are formed of stout sheepskins, varying in width, but all in excellent condition: each roll has a Hebrew number at the outer corner of the last skin, which we suppose is to show its order in the synagogue. These numbers are *Beth*, 2, *Daleth*, 4, *He*, 5, *Teth*, 9, and *Jod-beth* 12. Besides this, each skin is numbered at the top, the last one showing the actual number in the roll; thus, 5 contains 75; 4 contains 79; 9 has 47; and 12, 66; 2 seems to be numbered on a different principle, the numbers only reaching as high as 19, when another series is begun and carried up to 19 again, and so on to the end. Although the numbers of the skins vary so much, not so the columns, each roll containing 239; but there is a striking difference in the width of these throughout the roll, though there is a general correspondence between one roll and another. Thus the Song of Moses, in the XVth chapter Exodus, is nine inches wide in No. 2, while some of the columns do not exceed three inches. There are forty-nine indented horizontal lines, nearly half an inch apart, in each column, apparently drawn with an iron or wooden stile, which lines form the boundary for the tops of the letters. They almost uniformly begin and end each column with the same letter, but there are some exceptions to this in No. 2.

"There are no points throughout, with the exception of the word* יְשִׁקְהוּ

* There seems to be a misprint in this Hebrew word, as there is no such word in Deut. 33: 4, nor anywhere else in the Bible, according to the Concordance. Perhaps it is a mistake for יְרִשׁ הוֹרָא in Deut 32: 4, and the *koph* has been accidentally transposed from the previous word צְדִיק; or the reference may be to Gen 24: 19, where the word וַתַּשְׁקֵהוּ 'she gave to drink,' occurs. —*Ed Chi. Rep*

in Deuteronomy xxxiii. 4, which in Nos. 2, 4, and 9, and also in the old one, has a dot over each letter according to our printed Bible; but Nos. 5 and 12 are without this. The *enlarged* and *diminished* letters found in our editions are not preserved in any of these. From an examination of some parts, and a comparison with the Samaritan, we are induced to think that these will only be another testimony to the accuracy of our received text; variations there are in many places, but they are in general merely the omission or addition of a *vau* or *jod*, which neither affects the sense nor reading; and these variations are not uniform in the different rolls.

"A more uncommon reading is found in the Song of Moses, Deuteronomy, xxxii. 25, where, instead of the word חֶרֶב *khereb*, "sword," there is חֶלֶב *kheleb*; this is uniform throughout all five, and seems to indicate that all have been copied from the same original; while, if that original copy was written by a Chinese scribe, there is little difficulty in accounting for the interchange. In the ancient copy we have the word יָעַד *vead* redundant in the 23d verse of 7th chapter of Genesis; but this error has been noticed at some former period, for a line is drawn round the word to direct attention to it. Most of the rolls are profusely disfigured by errors, blots, erasures, and corrections; Nos. 4 and 12 especially, which have nearly as many corrections as columns; in some instances, these are made by cutting off the surface of the skin, in others by an attempt to wash out the writing, and in others again there is a white composition rubbed over the surface to conceal the writing; but in these two last cases, the original letters are generally still clearly legible through the corrections. Making allowance for these, we believe the Jews at K'ái-fung fú, whatever else may be laid to their charge, will be found to have been faithful guardians of the Oracles of God.

The Smaller Manuscripts.

"In addition to the rolls above described, there are fifty-seven other manuscripts, the greater number of them similar to those of which *fac-similes* have already been printed. They are small, written chiefly on thick paper formed by pasting several sheets together, and evidently with less care than that bestowed on the complete copies of the Law. Lines are indented to form a guide in writing as in the rolls, and there is always an odd number of lines in a page. Of the fifty-three sections of the Law, thirty-three of these lesser MSS. contain one each, and there are seven or eight duplicates. This enumeration, however, includes the six sections brought at the beginning of the year. They have the points and accents, the system differing little from that pursued in Europe. Some of these sections, whose faded silk covers and tattered appearance show them to be the oldest, have notes appended to them giving their dates, the names of the writers, auditors or witnesses, and of the Rabbis in whose time they lived. Persian would seem to have been the mother tongue of those who wrote these notes. Several words from that language are introduced in Hebrew characters—and are some of them by no means easy to be identified. The Roman Catholic Missionaries who formerly visited the Synagogue transcribed some similar notes. Translations of them by European scholars are found in Mr. Finn's work on the Jews in China, and in a note to the Prolegomena in Bagster's Polyglott Bible. If these renderings are correct, the note at the end of section I. of the Pentateuch should read, "Our Lord and Rabbi, being the Rabbi Jacob, son of the Rabbi Abishai, the Sheloh (this word is translated by the above authorities "liable to err;" it is more probably the name of some office). The Sheloh being the Rabbi Shadai, son of the Rabbi Jacob, son of the Rabbi Abishai, the Sheloh. Written by (or heard by) Rabbi Akibah, son of Aaron, son of Ezra. Presented by Abram, son of Aaron.

"'At the ancient city Pienliáng, written in the year 1931, in the month Marchesvan, on the 4th day of the week, and third of the month.

"'By divine assistance, the 53 sections of the Law were written at the feast [of Tabernacles], in the year 1932, in the month Tebeth, the 4th day.'

"The Jews used the era of the Seleucidæ, the Greek kings of Syria, till within the last few centuries. Reckoning from that epoch (B. C. 312), this manuscript must have been written in A.D. 1621, a few years only before the Jesuits made their inquiries. The note to the last section of Deuteronomy reads.

"'Written at the ancient city Pien-liáng, in Honan, in the year 1931, in the month Marchesvan, on the 4th day of the week and third of the month.

"'The 53 sections of the law were written at the feast of Tabernacles in the year 1932, in the month Tebeth, the 14th day.'

"We have omitted what was illegible, and to the signification of which we could find no clue.

"The next manuscript we shall mention is a register of several principal families, belonging to the Jewish congregation at K'ái-fung fú. It is prefaced by extracts from books of prayers. The register is in two parts, allotted to the men and the women respectively. The Hebrew names are given in full, and in the greater part of the register, the Chinese also. We give a line from the family record of Cháu, the surname of the two Jews now in Shánghái:—

趙	趙	ר יוסף בן 趙
洪	俊	允
	何	栢
	正	

"'*Cháu Hung* and *Cháu Tsun*,* the sons of *Cháu Sháng-ching*. Rabbi Joseph, the son of *Cháu Yun-pih*.'

"Names have been chosen from those common among the Chinese, without any reference to similarity in sound or sense. These surnames are often written in Hebrew characters. At the end of the male register is a prayer that those it contains may be bound in the bundle of life with the seven just and holy men, Abraham, Isaac, Jacob, Moses, Aaron, Elijah and Elisha, and sit with them beneath the tree of life in the garden of Eden. At the end of the female register is a similar prayer that those mentioned in it may be bound in the bundle of life with the seven just and holy women, Sarah, Rebekah, Rachel, Leah, Jochebed, Miriam and Zipporah, to sit with them beneath the tree of life in the garden of Eden.

"Among the other books which in some cases have the points, and in others not, are several containing the service for the the day of Atonement, and for the evening of that day. Another is entitled the Hundred Blessings for the

* "The name *Cháu Tsun* which we have given here is the name of an individual mentioned on the tablet, erected during the Ming dynasty, who was charged with the erection of the same (See above page 458). As we know that the Chinese habitually avoid the employment of the same *ming* (name) twice in a family, we have reason to believe that the same person is spoken of in both instances. If so, this will sufficiently indicate the date of the little book to be sometime during the fifteenth century, as the names recorded are apparently individuals who were all living at one time: and from the great similarity of the writing, we may venture to say, that the newest of the rolls, if not written at the same time, at least emanate from the same class of scribes. In several parts of the book, we find interpolations, written in a very different style, and with Chinese ink. Over one of these additional pages, there is the solitary Chinese character 洪 *hung* "flood," which may possibly allude to the flood of 1642."

same day. Another has at the end of it the names of the Jewish months and days of the week. Another contains the service for the feast of Purim. The greater part of those that remain consist of prayers and passages for chanting, forming the daily ritual. The Psalms are introduced so numerously that probably half of them might be collected from those prayer-books. Passages from the prophets and some of the historical books occur frequently. Such is the character of these service-books, that their compilers must have been men who knew well how to excite religious feelings by supplying the richest materials for them. The Psalms found here most frequently are those that are most familiar to the Christian reader of the Old Testament.

"The subject of the coming Messiah is introduced, but as in the case of other portions of this widely scattered race, not so prominently as we Christians are inclined to imagine of them. This however, as well as a definite expectation of another life, have been lost with the knowledge of the Hebrew language and the contents of their sacred books. The prayer in the family register above alluded to is a remarkable and characteristic proof of their faith in the soul's immortality and the future happiness of the good, when that was composed. It is not a little melancholy that the doctrine should have since disappeared so entirely from among them. The Rabbis of Honan took little pains to clothe their theology and traditions in a Chinese dress. The two Jews now at Shánghái say it was believed that the knowledge of their religion in its native form could never be lost. They therefore felt it less necessary to communicate it in either a Chinese or Hebrew form. The two tablets in the Synagogue would seem to have been written by persons who held quite as closely to Confucianism as to their professed faith, and fail to convey any adequate idea of Judaism. Perhaps the cause of the deterioration that has taken place, is to be sought rather in the poverty and consequent apathy of the congregation in late years, than in the neglect of the earlier Rabbis, for the better educated of our two visitors remembers an old worn-out volume in the last stages of decay, that he believes was a translation of the books of Moses. What he read in the Chinese translation of the Pentateuch on coming to Shánghái brought to his recollection what he had there seen. On being shown a map of Jerusalem and the temple, they mentioned that there is a drawing in their Synagogue of a large house of worship belonging to their religion in the country from which they came."

ART. VIII. *Analyses of the Ashes of certain Commercial Teas.**

1. *Souchong Tea; by Edward A. Spooner of the Cambridge Laboratory.*

1*st sample*:—per-centage of ash yielded by the tea, 5.48.

A qualitative examination, conducted according to the method of Will and Fresenius, gave for the constituents of the ash, potassa, soda, lime, magnesia,

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* From Silliman's American Journal of Science and Arts, No. 32, March, 1851, page 249.

peroxyd of iron, phosphoric, sulphuric, hydrochloric, silicic and carbonic acids, charcoal, and sand.

A quantitative analysis gave the following per-centage of the several constituents :—

	Results of analysis.	Per-centage—carbonic acid, charcoal and sand excluded.
Potassa,	3·31	3·70
Soda,	22·78	25·46
Lime,	10·40	11·63
Magnesia,	8·58	9·59
Peroxyd of iron,	7·53	8·42
Phosphoric acid,	11·29	12·62
Sulphuric acid,	9·07	10·14
Chlorid of sodium,	2·15	2·40
Silica,	14·35	16·04
Carbonic acid,	2·85	...
Charcoal and sand,	5·38	....
	97·69	100·00

2d Sample :—per-centage of ash, 6·106.

The analysis gave in a hundred parts :—

	Results of analysis.	Per-centage—unessential ingredients excluded.
Potassa,	40·51	44·96
Soda,	1·53	1·70
Lime,	7·90	8·77
Magnesia,	7·58	8·41
Peroxyd of iron,	6·13	6·80
Phosphoric acid,	10·33	11·46
Sulphuric acid,	6·27	6·96
Chlorid of sodium,	1·94	2·15
Silica,	7·92	8·79
Carbonic acid,	2·26	....
Charcoal and sand,	7·39	....
	99·76	100·00

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2. *Oolong Tea ; by Robert C. Tevis, A.B., of the Cambridge Laboratory.*

Per-centage of ash, 5·14

The analysis gave in a hundred parts :—

	Result of analysis.	Per-centage—charcoal, sand and carbonic acid excluded.
Potassa,	11·57	12·38
Soda,	37·40	40·00
Lime,	7·19	7·68
Magnesia,	5·77	6·17
Peroxyd of iron,	6·71	7·18
Chlorid of sodium,	2·10	2·25
Phosphoric acid,	7·72	8·26
Sulphuric acid,	7·73	8·27
Silicic acid,	7·30	7·81
Carbonic acid,	2·30	....
Charcoal and sand,	3·72	....
	99.51	100·00

3. *Young Hyson Tea; by J. M. Hague, of the Cambridge Laboratory.*
Per-centage of ash, 5·94.
The analysis gave in a hundred parts:—

	Results of analysis.	Per-centage—carbonic acid, charcoal and sand excluded.
Potassa,	30·84	33·95
Soda,	8·42	9·26
Lime,	7·43	8·17
Magnesia,	6·17	6·79
Peroxyd of iron,	4·32	4·75
Chlorid of sodium,	4·24	4·66
Phosphoric acid,	15·12	16·64
Sulphuric acid,	4·40	4·89
Silicic acid,	9·90	10·89
Carbonic acid,	3·83	....
Charcoal and sand,	5·98	....
	100·65	100·00

4. *Ningyong Tea; by Charles S. Homer, Jr., of the Cambridge Laboratory.*
Per-centage of ash, 4·73.
The analysis afforded in a hundred parts:—

	Results of analysis.	Per-centage—carbonic acid, charcoal and sand excluded.
Potassa,	24·75	28·38
Soda,	11·24	12·88
Lime,	7·32	8·39
Peroxyd of iron,	16·84	19·31
Chlorid of sodium,	2·84	3·25
Phosphoric acid,	15·22	17·44
Sulphuric acid,	4·16	4·76
Silica,	4·86	5·59
Carbonic acid,	4·01	....
Charcoal and sand,	9·09	....
	100·33	100·00

ART IX. *Correspondence between the Government of China and the Legation of the United States, relative to smuggling and the non-exportation of grain.*

THE following correspondence, which has been furnished us for publication, has reference to subjects of some commercial importance. It appears from these papers, that an old law of China prohibits the exportation of breadstuffs, and that its omission in the tariff as an article

not to be sent abroad, is not to be understood to contravene that law. At the time of making the tariff, probably no person thought of the question as one likely to arise, for the course of the rice trade heretofore has been entirely the other way.

To H. E. Sü, Imperial Commissioner, &c. — *Legation of the United States, Canton, 28th August*, 1851.

Sir,—The undersigned, Chargé-d'affaires, *ad interim*, of the United States of America to China, had the honor to receive your Excellency's communication of the 16th May last, relative to a dispatch from Wú, the Táutái, proposing measures for guarding the revenue at Shanghái; and at the time, besides acknowledging the same, addressed J. N. A. Griswold, consul of the United States at that port, inclosing your Excellency's dispatch, and requested him to report thereon, when he would again address your Excellency.

The Undersigned has now received the reply of said Consul, in which he states that, "On the 14th Dec. last, he received a communication from the Táutái relating entirely to the export of silks and teas, but it did not in any way allude to imports; and that in his reply he did not dissent from what he proposed, provided it did not prove detrimental to the United States' merchant:—that as it regards imports, he declined acceding to the proposal that the manifests of United States' vessels should specify marks, numbers, shippers, and consignees of goods, and be open to public inspection at the Consulate and custom-house, as he deemed such publicity useless to the end in view, but offered that the manifest should specify the number of packages separately, containing particular description of goods and number of pieces, which should be open to the public, and remain to be verified by the Chinese custom-house officers when landed, they being entitled to seize any goods in excess of the manifest:—that as matters now stand, he could see no remedy for smuggling except in an efficient custom-house staff to take account of the goods as landed and shipped, which has never yet been done, the whole establishment consisting of a few worthless individuals, who until lately have paid no attention to their duties.

"That he had repeatedly urged the Táutái to obtain a larger number and more efficient custom-house officers, and assured him of his readiness to afford every facility for the proper examination of the goods;—he had suggested to him that he might place an officer on board each vessel as she arrives, whose duty should be to take an account of all goods as landed or shipped, but his reply was that the government allowance is not sufficient to pay the requisite number, or secure the services of officers, who would not be open to bribery," &c.

This coming before the undersigned Chargé, he has examined and finds that the Consul of the United States at Shanghái possesses no disposition to countenance smuggling, but on the contrary, to coöperate with the Chinese authorities to put an end to the evil of clandestinely defrauding the revenue, which of late has been carried on upon a large scale at that port;—and the undersigned takes this opportunity to assure your Excellency, that the government of the United States guards with great vigilance its own revenue, and is far from approving of its citizens defrauding that of another government, and therefore the Treaty between China and the United States contains several articles for the prohibition of frauds on the revenue. The IXth Article provides that, "whenever merchant-vessels belonging to the United States shall have entered port, the Superintendent will, if he see fit, appoint custom-house officers to guard said vessels, who may live on board the ship or their own boats at their convenience."

The Xth Article provides that a true report of the cargo on board shall be communicated to the Superintendent of Customs, &c.: and by the XIth Arti-

cle, "the Superintendent of Customs, in order to the collection of the proper duties, will, on application made to him through the Consul, appoint *suitable officers*, who shall proceed, in the presence of the captain, supercargo, or consignee, to make a just and fair examination of all goods in the act of being discharged for inportation, or laden for exportation on board any merchant-vessel of the United States," &c.

The XXth Article provides that fraud detected on the revenue, may be punished by forfeiture or confiscation of the goods to the Chinese government. The undersigned, therefore, considers that in any case of fraud on the revenue, whether in *imports* or *exports*, the fraud being clearly proven, it will be in accordance with the usages of nations that the goods be confiscated, which is most just.

Henceforth then let the Treaty be firmly adhered to,—let there be a competent number of suitable custom-house officers appointed, and the revenue officers and foreign Consuls unitedly, and in good faith, discharge their respective duties, and the evil complained of will cease to exist.

The Undersigned avails himself of the occasion to renew to your Excellency the assurance of his high regards, and has the honor to remain,

Sir, Your obedient servant,

[L. S.] PETER PARKER.

Sii, Imperial Commissioner, &c., &c., and Yeh, Governor of Canton, &c., &c., have the honor to acknowledge the receipt on the 30th ultimo, of the Hon. acting Commissioner's dispatch (of the 28th ultimo), and have perused and fully understand all that had been represented by the United States' Consul at Shanghai as statod therein. As to the different articles of the Treaty you have quoted, they are in entire conformity to the Treaty. We have examined and find that the smuggling of goods is a matter which affects the revenue, and it is manifestly right rigorously and closely to watch and guard against it. Truly, as stated in your dispatch, "fraud on the revenue being clearly proven, it is in accordance with the laws of all nations that the goods be confiscated," &c. This reasoning is most just and right, and sufficiently evinces that the Hon. acting Commissioner possesses a clear perception and lucidly discriminates affairs.

Hereafter, it will be in every respect right for both parties, that we each maintain a rigorous and close surveillance;—on the one hand, the revenue officers appointing men of unquestionable honesty, and on the other the merchants of the United States, and of every nation, also as behoves them, managing in conformity to truth, and not allowing men to play tricks upon them as stupid, deluding them with their false addresses.

We make this reply, and avail ourselves of the occasion to present you the the compliments of the season, &c. The foregoing communication is addressed to Peter Parker, Chargé-d'affaires, *ad interim*, of the United States of America to China.

Hienfung, 1st year, 8th moon, 17th day. (12th September, 1851.)

To H. E. Sü,
Imperial Commissioner, &c.

Legation of the United States,
Canton, 9th September, 1851.

SIR,—The undersigned Chargé d'affaires, *ad interim*, of the United States of America to China, had the honor to receive in due course your Excellency's dispatch of 16th May relative to the subject of the exportation of rice at the port of Shanghai, subsequently to which he has received copies of all the correspondence relating thereto between the United States' Consul and the Shánghái local authorities. From a careful perusal of this correspondence, it appears that, on the one hand, Wú, the Táutai, has contended that by the

tariff imperially ratified in the reign of Kanghi, the exportation of grain is prohibited; and furthermore that foreign rice and wheat are imported free of duty with a view to keep up a supply of food for the people, from which it may be understood that Chinese rice is not allowed to be exported, &c. On the other hand, Mr. Griswold, the Consul of the United States, has insisted that by the Vth Article of the Treaty, citizens of the United States are at liberty to buy and export every kind of merchandize, and that whilst gold, silver, saltpetre and sulphur, are contraband, the exportation of rice is not at all prohibited by the Treaty. Moreover, that rice is exported but incidentally, and not with a view of obtaining a livelihood; that it is apprehended that it will not be carried away to any great extent; and the exportation will take place only when the crops are abundant, and that it is advantageous to the farmer to be allowed to sell for exportation his surplus grain, &c.

This subject coming before the Undersigned, he has given it mature consideration, and admits the force of the argument that the bonus upon *foreign* rice, by exempting it from paying import duty, rather implies that it is not contemplated by the Chinese government that rice and other grains produced in the country should be exported. As it is the prerogative of all nations to regulate, according to their own view of expediency, the food of the people, if your honorable government insists upon the non-exportation of Chinese grains, the undersigned does not entertain a doubt but that the government of the United States will cordially acquiesce therein.

The Undersigned however begs to suggest for your Excellency's consideration that the experience of western nations is becoming more and more in favor of the principles of free trade, and *cæteris paribus*, the food of the people is cheapest where there are no restrictions upon its importation or exportation. The traffic in grains will be regulated by the supply and demand. For example, Chinese rice will not be exported unless it be cheaper than in other countries, and to be cheaper it must be abundant:—when scarce it is dear, and foreign rice will immediately be brought to this market, and there is no danger to the food of the people, by leaving the trade in it to regulate itself. In the proclamation of the former táutái, Kung, which originally refers to Chinese and not to foreigners, one reason assigned for the prohibition of the exportation of grains by the Chinese, was an apprehension that it might go to the keeping up the supply of food for pirates, but no such objection can be raised to its exportation in vessels of the United States.

The Undersigned respectfully requests your Excellency to give this subject mature consideration, and inform him of the result, and he will be most happy to find that his views and those of your Excellency upon the subject of free trade coincide; nevertheless, should they differ, and your Excellency inform him that it is still the wish of the Imperial government to prohibit the exportation of Chinese bread-stuffs, he will immediately refer the subject to the decision of the United States' government, and in the meantime call upon the United States' consuls to issue instructions to the merchants in China to desist from the exportation of rice, wheat, and other grains.

The Undersigned avails himself of the occasion to renew to your Excellency his high regards, and has the honor to remain, Sir,

Your Excellency's very obedient servant,

[L. S.] PETER PARKER.

Sü, Imperial high Commissioner, &c., &c., and Yeh, the Governor of Canton, &c., &c., have the honor to acknowledge the receipt on the 14th instant, of the Hon. acting Commissioner's dispatch (of the 9th inst.), which we have perused and fully understand.

We have examined the subject of the non-exportation of rice and paddy, and find that originally it was apprehended that they might go to keep up the

supply of food to the pirates on the ocean, therefore for a long period China has prohibited by law the exportation of grains. It is stated in your dispatch that no such objection exists to the exportation of grain in vessels of the United States; this, we, the minister and Governor, firmly believe; but seeing it has been prohibited to subjects of China, the trade as it respects foreigners should be placed upon the same footing, and it is right, as proposed in your dispatch to transmit your instructions to the merchants of the United States to desist from purchasing and exporting grains.

As requisite we make this reply and avail ourselves of the occasion to present you the compliments of the season.

The foregoing communication is addressed to Peter Parker, Chargé-d'affaires, *ad interim*, of the United States of America to China.

Hienfung, 1st year, Intercalary 8th mbon, 2d day. (26th September, 1851.)

ART. X. *Bibliographical notices: 1. Chhòng-sè Toān, &c.; 2. Tien-wan Lioh-lun; 3. An Essay on the Opium Trade; 4. Letter to the Editor of the Chinese Repository; 5. Thoms on ancient Chinese vases of the Shang dynasty.*

1. *Chhòng-sè Toān Saⁿ-chàp-chhit Chiuⁿ*, &c., or Genesis, Chap. 37, &c. This pamphlet contains the History of Joseph in the dialect spoken at Amoy, and is one of the first attempts at Romanizing the Chinese language for the purpose of teaching the natives through another medium than their own characters. In Vol. XIII., page 98, the reader will find a notice of the edition of Æsop's Fables in the dialects of Amoy and Chiuchau fū, expressed in Roman letters by the Rev. S. Dyer and J. Stronach, with some remarks explaining the differences between the spoken and written languages used in that part of China. The subject is further explained in Vol. VI. page 145, where the system of initials and finals adopted by the people of Amoy to arrange the characters in their colloquial dictionaries is described, This system is also adopted at Fuhchau, but other initials and finals are chosen. By referring to these two articles, the reader will better understand the trouble the natives of those districts experience in learning to read their own language intelligibly. This difficulty meets one everywhere in China, but is perhaps the most formidable in Fuhkien; and this pamphlet of 26 pages is an attempt to obviate it, and convey religious truth by means of the everyday language of the people, without a reference to the character. We are told by those who have begun to employ the Romanized colloquial that it greatly assists missionaries and others who are learning the language; and that a class of boys, or even adults, can be taught to read books in it "*correctly*

and *with understanding*," in the course of a year or little more. In the usual mode of education, two years of study are required to enable a boy to *read* off the names of the most common characters, and even then he does not fully *understand the very lessons* he has been learning to read, while other books are almost unintelligible. This divorce between reading the characters and understanding them, renders the mind an impoverished field, where nothing is produced but stunted plants trained in imitation of the lofty and symmetrical products of other times. Compelled to con over the books given him by his teacher, until he has learned the shapes and sounds of their characters, the mental powers of the youthful student become dwarfed for want of their proper nourishment. His memory is so tasked to treasure up these sounds and shapes, that his judgment, and whatever of original genius and wit he might have had, are permanently weakened, and he goes through life perfectly satisfied to imitate, to praise, and to echo the classics.

This is the case with those who are able to devote years to their studies, and who are members of the literary aristocracy of the land. But millions there are who are compelled, by poverty or disinclination, to suspend their studies when they have just learned the names of two or three thousand characters, and can recite more or less of their hornbooks, almost like so many parrots. They are in the position of a lad who has just commenced his studies, and has learned Latin prosody enough to scan; if he should be set to read an ode in Horace, a Porson standing by might suppose he was well taught in Latin, while the boy himself had not a clear idea of a single line. The singular anomaly, however, of a man reading his *mother tongue* in this unintelligible way, was left to be added to the multitude of other anomalies and contrarieties peculiar to China. Yet it is almost a natural and necessary consequence of the nature of the language and mode of instruction, though not the less disastrous to all intellectual progress. Of course, the degree of knowledge different people have of the meanings of the characters varies greatly. A few overcome their early disadvantages by subsequent diligence, and attain a respectable position; while, also, every one who knows the names of the characters is constantly becoming more and more able to read them understandingly, from having them everywhere before him, and using them whenever he has occasion to write a letter or make out an account.

But still such persons seldom study new books, and the question comes up, how is the great mass of Chinese people to be taught?

How are they to be instructed in history, in religion, in geography—in short, in every branch of human knowledge? How are they to be elevated in learning and morals, and the whole nation made fit to take its proper place among the nations of the earth? These points are daily becoming more and more important, and are found to be more difficult of solution than was supposed would be the case, when it was said, years ago, that the Chinese generally read their books. Their own written language is so cumbrous and intractable, that many doubt whether it is sufficiently flexible and copious to accommodate itself to the new demands now making upon it, even if it could be made easier; but we think its capabilities have not yet been tested so as to enable any one to decide upon these points, and we are sure that new ideas will be able to find their utterance and expression, when such men as Kíying and Sü Kí-yü undertake to make them known to their countrymen. Some missionaries think the best way is to open a new road through their spoken language for the Chinese to get to the temple of learning, and no longer try to plod the old track, where thousands of characters, like misshapen boulders and jutting snags, so obstruct the way, that most of the travelers altogether lose their time, patience, and opportunity, before they reach their journey's end. Learning in China consists too much in admiring the expression of old thoughts, and turning over the dress in which they are clothed, to permit the mass of people to make new acquisitions in science; the literati are too much like the builder, who spends all his time in polishing his tools and carving pictures on their handles, ever to hope they will erect any new temple of learning for the reception of their ignorant countrymen. So much attention has been paid in China to the means of knowledge, that its practical ends are lost sight of, or are seen so far off through the tortuous mazes of the crooked characters, that some teachers think it best to clear the path by removing them, and simplify the medium of thought as much as possible.

These nine chapters of Genesis are printed with this object, and the success has been such that the missionaries at Amoy are going on to publish the Gospels in the same manner. Their pupils and converts are taught the initials and finals used in that dialect in the Roman character, and the mode of combining and marking them to form all the sounds and tones known to them; they soon learn to read the words, and are pleased—in some instances greatly amazed—to find how readily they understand what they read. The Romanizing plan has been attempted at Ningpo too, and with much the same success in the facility with which the pupils in the schools learn to

read; but unluckily, the great differences between the two dialects are made still greater by a system of Romanizing so unlike, that if a lad at Amoy should hear one from Ningpo read his own dialect, he would probably not understand it; to do so intelligibly the latter must partly unlearn his alphabet, and give new powers to the vowels and tonal marks.* An example of each of these dialects in Roman letters will show their appearance in this dress. The diacritical marks in the quotation in the Amoy dialect show the tone, or *shing*, of each word; the other has nothing to indicate this, nor do we know how it is to be represented.

The Creed, in the Colloquial of Ningpo.

Sing-king. Ngô siang-sing ih jing, ziu-z g,ün-neng-go vu, zao-dzing t'in di go: teng t'in-vu doh ts Yæ-su Ki-toh ah-dsh-go chü, gi be Sing Ling kông-lóh-læ, sang-læ mô-li-üô dong-nyü-go t'æ li, tông peng-ti Pe-lah-to z-'eo, ziu-næn, ting-læ jih-z-kô zông, si-deh, tsông hao ts 'eo, tao ing-s k'i; di-sæn nyih dzong si-go di-fông weh-chün-læ, sing t'in, zo-læ g,ün-neng jing vu-go jing siu-pin: dzong keh-deo gi pih-ding læ sing-p'un weh-nying si-nying. Ngô siang-sing Sing Ling; ping t'in-'ô sing kong-we; sing-du siang-t'ong-go; ngô siang-sing ze hao sô-min; nüoh-sing pih tsæ-weh; ping üong-yün g,ông-seng. üô-meng.

Extract from the 46th chapter of Genesis, in the Amoy Colloquial.

Iok-siek-hut thàn ông ê biêng-liông tiâⁿ-tioh i ê lâu-pô kap hiaⁿ-tī khiâ ê sô·-châi hó· i Biek-se kok put-chí hó e sô·-châi tī Lat-bí-se ê kiéng-lâi, chòe i ê ke-giàp. Iok-siek-hut chiū kiong-kip bí-niúⁿ chhī lâu-pê kap hiaⁿ-tī choân-ke chiàu i ê ke-koàn chiàu-kò· i.

If the Romanizing system should be adopted at Fuhchau and Canton, and books published in them, we have, then, presently, four new languages with as many nations to speak them. The patois of almost every prefecture in China might also thus be elevated to the

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* In the Amoy dialect, there are 15 initials and 50 finals, with 34 contracted sounds, or *juh shing*, making by their combination all the words in the dialect; which actually amount to about 900; these are increased by the tones to about 2,500 distinct enunciations. At Fuhchau the words are formed by the combination of 15 initials and 33 finals, which are further increased by tones, but the total of distinct enunciations is less than at Amoy. At Ningpo, according to specimens kindly sent us, there are 37 initials, 40 finals, and 8 imperfect vowels, as follows:—

Initials.

k k' g ng ny h hy ' y t t' d n l p p' b m f v ts ts' dz s z kw kw' gw ngw w hw w ch ch' g, sh j

Finals.

a ia ang iang ao iao a ia æ iæ e en eng eo i in ing üing iu o ong üong ó üó óng üóng u un ün ü ün ah iah eh ih üih oh üoh óh üóh

Imperfect Vowels.

s z ts ts' dz ng m rl

These are combined into about 700 words, which are farther increased by tones, but to what extent we are not informed; neither have we seen a table of the powers of the letters.

rank of a language, and would we almost think, before a generation had passed away, if we could substitute Romanized books for their own.

These considerations lead us to the consequences likely to result from Romanizing the Chinese language, and to the difficulties in the way of its adoption. For many ages, the written language and literature has been the bond of union which has united the unnumbered millions of China as one people, and done much to make them of one mind, and raise them to their present comparatively high position. The numerous dialects and patois spoken by this multitude are derived from this written language, and owe their intelligibility to it; so much so, that if two neighbors are at a loss as to the meaning of a word, a reference to the character dispels all doubt. If there was a different name to every character, this hesitation would not arise; but so long as there are scores of homophonous characters, the characters are indispensable in order to discriminate the homophones. Even with all the assistance of double and triple compounds, references to the characters are constantly made in speaking, in order to render the sense clear.

The small number of people too, who actually speak the same dialect so near alike as to be able to read understandingly the same Romanized books, is another serious obstacle to their extension. The aid of the character now obviates this diversity of pronunciation, but when that is not to be had, we fear the circulation of the book will be restricted almost to the city where it is published. For instance, the dialect spoken in the capital and western departments of this province is called the Canton dialect, and the people everywhere manage to make themselves understood with the assistance rendered by the character; but we imagine that a gospel Romanized in it according to the Fan Wan (the local tonic dictionary), would not be understood beyond a radius of thirty miles from the city. At Macao the differences are still greater, while yet every man from that region is easily understood at Canton. Who would attempt to furnish books for the people of every district? Moreover, these books, if provided, tend to break up the people into little clans and states, and hazard the very object in view,—that of Christianizing them. The attempts made about fifteen years ago by Trevelyan to Romanize the various languages of India (see Chi. Rep., Vol. IV. p. 39), utterly failed, and have we believe been now mostly abandoned. The people there *will* use their old letters still; and we fear the Chinese have a like obstinate predilection for *their* crooked characters. We may recollect too, that even in our own English we have many strange anomalies we

pertinaciously adhere to, despite of all the efforts of Anglo-saxon reformers.

What shall be done? The mass of Chinese do not learn to read their own language intelligibly as they now study it; and even if they were willing to Romanize it, the results are of doubtful tendency. They can not longer be left in the ignorance that has so long shrouded them, to die like the beasts that perish. Between the two evils, ignorance or segregation, we think the plan of writing the colloquial in the characters is more promising than to attempt to do it in foreign letters; and we believe, from the little practice we have had, that works on any subject may be written in the colloquial, and by the free use of dissyllabic combinations, made intelligible with comparatively a very small variety of characters. The circulation of such books will ultimately be far wider than the same books when Romanized, and those who learn to read them will not be, nor feel themselves to be, cut off from their countrymen by their attainments in the half native, half foreign, Romanized books. At present, the literati of China hold themselves aloof from the colloquial; they never write books in it, but compel every one to climb and toil up the same Hill Difficulty they mounted themselves. Missionaries must take the people at the bottom of the hill, and there give them new thoughts and impulses through their mother tongue, as Luther and Tindal did, when they took the Word of God out of the Latin of the doctors and the cloisters of the monks, and gave it to the people in their despised German and Saxon. Though the cases are somewhat different, since in China it is two styles of the same language rather than two separate languages, yet the pedantic character of the education here, renders the cases more parallel than at first sight appears. We are much pleased, however, to see this experiment of Romanizing the colloquial, and especially the Amoy dialect, which differs so much from the written language, and has such a large proportion of unwritten sounds, for usage may show that the system possesses more capabilities and advantages than are yet known. It might be a good plan, too, to print the Romanized colloquial in parallel lines with the characters, and thus the partly taught native would see the correspondence between them. Every attempt to diffuse Christian knowledge must do good to somebody, and experience in this plan will be of service to all who are seeking to impart truth. We have made these observations on this subject to show that there are many obstacles in the way, as well as advantages to be derived from Romanizing the Chinese language; great expectations have been indulged abroad in the success

of the experiment, and that henceforth the labor of learning Chinese would be almost done away with, and our remarks are intended to assist those in forming an opinion.

2. *Tien-wan Lioh-lun*, or, A Digest of Astronomy. *pp.* 80. 1851. This work is by B. Hobson, M. B., the superintendent of the missionary Hospital at Kam-lí-fau in Canton. It contains a map of the world and two sheets of drawings, representing the most usual astronomical diagrams, and illustrating the principles of eclipses, the arrangement of the solar system, with telescopic views of the planets, &c. Under thirty-eight sections, the author has clearly set forth the most important facts of astronomy, describing the sun and planets, explaining the motions of the heavenly bodies, and giving short accounts of the earth and its most remarkable features. The preface makes known the principal design of the writer, which is, to exalt the Creator through his wonderful works, and show their magnificence and harmony. The similes he uses to make his subject clear to the minds of his readers are drawn from common sources, and we believe he has generally succeeded in interesting and instructing them. Several thousand copies of the book have been circulated, though none have yet been purchased by the Chinese.

We are glad to know that the number of works is increasing, in which useful branches of knowledge, such as physiology, natural history, physics, &c., are popularly handled, and their main facts made plain. We do not suppose there is a Christian missionary in China that regards the diffusion of works of useful knowledge the less important, because he esteems teaching the Bible as the most important of his labors; nor one who does not rejoice to see the Chinese made acquainted with truth of all kinds. Christian civilization (and there is no other worthy the name) can not, in the nature of things, precede Christianity itself; and as the motives and hopes of Divine Revelation are the only principles known to man of sufficient power to induce him to forsake evil and cleave to good, it is not to be deemed strange if the greatest stress and labor are laid on them by the Christian teacher; while also so far as he can, he will draw help from all sources in order to assist in his main design. We are happy, therefore, to see such compilations as Dr. Hobson's circulated among the Chinese, and hope the day is drawing near when natives, imbued with Christian knowledge and zeal, will gladly devote themselves to the task of enlightening their countrymen in all useful branches of science.

3. ***An Essay on the Opium Trade, including a sketch of its history, extent, effects, &c., as carried on in India and China. By Nathan Allen, M. D.*** Boston, 1850. *pp.* 68. We should be glad to see a copy of this pamphlet in the hands of every manufacturer and trader in opium, and especially have the Directors of the East India Company, the great promoters of the traffic, made acquainted with its contents. They might then learn its character, and prosecute it with a better consciousness and knowledge of the disaster and ruin they were promoting. No work, except perhaps Sir Fowell Buxton's book on the slave trade, has impressed us with so a strong a conviction of the remorseless sordidness of trade and moneymaking as this; everything gentle, kind, humane and Christian, gradually succumbs to the *auri sacra fames;* even the restraints which the welfare of society requires to be thrown round the cultivator and trader in order to secure the profits of their industry to them, are at last brought forward to maintain and uphold the goodness, beneficialness, and necessity of the very business which *à priori* would be denounced. "If the opium trade is not proper," say these advocates, "why should there be laws to countenance it?"

We shall merely make a few extracts from Dr. Allen's pamphlet, referring our readers to it for further information, for the subject of the opium trade has been discussed in previous pages of the Repository in all its bearings, and this Essay furnishes no new reasons why it should be abandoned. The author has extended his researches very widely, and calling up to his bar competent witnesses of every grade, has set forth their evidence in order, to show the justice of his conclusions. As a physician, he gives the rationale of opium-*smoking*, to explain the reason why it is more deleterious than opium-*eating*:—

"The practice of *eating* opium as a luxury has prevailed for more than a century in Persia and Turkey, but that of *smoking* it originated at a much later period, and has been confined mostly to China and its adjacent provinces. The effects of the latter practice, we believe, are far more pernicious than the former. The truth of this position is supported by two arguments, 1st, The different *mode* of receiving the drug into the system; and 2dly, From an examination of the *facts* in the case. When opium is taken into the stomach, besides its local effects, its influence is communicated both by the sentient nerves of the stomach to the cerebro-spinal system and thence to the whole animal economy, and by absorption into the blood through the veins and lymphatics. But when opium is inhaled into the lungs, it comes in direct contact with a far more extended and delicate tissue, composed in a great measure of nerves, and not only enters the circulation more or less by absorption, but at the same, by its inherent nature, contracts the air-cells of the lungs in such a manner as to prevent *the blood from receiving its due proportion of oxygen.* This radical change in the quality of the blood must have a most destructive influence. The manner of smoking opium differs

materially from that of tobacco. The process consists in taking very long whiffs, thereby expanding the lungs to their utmost capacity, and communicating the influence of the drug to all the air-cells, and at the same time, retaining it there as long as possible. This secret explains in part the almost instantaneous and powerful effect which it exerts upon the whole system. In the former case, the poison enters the system very much diluted with other ingredients; but, in the latter, it is received in a purer and more concentrated form, and its deadly effects fall more directly upon the vital organs of the system."—*page* 25.

In confirmation of his explanation of the disastrous results of the habit, Dr. Allen adduces evidence from Sir John F. Davis, Bishop Smith, Dr. Smith of Penang, R. M. Martin, Lord Jocelyn, Capt. Shepperd, Chairman of E. I. Co., and others of foreign name, with Chinese writers, all of whom agree in describing the victim of this habit as "one of the most forlorn creatures that tread the earth." The leading events in the late war between England and China, which grew out of the proceedings of Commissioner Lin, and the seizure of opium from the foreigners under constraint in Canton in 1839, are then briefly narrated.

The great gain of the trade to the East India Company forms probably the strongest reason and object for its continuance. From choice, we can not suppose that a single person connected with it wishes to beggar and weaken the Chinese by giving them opium, and we sometimes think that scores would abandon the traffic if they could follow out and see the effects it produces on the persons and families of those who use it. But all these are concealed from the view of the great promoters of the trade in India and England, and they go on, for the most part ignorant and indifferent to the results of the traffic. The commercial bearings of this trade are topics on which much might be said by those who know them, but the subject is one involved in difficulty and secrecy. All other branches of trade with China must necessarily be more or less intimately connected with this, which of itself nearly equals the whole import and export trade besides; and is, next to the cotton trade the largest in the world. Neither can the amount of bullion which leaves China annually be easily ascertained, but all that does leave the country may, we suppose, be set down as the balance of the opium, in excess of the general trade. At the end of the official year 1849, the clear profit to the Indian government on the opium trade was £3,200,000 *stg.*, accruing from the sale and taxes on 54,000 chests. The following tables drawn up from official sources in India, afford a more definite idea than any other we have lately seen of the profits the E. I. Government derive from opium.

TABLE SHOWING THE REVENUE FROM OPIUM IN INDIA.

IN BENGAL FOR TWENTY YEARS.				SALES OF OPIUM PASSES AND OPIUM IN BOMBAY.		
Years.	Receipts.	Disburse-ments.	Profits.	Gross Revenue collected.	Cost of collection.	Net Revenue. realized.
1829—30	16,280,868	4,443,767	11,837,101			
1830—31	13,457,817	3,428,666	10,029,151	—	—	983,675
1831—32	13,087,883	2,677,863	11,410,020	—	—	1,859,925
1832—33	12,353,562	4,119,111	8,234,451	—	—	1,508,325
1833—34	13,652,246	4,239,155	9,413,091	2,081,858	384,564	1,697,294
1834—35	11,575,774	4,748,146	6,827,628	1,752,803	311,092	1,441,711
1835—36	18,051,428	4,890,056	13,161,372	1,918,822	200,367	1,718,455
1836—37	18,956,449	5,657,560	13,298,889	2,678,467	669,757	2,008,710
1837—38	22,429,041	8,110,218	14,318,823	1,846,658	349,456	1,497,202
1838—39	13,710,366	6,724,398	6,985,968	2,748,565	205,247	2,543,318
1839—40	7,683,703	4,416,551	3,267,152	196,811	79,797	117,014
1840—41	12,025,177	5,533,708	6,491,469	—	—	2,187,125
1841—42	13,826,480	5,787,689	8,038,791	—	—	1,866,875
1842—43	18,316,504	5,064,355	13,252,149	2,597,009	54,627	2,512,382
1843—44	22,846,066	6,160,270	16,685,796	3,559,870	71,090	3,488,780
1844—45	21,734,014	6,900,087	17,833,927	3,791,404	61,973	3,729,431
1845—46	29,610,660	7,557,742	22,051,918	6,180,153	223,910	5,956,243
1846—47	30,702,994	7,831,137	22,871,757	6,108,418	39,790	6,068,628
1847—48	23,625,153	10,558,767	13,066,386	4,140,800	73,570	4,067,230
1848—49	34,930,275	10,826,500	24,103,775	8,732,000	(Estimated.)	
	Total profits at Calcutta.		263,249,614	*Total Revenue in 18 yrs.*		45,282,323

On the first half of this table, the Editor of the Friend of India makes some explanatory reflections, to which we add an extract from the Bombay Gazette: from both of them the reader will see that its data are carefully collated.

"From this statement it will appear that, with the exception of the period in which the opium trade was disturbed by the confiscation of the twenty thousand chests by the Imperial Commissioner Lin, the income derived from this article has been steadily on the increase. During the last season, notwithstanding the loss inflicted on the revenue by the neglect which occurred in one of the agencies, the contribution to the exchequer from this source at this Presidency alone, fell little short of twenty-five millions of rupees, or two millions and a half sterling. Sixty years ago, when Burke drew up his well-known report on the state of Bengal, the entire product of the opium did not exceed three millions of rupees. By the increasing demand for this article among the Chinese, and the good husbandry of the Board of Customs, salt and opium, the importance of this branch of our resources has been increased to such an extent that it exceeds the entire revenue derived from the land, when Warren Hastings quitted the government, with the triumphant exclamation, 'Were Lord Clive to wake from death, or Mr. Vansittart, great as was the mind of the former, and extensive as the knowledge and ready the resources of the latter, and to be told what powerful exertions had been made by Bengal within the last six or seven years, and what was its actual state and capability, neither one nor the other would give credit to that information, but pronounce it to be impossible from the recollection of what they knew of the powers of that government, and from any allowance which they could make for its subsequent improvements.'

"The opium revenue has now become so important an element in our financial system that it is difficult to imagine how the machine of government could be carried on without it. It is second in value only to the land revenues, either of the Lower or the North-west Provinces. The relative

contributions from these three sources during the last year of which we have any return, may be thus exhibited:—

	Receipts.	Charges.	Net Revenue.
Northwest Provinces, .	50,529,921	4,000,000	46,529,921
Lower Provinces, . .	36,993,307	3,725,368	33,267,939
Opium, ...	34,930,275	10,825,500	24,104,755

—*Friend of India, Nov. 8th*, 1849.

"For the information which we have given relating to 1830—1831, and 1832—1833, we have been indebted to the kindness of Mr. Dalzell, an able assistant collector in the custom-house of Bombay. With the aid of the volume of McGregor's Commercial Tariffs and Regulations, Resources and Trade of the different Countries of the World, relating to India, &c. (which we have been consulting), we could go a much farther way back in stating exports of *chests* of opium, but do not find 'values' nor 'revenue' attached to those statements. Another circumstance dissuades us from going farther back; which is, that a very considerable part of the opium export trade from Western India in former years, was carried on beyond the territories of Bombay, and of course beyond the control of the British government. It was carried on through Damaun (a small Portuguese settlement to the north of this) and the territories of the Ameers of Scinde, which last having come into our possession by the right of conquest, that circuitous traffic was put an end to; all the Malwa opium was brought this way, and subjected to a large and very virtuous tax thereupon, which course could not have been ventured on while a means of traffic was left open in that way. This is a use of Scinde to us which has not been sufficiently enlarged on! The several rates of pass-duty prevalent during these twenty years past, have been as follows:—from 8th Nov., 1830, to Oct., 1835, Rs. 175 per chest; from Oct., 1835, to 7th Sept., 1843, Rs. 125; from 7th Sept., 1843, to 13th Aug., 1845, Rs. 200; from 13th Aug., 1845, to 1st December, 1846, Rs. 300; when the rate was raised to Rs. 400, at which it remains. The reduction of the rate to Rs. 125 in the year 1835, appears to have given the trade a great degree of activity; and under it revenue largely and steadily increased, but it does not appear by the successive additions to the tax that the revenue has suffered, though the trade undoubtedly has. Perhaps government are now content with what they get, and are content to gratify their conscience and supply their coffers at the same time—by taxing the trade so well as they do; and now resolving to let it alone on those terms! As to our estimate of the year 1848–49, it should be very close, being the exact number of chests exported from 1st July, 1848, to 30th June, 1849, multiplied by the present tax of 400 rupees per chest. The custom-house year runs from 1st August to 31st July; but we have no statement for the year, so defined, by us, and have used what we had.

"These tables of the *Friend's* and our own together suggest a number of reflections. They (the reflections) may be cut short by remarking that British India now really seems to be supported by the cultivation of a poisonous drug and selling it or smuggling it into China! The enterprize when thus looked into, does not seem very noble,—but then 'what can people do?'"—*Bombay Gazette, Nov.* 20, 1849.

"What *can* people do?" may well be reiterated. They can let the business alone, each individual for himself. We have no idea, that in the great system of moral government by which the affairs of man are conducted, any body of men will be able to shift the responsibility of their aggregate wrong doing from off the consciences of the individuals who compose the body, or be allowed to override the

just laws which God has made without suffering the due reward. In trade, as well as in politics or in hygeine, wrong doing works out its own retribution sooner or later, and vindicates the Almighty Lawgiver. No man will be able finally to clear himself of the consequences of his acts by charging them to a Company, a Parliament, or a monopoly. Let us hear what Mr. H. St. George Tucker, sometime the Chairman of the Court of Directors, says on the connection of the Company with the trade:—

"Ever since I have had the honor of being a member of this Court, I have uniformly and steadily opposed the encouragement given to the extension of the manufacture of opium; but of late years we have pushed it to the utmost height, and disproportionate prices were given for the article in Malwa. We contracted burdensome treaties with the Rajpoot States, to introduce and extend the cultivation of the poppy. We introduced the article into our own districts, where it had not been cultivated before, or where the cultivation had been abandoned; and we gave our revenue officers an interest in extending the cultivation in preference to other produce much more valuable and deserving of encouragement. Finally, we established retail shops, which brought it home to every man's door. How different was the policy of Lord Cornwallis, Lord Teignmouth, Lord Wellesley, and Lord Minto, who circumscribed the produce within the narrowest limits, confining the cultivation of the poppy to two of our Provinces, and actually eradicating it from districts where it had been previously cultivated! How fatal have been the consequences of a departure from this wise and humane policy! Is there any man still so blind as not to perceive that it has had a most injurious effect upon our national reputation? Can any man be found so hardy or perverse as to deny that it has led to the total derangement of our trade with China, which was heretofore the source of wealth and prosperity, both to India and the mother country? If a revenue can not be drawn from such an article otherwise than by quadrupling the supply, by promoting the general use of the drug, and by placing it within the reach of the lower classes of the people, no fiscal consideration can justify our inflicting upon the Malays and Chinese so grievous an evil."

Mr. Tucker, however, did not deem his own reasons strong enough to induce him to resign his situation as Director, as Sir Peregrine Maitland did that of general at Madras rather than obey the orders of his superiors and countenance idolatry; and thereby to our minds his opinion loses much of its force. On this opinion, Sir George Staunton thus observes:—

"The war with China was raging at the time Mr. Tucker wrote the above spirited and most able minute; and the war was undoubtedly one of the fruits of the opium trade. But it by no means follows that a war would have taken place had the legitimate trade been still in the hands of the Company, or had the representatives of the Crown, after the trade was opened, been as careful as their predecessors, the servants of the Company, had been, in guarding themselves from giving any aid or countenance to this illegitimate traffic. The opium smuggling had been carried on most extensively on the Chinese coast, for many years previous to the abolition of the Company's monopoly, yet the legitimate trade in tea never sustained a day's interruption or molestation on that account."

This conclusion of Sir George is based on the supposition that the

Chinese government would never have done anything to put down the trade if the Company's monopoly in China had been prolonged; but we are surprised that the sophistry of the argument, which clears the Company from all blame of the opium-trade in China when it had already received millions of sterling money in India from it, was not too transparent even for so strong an advocate as Sir George. He also cites the testimony of Samuel Ball to show that tea may be grown as cheap in India as in China, and then indulges in some speculation arising from these facts upon the probability that the acres which are now occupied with poppy may as profitably be covered with tea shrubs. Alas, for this gleam of hope for China in her helpless dilemma between national weakness and the individual appetite of her subjects! But still let us hear the excellent Baronet in his views respecting the position and character of the opium-trade, as affecting the English character (and we may add all foreigners) in China:—

"Every friend of humanity must surely desire that the revenues raised from the vast and fertile fields of India should be derived from a produce beneficial to man, rather than from one which, however ingeniously defended, or at least palliated, unquestionably leads him, morally as well as physically, to his destruction. It is mere trifling, to defend the cultivation of opium on the score of its utility in medicine. The drug used in medicine, and that prepared for the purposes of a vicious luxury, are well known to be totally and essentially different. The same may be said of the attempt to place the abuse of opium upon the same level with the abuse of spirituous liquors. It is the *main purpose* in the former case; but in the latter it is only the *exception*. Nor can the opium farms be fairly justified on the ground of their supposed analogy to our gin-shops. It is true that our government tolerates gin-shops; but, at least, it does not build and maintain them! I can not, therefore, but think that if Mr. Ball by his present publication shall have decided the Government of India to persevere in their encouragement of the cultivation of the grateful, and, at least, innoxious tea-shrub, in the place of the seducing but poisonous poppy, he will be entitled to the cordial thanks of every genuine philanthropist.

"This most desirable consummation would remove that, which now appears to be the only remaining stumbling-block to the successful and extensive diffusion in China, through our intervention, of the blessings of pure Christianity, and of all the consequent advantages of that higher and more refined civilization which may reasonably be expected to follow in its train. Several imperial edicts have been issued since the peace, expressly commending the general principles of Christianity, and giving a public and official sanction to the labors of our missionaries, as far as the limits assigned to foreigners, by the provisions of the treaty of Nanking, extend. The difficulties, therefore, which previously existed in an international point of view, are removed. There is now no longer any reason why our religious and our commercial intercourse with the Chinese people, if governed and conducted with common prudence, should not mutually aid and promote each other; and, by their harmonious operation, realize gradually all the advantages anticipated from the renewal of our peaceful relation with this extraordinary people. Our chief difficulty at present lies in the imputation to which our *sincerity* is

unavoidably exposed, as long as we continue to introduce into China with one hand our transcendantly pure Christian Gospel, but with the other the destructive and demoralizing Opium Drug! If ever the enterprizing spirit of our merchants shall succeed in breaking through the barrier which ancient jealousies and habits still interpose to a free intercourse with the interior of this vast empire, it will be by making the Christian Missionary his pioneer, and by availing himself of that powerful impulse which religious zeal in a righteous cause can alone confer and sustain. The examples of disinterestedness and universal good-will which our Christian missionaries and physicians have exhibited in union, in China, in the free hospitals already established at Canton and Hongkong, are calculated to soften the most obdurate hertas, and have not been altogether thrown away, even upon the lawless and hostile population of Southern China. It can hardly be necessary to add, that whatever thus raises the moral, religious, and social character of foreigners in China, must tend, in an eminent degree to a juster appreciation, amongst the Chinese, of the advantages generally of foreign intercourse."

These remarks commend themselves to every right thinker, but how impotent are they for all purposes of reform and abolishment of the opium monopoly, so long as it is *necessary* to declare a dividend on East India stock in Leadenhall Street. The subject must be brought to the bar of individual conscience, and the line between serving God and serving mammon made plain through all its ramifications. Until then no one will feel it to be his duty to wash his hands of it. We sometimes think that the little success which has attended Christian missions in China is owing to the frown of God upon the cause, in consequence of the way in which the Christian name is exhibited in China in connection with the opium traffic. Yet if we take another view—that the same God who overrules the affairs of trade, the designs of nations, and all the complex web of human events, to the promotion of his own glory, has pledged his power, his love, and his wisdom to the fulfillment of the promise that his Kingdom shall triumph over all—we may still take courage, and never cease to hope and labor for the good of China.

4. *Letter to the Editor of the Chinese Repository.*—This is a closely printed document of sixteen octavo pages, signed by W. H. Medhurst, John Stronach, and William C. Milne, dated Shánghái, Aug. 1st, 1851; it is designed as a reply to Art. III. in our April No., *pp.* 216–224. We shall only notice it briefly. "The principal object of the present letter," the writers say, "is to call attention to your correspondent's remark on the conduct of the London Society's missionaries, while they sat on the Committee of Delegates, both for the Old and New Testaments." If this be the principal, there seem also to have been two or three other objects in writing it, hardly less important. One of them is to prove that Dr. Bridgman is "your correspondent," and therefrom to show that he violated the confidence reposed in him as Secretary of the Committee of Delegates. On this

point, we beg to assure the respected writers of this Letter, that Dr. Bridgman had nothing to do with the authorship of the Article; he neither furnished any document for it, nor did he see it until it was in print. It was written by the Editor (S. W. Williams), on whom the responsibility of it rests, and the two documents on *pp.* 222, 223 were borrowed from the records of the local Committee at Canton; it was submitted to members of that Committee before publication, and some alterations were made at their suggestion.

The writers of the Letter also take umbrage at the phrase "Committee of Delegates;" and they go into several details to show that it is improperly applied. The withdrawal of these three brethren did not, in our opinion, break up nor destroy the character of the Committee of Delegates; those who remain are still delegates, and for aught we can see their body is as much a Committee of Delegates as ever. The whole body of Protestant missionaries in China has never sent delegates to any General Committee on revising the SS., and as long as there is but one body delegated for this purpose, we hold that that is the Committee of Delegates until its members are recalled, or it accomplishes its work. The agents of the L. M. S. do not wish to be called by this name; and we think no one can reasonably object to the terms adopted by each body of revisors to designate themselves. The point, however, is chiefly a matter of opinion.

The fact that a letter should have "been written by a body calling itself the Committee of Delegates to a public body (the B. and F. B. Soc.), regarding the principles of translation adopted by the L. M. S.'s missionaries," is also a matter of complaint; but it does not seem to us to be of such a nature as to call for all the remark here bestowed upon it. The writers of this Letter know that there has been considerable discussion among missionaries respecting the style adopted in the New Testament since it has left their hands, and that this style is well known to have been maintained by them in Committee—as they indeed acknowledge. Being the majority in that Committee, they could of course carry their own views; but not so when, in the Committee on the O. T., the majority was against them. As we said in our article, the questions of "style" and "principles of translation," are points on which much may be said on both sides. The style of a version may be considered so important, as it was by Castalion in his version, that to secure it the original meaning is sometimes deflected a little, as rays of light are when they enter a denser medium. Perfect fidelity may not always be compatible with classical elegance in rendering from languages so unlike as from Greek or Hebrew into

Chinese. These points were discussed at Shánghái in the local Committee, in March last year, and the majority passed a resolution instructing their delegates in Committee to "advocate a plain and simple style of translation, such as can be read and understood by men of moderate education." Dr. Medhurst with four others voted against this resolution. In the Committee of Delegates, points connected with this subject came up, and differences did exist as we remarked. The "great doubts" referred to on page 223 were felt, perhaps, more out of the Committee on the revision of the N. T. than in it, and it was to the general impression abroad that we had reference more than to what was said by the members of the Committee of Delegates.

When all these circumstances are considered, we can not see why the Committee of Delegates should not communicate with the two Bible Societies on these very particulars, and show plainly wherein and why its members differed from the agents of the L. M. S. who had withdrawn from their body. Why does the Committee of the L. M. S. take exception at the Committee of Delegates not informing it of letters they write? Have others also no duties, no rights, no liberties, in the matter of revising the Bible? If the writers of this Letter had felt free, on their withdrawal, to answer the request of their brethren in Committee, and frankly give the reasons for such a step; and perhaps also, have explained why their Directors (who could fully understand the consequences likely to result from its observance) could still pass their resolution of July 22d, 1850; and after it unite with others, on the 17th of December, at Church Mission House in advocating a common version; more cordiality might arise. The intercourse between the Committee of Delegates and the Committee of the L. M. S. can easily be made cordial and frank as becomes Christian brethren, if all parties will show a friendly spirit. The conduct of men in public stations is always considered a proper subject of remark by those interested in their movements; and if, in respect to the anomalous proceedings of the Directors of the London Missionary Society in this matter, we made unfounded surmises, or imagined wrong reasons for the withdrawal of their agents from coöperating with their brethren of other denominations and countries in the desirable work of revising the SS. in Chinese, nothing can be easier than for them both to explain. Until that is done, they can not complain if the best rationale is given which the context of circumstances suggests.

In this Letter, the writers deny that a difference of opinion respecting principles of translation was the reason of their withdrawal; but they give none themselves to account for the step, except that it was

their "only alternative." Yet we are informed that a difference of opinion existed among the members of the Committee of Delegates on the O. T. respecting style; prior to February last one of them remarked plainly on this point. It seems singular, therefore, after the debate and vote in the Shánghái local Committee in March 1850, on what style should be adopted in the O. T., that the writers of this Letter should express so much surprise at our remark, and deny to Dr. Bridgman that they had any previous information of his doubts on this point. The remarks made by Dr. Medhurst and his friends upon different styles of Chinese composition are well enough, and we find nothing to except in them; save that they have very little bearing on the general question. There are as many varieties of classical style in Chinese literature as in English, and as much room for choice, all being equally classical. We could remark at length on this point, and adduce examples from the new version of the New Testament, in which we think classical antithesis has been maintained rather at the expense of a faithful, perspicuous rendering of the inspired text; but we do not think this to be the proper place. Notwithstanding this, we still maintain our formerly expressed opinion, too, that as a whole it is "decidedly superior to former translations."

In conclusion, we express our regret at being obliged to make these remarks in answer to this Letter. The article in the April No. was intended simply to note the progress of events, and was worded in the most careful manner. Everything connected with the revision of the SS. is, and must be, perfectly voluntary. If a Society orders its agents to withdraw after a long coöperation in this work, whatever be their motives, there is no reason for division in the act. Every former attempt at translating them has furnished new expressions, and in this respect has been an advantage; and there is still ample verge for both the Committees now in session at Shánghái to do the best their learning and judgment approve in making faithful versions of God's word into Chinese. Time and use will decide, and both Committees must trust their performances to these arbiters. The publication of such remarks as are contained in this Letter injures a good cause, and had better be avoided. The Editor of the Repository would have gladly furnished its writers all the information they wished, as to the authorship of the article in question, and thereby saved them the trouble of proving what did not exist; but they they must allow to others the rights they claim for themselves, nor ought they to complain if they themselves force others to exhibit their conduct in its proper light.

5. *A Dissertation on the ancient Chinese Vases of the Shang Dynasty, from B. C.* 1743 *to* 1496. Illustrated with 42 Chinese wood engravings. By P. P. Thoms. London, 1851. 8vo. *pp.* 63.—This is a very pretty addition to our books on China, and besides having the minor merit of being an elegant specimen of printing, will also be prized by the sinologue as a valuable treatise on a little known subject. Mr. Thoms, as our readers doubtless know, resided in Macao for several years, engaged by the E. I. Company in carrying Dr. Morrison's Dictionary of the Chinese language through the press. He began his studies on Chinese vases while in China, but on his return to England, was unable to prosecute them as he wished. A long article on the subject was inserted by him in the Transactions of the Royal Asiatic Society, Nos. 1 and 2, in 1834, as noticed in our Vol. IV, page 194. The presence of a Chinese in England from Canton, named Alae, has now enabled Mr. Thoms to get out this brochure. In it he has given cuts of vases of five different classes, each of which commemorated a reign, or was used in a particular manner or for a special purpose. All of them are selected from the Poh-kú Tú 博古圖 in 16 Vols., a well known work containing about nine hundred plates of vases, tripods, bottles, mirrors, &c., used or made during the Shing, Chau, and Hiú dynasties. Mr. Thoms remarks that "in the early periods of Chinese history, a custom seems to have prevailed of interring with the dead honorary vases, which reposed with them for ages; but during the civil wars, more particularly that about A.D. 200, the graves of the ancient monarchs and eminent statesmen were dug up and their ashes dispersed; then were many of these ancient relics discovered, and a new order of things having been established, they have been preserved to the present period. Regarding them merely on account of their great antiquity therefore (above 3600 years!), independently of their symmetry and style of ornament, they can not fail to be interesting to all who attach a value to what is ancient; while their inscriptions establish, unquestionably, the fact that the present Chinese written character is derived from hieroglyphical representations." We hope Mr Thoms may be encouraged to go on in these researches; and make still further use of the native engraver he has employed, whose burin has been well exercised in producing these engravings, worthy of a place in the Crystal Palace, where it seems they were exhibited.

ART. XI. *Journal of Occurrences: search for foreigners in Formosa; disturbances in Kwángsí, and papers connected with them; loss of the French whaler Narwal on Corea; strike among the silk-weavers in Canton; gracious examinations at Canton; death of D. W. C. Olyphant; and of Rev. Charles Gutzlaff.*

THE *search for foreigners in Formosa* originated from an apprehension, awakened by the escape of three of the Larpent's crew, that other Europeans might still be held captive. Parties immediately interested addressed the United States' Legation, requesting that the subject might be investigated, both through the Chinese authorities, and directly at the island. Application was accordingly made to the commanding officer of the American squadron on the East India station to dispatch one of the vessels under his command to Formosa. While on the point of dispatching a vessel, the report of H. B. M. Str. Salamander, was obligingly furnished Capt. Walker, and this, with some other circumstances, induced a postponement of her sailing; and, in the meantime, instead of communicating with the Chinese authorities, the American Chargé-d'affaires in China decided to dispatch a trustworthy Chinese to Formosa to make inquiries. The following report of his mission has been furnished us for publication:—

The HON. & REV. P. PARKER, M. D., *Chargé-d'affaires, &c.* *United States' Consulate, Amoy, 6th September*, 1851.

SIR,—Under date of 25th July, I informed you that I had appointed Oo-sian to proceed to Tai-wan as a special agent, for the performance of the duty required by your dispatch of the 7th of the same month. I have now the honor to advise you that the mission has been accomplished by him, and to lay before you a translation of his Report.

"I sailed from Amoy on the 12th day of the 7th moon (Aug. 8), and arrived off the mouth of the Tung-kiang on the evening of the 15th day, where we anchored. At midnight, a tyfoon commenced with unusual severity, and on the following noon, in company with three other junks, we were totally wrecked, with great loss of life, and of all our lading and luggage. After having been exposed to imminent peril for about twelve hours, I providentially escaped upon a small raft and reached the shore, saving nothing but the clothes that were on me. My effects consisted of $30, the value of $15 in medicines, and $7 to $10 worth of personal clothing;—the medicines having been procured for the ostensible purpose of trafficking in them, so as to avert suspicion of the real object of my coming. I remained one day at the village of Tung-kiang, to get a suit of clothes made; and whilst here was waited on by a military officer, who informed me that he had orders to arrest any foreigner, or any Chinese subject employed by foreigners, who might land on that coast; showing me at the same time his warrant therefor, and saying that he was fully aware that I was of the latter class thus interdicted. He dismissed me, however, with a caution to be careful as to the nature of my communications with the inhabitants.

"From Tung-kiang I went to Lai-lian, the residence of Ban-chiang, (a person of much wealth and influence in this region, and the principal agent in effecting the late rescue of a portion of the Larpent's crew,) deeming it important

to confer with him on the subject previous to my adopting a definite plan of research. At an interview which I had with him, he spoke of the improbability that any foreigners were then in captivity in the southern part of the island, since the liberal reward which had lately been given by the British Government for the manumission of such was widely known, and would surely have brought them to light for the sake of further reward:—besides which he declared that he was intimately acquainted with the whole region of the south, including its interior, and if such captives were there he could scarcely fail of knowing the fact. He further informed me that the suspicions of the mandarins of Fung-shan district had been awakened by the recent visit of H. B. M. Str. Salamander, and that they had sent police-officers to apprehend the persons concerned in liberating the Larpent's men;—also, that he had himself been summoned to appear at Taiwan fú, to answer for his part in the matter; which, however, he had refused to do. The other individuals spoken of had succeeded in bribing the police, and were thus allowed to escape. I had heard that Ban-chiang was the owner of a watch, spy-glass, and sextant, and on inquiring of him the manner in which he possessed himself of these articles, he replied that they were brought to him by some aborigines, about four years ago, for sale:—that he neither knew their use nor their value—only that they were foreign instruments. He exchanged some goods for them, and while in his possession they were seen by a mandarin, who, taking a fancy for them, Banchiang begged him to accept them, which the officer did. Just about the same time that these instruments were brought to him for sale, an European vessel was wrecked on the very spot where the Larpent was lost, and he supposes that if any one of its men escaped to the shore they were murdered by the same people who had killed the larger part of the crew of that ill-fated bark. The locality being considered as highly dangerous to the safety of even a Chinese traveler, it was against the remonstrance of Banchiang that I proceeded more than a day's journey southeasterly, to the point where these catastrophes had occurred, hoping to learn new facts there in relation to these and other wrecks,—in which, however, I was not successful. Two or three days before, in the tyfoon of which I have spoken, three junks were wrecked at this fearful spot, and three from their crews were murdered; the headless body of one of whom I saw lying on the beach.

"All these massacres of shipwrecked seamen are committed by a small but ferocious class of the aborigines, supposed to number sixty or seventy persons only, who inhabit a woody mountain-bluff, at the foot of which wrecks are frequent, and total destruction of life and property almost certain. These savages are said by the Chinese, and by the native tribes, to have a passion for acquiring human heads; which was thought by my informers to be more their object than even the possession of booty.

"Hence I traveled in a course N.N.E., as I judged, about 200 li (say 65 miles) visiting the Chinese villages of Lui-chong and Lin-luk, situated just at the base of the mountain-range held by the aborigines, at the distance of 70 li or thereabout, from the west coast. In this interior region I spent three days, diligently prosecuting my inquiries, but could learn nothing further than that three or four years ago a foreign vessel was wrecked on the eastern shore: of the fate of the crew and property they could tell me nothing. (This item of information I obtained from some aborigines through an interpreter.) From this place I went two-and-a-half days' journey, and reached Vun-kiang village, on the west coast, 60 li north of Taiwan fú. No intelligence could be gathered here, except that two European vessels were lost in the group of Pang-hú islands, (Pescadores) in the 29th year of Táukwang (1849).

"At Pun-kiang, lying on the coast 90 li further north, this statement was confirmed; and having learned that a certain individual at this place, but now absent at the said islands, could give the fullest information possessed

concerning wrecks, I took passage thither, and landing at Ma-kun, the principal island, sought him out and found him. This man stated that in the 29th of Tau-kwang, 3d moon (24th March to 22d April, 1849), near an islet called Kit-pe, lying but a short distance from Ma-kun, the top of a mast of a European vessel was discovered standing out of water. Also, that on the 28th day of the 7th moon, same year (13th September, 1849), a vessel (the cargo of which consisted principally of teas) was wrecked at the same place (? "Sarah Trottman"); that the crew of this vessel got off in two boats, so that nothing further was known of it, whilst the other succeeded in reaching Ma-kun, whence they were sent by the mandarins to Amoy in a Chinese vessel. From this island I embarked for Taiwan fû, where I in vain sought for additional facts in the matter. After one day I sailed for Amoy, and arrived here on the 9th day of the present moon (September 4th)."

I have nothing to add, Sir, to the foregoing Report, unless it be the expression of my full belief in the judicious manner, and in the zeal and fidelity with which the agent has prosecuted his inquiries. In doing so he has encountered great trials and privations; without money, without needful clothing, without friends, a stranger in an inhospitable land. I beg respectfully to commend his case to your consideration, and am, Sir,

With the highest respect,
Your very obedient servant,
(Signed) CHARLES WILLIAM BRADLEY.

The disturbances in Kwángsi are attracting more and more of the attention of the imperial government, but no man of energy or skill has yet assumed the management of affairs, and the whole province is suffering greatly. Saishangah has yet done no better than Li or Chau, the former commissioners, and the most active man at present in the field seems to be Wûrantai, the *fû-túlung* of the Canton Bannermen. In addition to what was mentioned on page 287, we insert a review of his proceedings, which has been drawn up for us by a friend. The official papers furnish the least doubtful sources of information respecting the sedition, though every one conversant with them knows how unreliable they are when subjected to a close scrutiny; yet the check which a comparison of several memorials gives to the statements in a single one, enable us to come nearer the truth, perhaps, than we can by testing common rumor in the same way. The remarks of Wûrantai in his memorial concerning the condition of the Imperial troops forms a good supplement, too, to the account of the Chinese army in this volume.

The Peking Gazette of the 11th June contained a memorial of Wûrantái detailing some operations which, as far as he was concerned, appear to have been little more than reconnaissances conducted with such prudence as to prevent the loss of any troops. He requests that he may be punished for his poverty of schemes whereby to exterminate the outlaws.

The following is his sketch of five days' work:—On the night of the 16th May, it was arranged that Chau Tien-tsioh should remain at Wû-siuen, the headquarters of the Imperial field force, and that Wûrantái and Hiáng Yung should advance upon the outlaws, who were said to be some 12 miles from a place known as Kû-ch'ing, or the Old Citadel, probably a fortified camp. He arrived with 200 Chinese and 20 Bannermen in time to see the outlaws (through his telescope) in possession of Kû-ch'ing; his force was too small to act on the offensive, and it was not advisable to encamp on the spot which he had reached; he was farther afraid lest his troops should stray back to Siáng chau, near which they then were, and alarm the inhabitants: so, to reassure the latter, he determined to proceed thither himself, and to take the opportunity of

observing the ground thereabouts. Struck by the exposed position of certain villages and towns through which important lines of communication pass, he had just written to point it out to the General Hiáng Yung and the acting Governor Chau Tien-tsioh, when he discovered that the outlaws were in the act of occupying the very position in question. At the same moment, a message came from Hiáng Yung, whom he had left at the district town of Siáng chau, to say that he was moving away east, in search of the enemy. He hurried after him to consult with him, and then returned to Siáng chau, and gave orders to Tsin Ting-sán, a general of division from Kweichau, and to Chang King-siú, an expectant prefect, to have their men in readiness to pursue the enemy on the morrow, leaving 1000 men arrived from Kweichau in reserve. During the night the outlaws fired some of the towns upon the important ground before adverted to, upon which he ordered up Tsin Ting-sán; the following day the outlaws fired everything lying within a certain territory. Hiáng Yung, meanwhile having exterminated all within another region named, returned to Siáng chau; and Chau Tien-tsioh arriving the same day, Wúrantái informed them of his want of success, and would have added his details and signature to their representation of their own proceedings, but their memorial had been already dispatched to Peking. He felt that he was making an ill return for the Celestial Bounty, which has once passed over his incompetence; that he has been half a month with the army, and is yet without any plan at all equal to the emergency; the outlaws are neither exterminated nor made prisoners, &c., &c.

It is almost vain to reason upon such documents; but we gather from this that the centre of war was still in the Siáng chau country; that the Imperialists had obtained no advantages that might augur a speedy termination of the campaign, whatever their success in minor affairs may have been; and that they are not making war upon any extensive base, but contenting themselves with defending a somewhat circumscribed position, or at the most, with unconnected sorties against the enemy, who appear to be in possession of the country in their immediate vicinity and on more sides of them than one.

It is doubtless to cover his retreat that Wúrantái presents the following memorial declaring his astonishment and indignation at the cowardice and indiscipline of the army. At the same time, as this can be hardly exaggerated, it may be looked upon as a just apology for the continued insolence of the enemy; it is withal a safe one, as, from his position, he can in no way be held responsible, as yet, for the evils which he feels it his duty to denounce. His pledge to do something in three weeks is not more boldth an that Hí-ngan under somewhat similar circumstances in 1832. The outlaws of Lien-chau were vanquished, for the time at all events, by half a million taels of silver.

"Your slave, Wúrantái, lieutenant-general of the Manchu garrison of Canton, associated with others in the direction of military operations in Kwangsí, upon his knees presents a second memorial. Prostrate, he expresses his opinion, that of all important points in military movements, the foremost is strategy, which may be stated generally to include such possession of information regarding the enemy, due estimate of the strength of one's own forces, reconnaissance of the ground, and consideration of the respective advantages of immediate action or delay, upon which the plan of the campaign being duly formed should be pushed forward, or modified as circumstances may require.

"But, however complete the plan of a campaign may be in all its parts, it is a rule necessary to victory that the troops should show energy; without energy on their part, the plan of the campaign will be thrown away; without a plan of the campaign, the energy of the troops will be exhausted in vain; whence it follows that there must be a bond between skillful combination and courage, before the means can be sufficient to the end in view. Still, the courage needed is not merely the personal courage of individuals; every soldier must be made courageous; the heart of the soldier must be as that of his officer, and therefore in war discipline must be regarded as of chief importance.

"The true cause of the present lack of energy in the army, and of the absence of all devotion on the part of the troops in action, will be found on inquiry to be the long peace during which the art of war has declined from neglect. Not

only are the soldiers averse from fighting, but there are few of their officers who have seen service. Hence, when any trouble arises, small or great, which calls for a movement of troops, it is never terminated with expedition. The whole evil proceeds from the fact that the troops are not constantly exercised they are inexpert at drill and cowardly; there is no subordination among them, no observance of military law: and if they are suddenly marched anywhere, officers and men are unknown to each other, so that is impossible to count with certainty upon a victory before going into action; and after an action, equally so to distribute reward or punishment as either shall have been deserved. If banditti commence depredations (*lit.* do the mischief of the bird of prey), it becomes necessary to assemble a large force [from different provinces. And this is of no use], for upon the ground that numbers will obtain a victory, they attack in a pell-mell fashion; and if the enemy be obstinate, in spite of their numbers, the troops are beaten.

"It is said in the Sayings of Confucius, the value of soldiers is in their experience as veterans, not in their numerical strength. Assuredly this is the case. But the veteran must be not only expert at drill and stout of heart, he must be made to feel patriotism, to be regulated by a sense of duty, to be subordinate and grateful, of one heart with his officer. There must be too a bond of common feeling between all ranks; superior and inferior must feel bound as father and son, brother and brother, by the tie of consanguinity; as the stomach and heart, the arm and the leg, by interchange of necessary service. When they join battle they must keep their eyes only upon the standards and signals, their ears open only to sounds of direction and words of command; the ranks preserving an even front on the march Thus they may indeed be said to be duly exercised. When ordered to the front they must avoid neither fire nor water; when directed to retire, no riches however great must tempt their cupidity. In the fight, they must be impetuous, to a disregard of life; in camp, they must carefully observe the regulations. Such soldiers will be worth one to ten; but they will only be stimulated to improvement, and better instructed in drill, where those commanding them are thoroughly zealous.

"It is difficult to explain what is meant by thorough zeal. The most important point is to bring the troops to be subordinate and grateful, and enforce strictly a respect of the regulations. We are told of the camp of Sí-liú, but we never hear mention of the toops of that of Pá-sháng.* Your slave is but a Manchu vassal who, rising from the ranks, has experienced Your Majesty's bounty, in an extreme degree. Unable hitherto to make any, even the smallest, return to the state, he has laid his hand on his heart ashamed. He has now been honored by your Majesty's bountiful recognition of his fitness for service, in his commission to assist in the direction of military operations. If he shall have been able to give no aid in earnest in the present emergency, the day on which he leads the Manchu troops to battle shall be the time when he will exert himself to show his gratitude. Mindful of his deficiency of talent, and his shallow knowledge, of no great experience, there remains only his very earnest and sincere zeal. Forgetting himself, forgetting his family, whenever the disposition of troops is under consideration, it will be assuredly his part to enter cordially into the designs of the other ministers. As records the command of troops in motion, while both obedience to orders and personal respect must be enforced with the strictness they require, the bitter and the sweet must be mutually shared. There should be a bond of community of feeling with the common soldier.

"In all that belongs to military regulations, and in their exercise, the soldiers must be instructed whenever they are not actually fighting, and by daily acting towards them with perfect sincerity, their officers will so move them to zeal and subordination, that hopes may be entertained of their spirit becoming really available for service.

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* The two places mentioned were cantonments planted in Shensi to keep in check a *wáng* or prince who rebelled against King-ti, fifth sovereign of the Hán, B. C. 135. Discipline was so strict in the first that the troops refused the Emperor admittance without their general's permission. His Majesty, who been already admitted by the second, complimented the more strictly disciplined garrison at the expense of that of Pashang.

"It was from a total want of discipline that the army never succeeded in subduing and exterminating the barbarians, throughout the affair with them; nor, since the commencement of that affair have they ever been roused ro return to a sense of it. Hence it is that the troops show no devotedness of courage, that they look upon retreat, when an action is about to commence, as a course of proceeding authorized by usage, and that it is a common event for them to abandon their posts of defense and to fly in all directions.

"This is the state of things at present. Your slave had long heard that it was such, but had never ventured to believe it. What he has himself seen on this occasion whilst accompanying the force in pursuit of the outlaws is indeed matter of most painful anxiety. Every rule that an army should observe is frequently broken; such is the insubordination of the troops that they act for themselves at any moment, before their officers have given them their order. As for instance, at Niu-lán t'áng, when your slave with other officers, halted the troops for a moment to observe the ground, several of the soldiers of the General-in-chief Hiáng Yung, and of the General of division, Tsin Ting-sán, notwithstanding the order to halt, would move on to Siáng chau; and as the militia collected from different quarters also hurried off to Siáng chau, it became in the end impossible to encamp at Niú-lan, as had been at first agreed upon. The General-in-chief, Hiáng Yung, who had by this time himself moved up to Shí-mo village, observed to your slave, that such disobedience of orders as this must be fatal to the troops, and that, great as was his anxiety, he saw no means of helping himself; and so he encamped at Shimo village. This your slave witnessed with his own eyes; and he has heard that on previous occasions, the ranks of the soldiers and militia were mingled together, the front of the one confounded with the rear of the other; that they did not move uniformly in obedience to the words or signals of command; that, as soon as the enemy had fired a gun, the troops became dismayed; that if one or two happened to be wounded, the whole body began to think of retiring. With such a state of things, what hope can there be of certain victory? What means is there of enforcing respect by a display of the dignity of war? And, meanwhile, in both the Kwáng provinces, there are large numbers of robbers, and numerous confederated banditti, who, upon every occasion, and at a moment's notice, flock together and create disturbances. This is all the result of their observation of the proceedings of the Government forces during the time they ere employed in the affair with the barbarians. Dreading them, once, as the tiger, they have of late regarded them as the sheep; and being without any fear of a check to their licentiousness, they are ready enough for disorderly doings. Besides this, among the tens of thousands of militia who were disbanded after the pacification of the barbarians, there were some bearing arms for purposes of their own; of this description of unemployed vagabonds, very few set about seeking any lawful calling, but large numbers banded together to commit robbery.

"If, at the present era, the internal discipline of the army be not reformed, if it be not made to show itself terrible without, not only will the matter before us require a long time ere it can be disposed of; but, which is even more to be feared, the army will speedily become more disorganized than it is, the spirit of the soldiery yet more unruly; the contempt of the outlaws for it will increase, and there will never be a day's peace in the Two Kwang.

"We have been told that the outer barbarians are in the habit of saying that of literature, China has more than enough; of the art of war, not sufficient. A complete success has been announced in the districts of Yingteh and Tsingyuen; not one of the ringleaders it is said, has escaped; thus in Kwángtung the power of the military has made itself to be feared If in Kwángsí it were possible really to give once more their full effect to the rules of the service, to recover the army from its demoralization, to inspire it with courage, and so to make it widely terrible, there would not only be an immediate prospect of utterly annihilating the outlaws now in arms, but in time to come, others would be too much alarmed to attempt a repetition of this display of rebellious feeling; and if the Government troops which have joined this force from other provinces, have the habit of obedience, we shall not either be in want of men.

"Your slave, who simple-minded and zealous, is entirely devoted to the duties of exercising the troops, and exterminating the outlaws, has to add that he would now avail himself of the existence of the latter to effect an improvement in the discipline of the army. Should it be urged that the emergency to be dealt with can not be met with sufficient speed, if troops are to be drilled now when war is impending, it may be answered that when drill goes on in a regular course for a length of time, men are apt to lose an interest in it, because they do not see any immediate use for it; but that when war is impending, from the sense that drill must be immediately available, every man will strive to become a proficient in it as soon as possible.

"Your slave had brought with him from Kwángtung 100 wall-pieces, 200 matchlocks, 200 long spears, 120 iron rockets, and 2000 paper rockets, all of which arms, and his ammunition as well, were sufficient in number and quantity and ready for use. On his arrival at Wú-siuen, he conferred with the acting Governor Chau Tien-tsioh, with whom it was arranged that 1000 of the troops of Kweichau should be placed at the disposal of your slave, to be instructed in drill before they took the field: but as the new troops, although daily expected did not arrive, this apportionment was not carried into effect; and, for the present, 1000 of the division of Tsin Tingsán, which that general had brought from Kweichau, have been placed under the command of your slave for active service. From the extreme exhaustion and dispiritedness of these troops, it has been found no easy matter to stimulate them, all at once, to exertion; nor less difficult to instruct them in the use of their arms; it was not either to be expected that orders given would be to a certainty obeyed. It would have taken twenty days' close attention to their drill before they could have been in anything like order, but it was impossible at this crisis, when no time was to be lost in preventing the spread of the outlaws and exterminating them altogether, to devote the troops exclusively to drill. After much deliberation, it appeared that the only plan would be to turn the prevention of the enemy's farther advance to the benefit of drill; to select the spots at which it was absolutely necessary to keep the foe in check, and to devise measures for the defense of these; as, whether the troops were exhausted or not, they would be more than competent to the task of defending them, even if they were unequal to aggressive movements.

"Suffer your slave to consider his prevention of the foe's advance as his means of instructing his forces in drill, and this instruction to be regarded as the annihilation of the foe: as soon as he shall have ascertained that the smallest dependence can be placed upon the courage of his men, their spirits shall be roused by one beat of the drum, and some success may be obtained. But he apprehends that if a contrary course be adopted, and they be hurried into action, while the officers and men are unknown to each other, there will be a repetition of former disasters; and for all that the proverb says, 'In war, the grand point is to be as alert as a spirit,' it is as essential that the strength of the one party should be fairly measured against that of the other. It is better to take time and accomplish an object, than to miss it through overhastiness.

"Your slave has no thought of self or family; would he dare, dastardly, to hang back? Still, the ancients acted on the defensive in war, ere they took the field; when they had taken the field, no matter what possession they seized on, none could stand before them. Does your slave venture on a comparison with the ancients? [No;] but having informed himself of the real posture of affairs, he dares not, in rash ignorance, call for haste, as it would produce confusion that would entail farther hindrance on the service. If, within twenty days, he shall have been unable to drill his troops, let your slave be punished for his falsehood!

"With reference to the necessity of obedience to their orders on the part of the troops, your slave being indebted to the bounty of your Sacred Majesty for his commission to assist in the conduct of military operations, the officers of the division under his command must of course be amenable to his orders. If there be any doubt about this command, they will not attend to the orders he may give for their movements in any direction. He would therefore pray your Majesty, if there be no impropriety in the request, in consideration of the importance of the campaign, to signify your Pleasure, and define his command.

"Your slave, sincerely zealous (*lit.* blood-honest), although simple and unenlightened, has not ventured to speak until now; but having seen all that there is to tell, during the time that he has been engaged in pursuing the outlaws, he would not dare to do else than make a true representation thereof."

The humility and zeal of Wûrantái appear to be acceptable to His Majesty. Upon the 12th July he issued the following Decree:—

"Upon the receipt of the memorials of Chau Tien-tsioh and others informing Us of their advance upon the rebels in Si ing chan, and of the great victory obtained over them, We immediately sent down to the Board to signify our pleasure that they should take into consideration the merits of Wûrantái. A memorial now received from Wûrantái, informs us that he had gained a victory on the 9th of the 5th moon (5th June), at Liáng-shan village; but that, on the following day the general of the Weining division had retired as soon as he saw the outlaws, and that the troops under him had suffered in consequence; for which cause he prayed that he might be punished. Our troops on this occasion closed upon the haunts of the banditti, and showed great courage in their extermination of them, the rebels received a severe chastisement, and although there was a slight blemish on the success, the error committed was not sufficient to obscure the honor of what was done. Wûrantái, too, succeeded in converting a defeat into a victory. We will, therefore, that his prayer to be punished be disregarded, and that his previous recommendation to the favorable notice of the Board remain uncancelled. He has presented a faithful relation of the facts to Us; in his memorial he has not deceived Us, and if he lost no time in performing some action of merit, it will be our place to reward him yet more and very abundantly.

"But, for the acting *fûtsiáng* Tung Pang-mei, and the acting *tsântsi ng* Kingluh, who were in command of the troops of the Wei-ning Division, who, notwithstanding the orders repeatedly sent them, would not quit their encampment, and then as soon as the outlaws assaulted their position, retired from it with precipitate haste, thereby causing a serious reverse after a victory had been gained, their crime is utterly without excuse. Let Tung Pang-mei and Kingluh be deprived of their appointments, arrested, and interrogated: let them be handed to Saishangah to be proceeded against with the utmost rigor; and let the report of his finding, when he shall have tried them, be forwarded to Us. Beside these let all the other officers and soldiers who partook in this failure (*lit.* lost their chance) be punished, and their punishment reported to Us.

"Henceforth let all officers commanding troops make a point of obeying their orders; let them be eager and valorous, intent upon the performance of good service. Let them not dally till they spoil [the day], and so put themselves in the way of severe punishment. Let them tremble with awe! Respect this."

Detachen notices hke those contained in these documents poorly supply the information we should be glad to have of the conduct of a struggle, which though hitherto confined to one province, has been protracted and developed until it has attracted the attention of the whole empire; and doubtless, too, in no small degree the solicitude of His Majesty's ministers. We have made many inquiries as to the probable origin of the sedition, and where the chief strength of the insurgents lies, but have received little satisfaction in the answers. Some of the Chinese have told us that the insurgents are composed of the riffraff of the Two Kwang, aided by discontented persons near the frontiers of Cochinchina and Laos; while others have the impression that they are banded together in a league like the old Pih-lien kiáu, or White-lotus sect, whose intrigues and struggles gave so much trouble to Kienlung. Both these suppositions may be partly true, but they are hardly sufficient to account for the support the outlaws have received from the inhabitants of the province. There is a very general impression in Canton and its vicinity, that they are

somehow connected with foreigners and with Christianity, and the term *Shángti hwui* is often applied to them. This rumor is so prevalent that it can hardly be referred altogether (as some are inclined to do) to a ruse on the part of the authorities at Canton to increase a dread of the insurgents among the people hereabouts, by associating them with foreigners, but it seems to have come from Kwángsi. Some have asserted that the self-styled emperor Tienteh was baptized at Macao some years ago, but to this we attach little credit; yet the people here generally believe that he and his party worship none of the gods of the country, nor pay the least reverence to their images, but clear their temples of all idols, and appropriate the buildings to other uses; they agree too in saying that he keeps a seventh day of rest, but are ignorant of any ceremonies peculiar to it. The following memorial of Chau Tientsioh, dated in May last, gives some countenance to the supposition of a league against the authorities, and the expressions in it respecting the "books of Jesus" may be the principal source of the rumor in question elsewhere, for we have seen no such remark in any other document emanating from officials on the spot. The paper furnishes, too, the only attempt we have seen to explain the origin of the rising, and is on that account worthy of perusal:—

Chau Tientsioh, specially appointed to superintend the military operations in Kwángsi, with the powers of governor-general, kneels and memorializes, showing how he has degraded a prefect, district-magistrates, justices, and secretaries who have sided with or overlooked the seditious acts in their jurisdiction, requesting the Imperial will upon these degradations and arrests, that strict severity may be visited on them, and humbly begging His Majesty to bestow his glance upon it.

I was staying at the time in Wú-siuen, the better to repress the seditious bands, when Wáng Tsohsin, a graduate of Wúsiuen then living in Kweiping district, came to my encampment and informed me of the compact formerly sworn to, and the club formed by Fung Yun-shan with Tsang Yuhchin and Lú Luh: "It was in 1849, when this Wáng seized Fung and Lú, and some books belonging to the club, and handed them all over to the head of the township of Kiángkau, who forwarded them to the Kweiping hien for examination. Lú Luh died in confinement, but Tsang Yuhchin heavily bribed the justice of the township, so that he with the gentry of the place falsely represented the case to the district-magistrate, and his underlings surreptitiously set Fung at liberty. Fung then went to the authorities of the district and department, and falsely accused the graduate Wáng of having wrongfully charged him." On hearing this, I instantly sent a special order to bring all the papers connected with this case, that I might closely examine them.

It appears that Fung is from the district of Hwá in Kwángtung, and came to Kweiping hien in Kwángsi in 1844; he lived in Lú Luh's house teaching youth in 1845, and during the next two years in the house of Tsang Yuhchin in the same occupation. In Dec. 1847, this graduate Wang, aided by the constables and headmen arrested Fung on the 28th of December, because that he and Tsang had been propagating magical arts to seduce the people, and forming bands and cabals, to destroy altars and images in the temples, and handed him over to the head elder Tsang Tsúkwáng; but his accomplices, Tsang Asun and others, rescued him by force. Wáng and his friends then informed the justice of Kiángkau of all these particulars, and gave him the documents of the league; but Fung, on his part, also accused Wáng of planning to extort money under false pretenses and implicate him in crime, and requested the magistrate to examine him. He also, at the same time, brought the affair to the notice of Wáng Lieh, the district-magistrate, who on his part judged that the graduate was making a great bluster out of nothing in his paper, and accordingly replied

"When the parties are brought up, I will examine and judge the case equitably." The township justice, named Wáng Kí, thereupon brought Fung and Lú Luh to the Kweiping hien's office, where they were both questioned and detained in the lockup, in which place Lú sickened and died. Wang Lieh at this time vacated his office, and Tsang Chú became acting *chihien*. Fung now once more petitioned Kú Yuen-kái, the prefect of Sinchau, stating the false accusations and wiles of Wáng Sintsoh; a reply was given, "Let the parties be brought up for examination." But the district-magistrate had already examined Fung, and acquitted him of being a seditious person and of all illegality, and sent him back to his own place in Hwá hien in Kwángtung, with request that he might be detained there. These facts are in the records of the case.

On examining the whole matter, it seemed to me that these circumstances did not altogether agree with the paper given in by the graduate Wáng. I examined Kú, the prefect and Wáng Lieh who had before been the district magistrate, to learn why they had not extirpated seditious, and supported loyal persons, a duty which they could not shift on others; and also, when this villain Fung was forming cabals during a number of years, and swearing persons into it within a few miles of the city in the house of Lú Luh and Tsang Yuhchin, why they had heard nothing of it? When the graduate Wang had informed them of it, what hindered them from going to the village and personally examining, so as to be perfectly sure whether the altars and temples with their images had been destroyed or not, and whether the vagabonds possessed heretical books in which Jesus, a false god *(sié shin)* of the Europeans was spoken of, and had themselves seditiously worshiped and honored him? And whether, too, Fung had himself written or taught these books in a guileful way, and had planned sedition in so doing, could, with every other of his acts, have been ascertained. Why did this prefect and magistrate act so, like statues as they were, unable to distinguish between black and white? Not to speak further of their vacillating conduct, the manner in which their official secretaries issued the replies was like that of fools.

I find that the rule of the officers in this whole province of Kwángsí has been very negligent; indeed I have seldom heard or seen a place where matters have come to such a pass. It has thence resulted that this Fung Yunshán in his perverse heart has not had the least fear of them, but privately returning to the province has stirred up the rustic people, some of whom have suddenly come out in their seditious conduct, and we know not how many have secretly joined them. The people having experienced this calamitous misfortune, the service and outlay for the troops have been greatly increased, and all owing to these officers having so given in to this disobedience; they have injured the people and impeded the government; their crimes are unpardonable.

The degradation of these officers was of course decided on, but so far as regards quelling the rising, with as little effect as if they had been so many corporals in Kirin. The chief scene of conflict has been near the department of Sinchau lying on the southern banks of the Pearl River, and along the Yuh River, especially in the districts of Kweiping, Wúsiuen, and Siáng, where the imperialists have also centred their forces. This Fung Yunshán 馮雲山 mentioned in Chau's memorial is he who has assumed the imperial style of Tienteh. His father's name is Fung Shautsun 馮受存 and that of his chief adviser Yáng Shau-tsing 楊授青 of Pingnán hien. A reward of twenty thousand dollars has been offered for the head of each of them. An officer was also deputed not long since by Sü and Yeh to proceed to Hwá hiem and completely destroy the ancestral tombs of the Fung family, in order to vitiate the *fung-shwui* of Tienteh. This was done in former times by Litsing, the rebel who destroyed the last emperor of the Ming dynasty, and if one can judge from the formality with which it has

been done, it is probably regarded as a powerful remedy against such maladies in the body politic. The officers of Tienteh, except his father, are all men from Sinchau fú.

The emissaries of government in Canton evidently try to repress all rumors relating to the insurgents, and this accounts in some measure for the discrepancy in those we hear. Governor-general Sü is now at some point in Káu-chau fú in the southwest of this province, to oversee the frontier. A large body of troops from Hwuichau fú left in September for Loting chau to assist in repressing a rising there; but we agree with those natives who think H. E. is not likely to reap any laurels in warring against the "thieves."

One result of the troubles in Kwángsi is that they are likely to derange the trade of Canton for a long time. We think that the inhabitants of all the southern departments of Kwángsi more or less sympathize with the outlaws, and that the hopes intimated by Wúrantái of reducing them by starvation are not likely soon to be realized. A large proportion of the towns in this region are governed by local and hereditary chieftains whose authority over their retainers is stronger by far than the sway of the government. Long continued oppression on the part of the prefects and generals stationed there, may have made them ready to listen to the suggestions of a schemer; for Tienteh, like all his race of reformers, promises largely, telling the people that if he gets the power, their wrongs shall all be righted, and peace and plenty will fill the land. It may be added too, that persons apparently well informed, say that he is fair in his dealings, restrains his soldiers from rapine, and levies no more than the legal demands of the usual rulers. He has coined money, instituted literary examinations, and appointed his six Boards; but with all this, we can hardly ascertain where his headquarters are; they are most likely, however, to be still in Kweiping district.

Loss of the French whaler Narwal.—This vessel was a ship of 450 tons from Havre, and was totally lost on the islands near the southwest of Corea on the 3d of April, in lat. 34° 11 N.; the crew, with the exception of one man, reached the shore in boats, or by leaping from the wreck to the rocks, saving almost nothing but their lives. In the morning of the 4th, they met together in a small cove, and immediately began collecting fragments of the wreck, casks, spars, and boats, for the purpose of forming a camp. Here they all remained for a week on good terms with the natives, who assisted them with rice and other provisions, and showed no disposition to injure them. M. Arnaud, the chief officer, with eight men, who volunteered the desperate venture, left the island on the night of the 10th in one of the whale-boats, and after a perilous and rough passage of five days safely reached Chusan and Lukong, from whence they were taken to Shánghái. On hearing their story, M. de Montigny, the French consul, chartered a lorcha to go himself to the rescue of Captain Rivelan and the nineteen men still in Corea. He took four of the whale-boat's crew with him, and set sail the next day, April 20th, with a fair wind, accompanied by M. de Kleczkowski, the interpreter connected with the Consulate, and Mr. McD., an English gentleman residing at Shánghái. From the account given by the latter, inserted

in the North-China Herald, we collect the particulars of the trip, which resulted successfully in the rescue of the survivors.

Land was sighted on the morning of the 25th, and the lorcha ran into the shore, casting anchor in a cove which was little better than an open roadstead; where the beach was lined with black basaltic rocks. This was the western point of Quelpart I, in lat. 33° 19′ N., near a small islet off the roadstead named Eden I. by Sir E. Belcher. Only one house was visible, but on the party reaching the shore they saw a crowd of the lower sort collected to see them, and a number of catamarans aground near by; these last were made by lashing a dozen logs together, and defending their top by a framework of bars and stanchions. We extract the account of the reception of the foreigners, condensing some of the details a little:—

"The people on the beach were of the lowest class, clad in wide quilted jackets and trowsers of unbleached coarse hempen cloth, yet their appearance did not indicate less cleanliness or comfort than that of the same order of Chinese. Their complexions were similiar to Chinese of a corresponding latitude, yet their *tout ensemble* was very different, arising chiefly from the head not being shaved as in China, the men wearing the hair tied up in a knot on the crown of the head, and the boys having it long and hanging over the back. They were good humored, cheerfully collecting shells, sponges, &c., for us in the hope of being rewarded with a cigar. Presently the whole of our party had landed, and our attention was called to the top of the beach where an officer appeared, who was talking and gesticulating with some vehemence of manner. He had just arrived on a little rough pony, and as we approached he beckoned us to return on board in a way not to be misunderstood; but his rapidity of gesture and volubility of speech were alike lost upon us, as we merely replied by handing him a slip of paper with a line in Chinese intimating that we intended to have a parley with him at his house, but not *there* in a crowd. This he read off in a loud and interrogative sort of tone, then talking on for some minutes in a vociferous voice as before; but as we showed no intention of returning, he suddenly mounted his little horse, whose height was about equal to the diameter of his master's hat, and trotted off.

"The day was wet, and the appearance of the country dreary, but we trudged on by a narrow road confined within stone dikes on either hand, and at the time little better than a water-course. We soon descried the walls of a fort at the distance of about half a mile across some wet field land. One of the Coreans, a numerous retinue of whom accompanied us, beckoning us to follow him into the fort, we approached within a short distance, but as the official cavalier did not show himself to receive us, and the gate being shut, we turned off and entered the first cottage in the adjacent hamlet. It was that of a poor husbandman, having three small apartments nearly filled with agricultural implements, &c., walls not six feet high, and thatched roof; a rough stone dike of about five feet high inclosed the premises. Finding seats as we best could, we sat down under the projecting eaves of the house, and as the yard in front was soon thronged by the Coreans, we ascertained that most of them could read and write Chinese, and accordingly addressed ourselves to one of the principal men, inquiring regarding the officer and the fort. The former, we were told, was a Great Frontier Protecting General, on reading which I am afraid some of us laughed rather disrespectfully, but our peasant scribe was not discomposed. 'Send and tell the Great Frontier Protecting General that we guests are waiting to be received,' we added.—'The General has no time for idle conversation' answered the old fellow.—'Not very polite,' said we.—Our country is distinguished for propriety of manners and rectitude of principle, he rejoined.—'How many men and guns are there in that fort?' we asked.—'The laws of our country are very severe, and forbid communication with you, so I can not tell you,' he replied, moving away, as he drew his hand across his throat, giving a very significant sign thereby.

"Finding nothing could be learned thus, we advanced to the fort The gate was still shut, but one of our European sailors climbed over the wall to open it from the inside, while our Canton braves put on a fierce look, as if in expectation of a desperate sortie from the garrison. Great was our amusement therefore to perceive on the gate being opened that the interior contained nothing but a field of young wheat, with several small huts and two ponies at the further end. The wall of the fort was built of rough stone, about twenty feet in height, having numerous embrasures in the parapet, and of a quradrangular form, with a projecting bastion at each of the four corners, and a covered gateway. Its extent was about two hundred yards in length and about one hundred yards in breadth, and to judge from its decayed appearance was probably built during the war with Japan about 150 years ago, and neglected since that time.

"As we advanced up the path in the centre we perceived the General. He received us courteously in the only place he seemed to possess adapted for public occasions. It was a small square cottage open to the west, which direction it fronted, and partly at the sides; covered with a good thatched roof, which was supported by four substantial wood pillars about eight feet high, their bases resting on stone pedestals, and having a plank door and tolerable clean appearance. Mats were spread for us on the floor, but finding the posture *à la Turque* not very convenient, the General did his best to procure substitutes for chairs. He was a man of middle stature, olive complexion, features somewhat sharp but interesting. and his eyes resembled the Japanese more than the Chinese. His look was intelligent and penetrating. His hands and feet were small, his hair was dressed in a knot on the top of the head, and secured by a broad band of delicate network composed of black silk and hair. 'The hat,' says Belcher, speaking of another officer he saw, 'which is a light fabric, and most beautiful piece of workmanship, is composed of the fine outer fibres of the bamboo, dyed black [many are not], and woven into a gauze, like our finest wire-work. The rim is about two feet in diameter; the cone rises to nine inches, having a diameter at the truncated vertex of three inches, where it is slightly convex, and has one or more peacock's feathers attached in a kind of swivel, forming a graceful headdress, and one not unbecoming a military character. Beneath this hat our chief was decorated by two necklaces or collars, one composed of large ultramarine blue balls apparently of porcelain, the centre being about nine-tenths of an inch in diameter, diminishing in size towards the extremities. The other fastened behind the left ear and crossing the breast, but this was composed of long tubular pieces, about a quarter of an inch in diameter, by two inches in length, tapering at the extremes and apparently amber, having a dark colored red bead between each. His personal dress consisted of a fine loose shirt of grasscloth, trowsers and stockings in one, of a species of [white] Nankeen, and leathern boots of very neat workmanship in the loose Wellington style, the upper part being of a black velvet; a loose tunic of open texture approaching to coarse grasscloth or muslin, having the cuffs lined and turned up with scarlet silk, confined by a broad sash of blue at the waist, completed the house dress.' The only article of foreign manufacture that we obseved in our host's dress was his hat strings, which were composed of fine white twilled Manchester cotton cloth. At the Amherst group, we subsequently observed one of the officials who visited us had the wide sleeves of his gown turned up with longcloth. These were the only instances we perceived of European manufactures.

"Shortly after communication commenced in Chinese writing. The people around our little hall began to express their interest in the proceedings with more noise than was agreeable, intimation of which being given, our host gave a loud order, and a man was instantly seized in the crowd. Making no resistance by word or action, he quietly submitted to be thrown on the ground face downwards; his clothes were then drawn down bare from the waist to the knees, and the instrument of flagellation was about being applied to the hams of his legs, when we interfered, giving the General to understand that no punishment of that nature could be permitted before us. This instrument resembled somewhat in size and shape the blade of a wherry's oar, having a round handle of about two feet, and would seem to be in much more diligent use than even the bamboo in China for the same purpose

"Our host ordered a repast to be spread for us, consisting of boiled rice, dried fish, slices of beef, vegetables, sea-weed, and a species of sea slug, accompanied by samshoo and a beverage tasting like cider. The whole was served up on small tables of about fifteen inches in altitude, a convenient height for the posture of the natives. The rice, &c., was served up in bowls made of metal, apparently a mixture of brass and tutenague, with small flat dishes of common earthenware; the chopsticks were composed of the same metal and flat in shape."

During the interview, the old General protested that he had heard of no European vessel lately wrecked on the coast; but his information on other subjects more nearly connected with his position, was not such as to lead his visitors to expect much. However, after arranging that he should return their visit on the morrow, they took leave and went aboard. During the night, a squall came up and drove the lorcha inshore, putting the whole in great danger of shipwreck for a while, but the wind subsided towards morning, leaving a very turbulent sea. The General was not able to get off that day, but the next day he came in company with a *chihies* and some other officials, all of whom after some trouble managed to get on board. Here they were entertained with a repast, and requested to furnish a pilot to assist in taking the lorcha up to the scene of the shipwreck, it being civilly intimated to them that they would be detained till the request was granted. They soon therefore acceded to the proposal, leaving one of their secretaries and four of the boatmen to carry the lorcha through the islands, glad enough doubtless to get ashore again. The breeze favoring, M. Montigny ordered his vessel to stand out to the south, which she did till the southern coast of Quelpart opened out around a lofty perpendicular bluff, where she anchored. The view from this anchorage is thus noticed:—

"On our left was the bold head recently passed, its black rocks mingled with several masses of iron-stone; before us a hill extending nearly to the beach, bold, rugged, and nearly perpendicular on three sides, towered up to a height of about 600 feet, its flattened top, and bleak withered sides of gray basalt, standing out in strong relief against the the sylvan ranges and conical-shaped hills which skirted the vale behind; while on the right the sandy bay terminated at the distance of a few miles in another rocky headland, rising like a vast wall sheer out of the water, and behind which the mountains rose to the highest summit on the island."

Towards evening the foreigners took a stroll on shore, groups of natives following them, or tarrying on the beach to see their boat. The fields near by were, in many places separated by stone dikes, and cattle grazing within the inclosure. Iron seemed to abound, and the beach under the steep hill near the shore was composed of a conglomerate into which iron entered as a constituent. Wheat and barley occupied the fields on the uplands, and laborers were ploughing up the low grounds for receiving the rice. Wherever the foreigners went, the people shouted to the women to retire, but no serious obstacle was placed in the way of their progress.

The next day, one of the party went ashore to receive some provisions which had been requested, and found the General and the district magistrate, with other officials in waiting. They received the presents of cottons and

other things in exchange, being especially pleased with some bottles of spirits; in this particular the Corean functionaries act more sensibly than those of Japan, who decline all remuneration. The articles having come on board, and the wind favoring, the lorcha set sail for the Amherst isles, passing around Loney's Bluff, as Belcher named the southwest cliff of Quelpart, and steering north along its western shore, till she cleared it entirely. Mount Auckland, the loftiest summit on the island, 6544 ft. high, rose far above the clouds, and formed a commanding object. During the night, the breeze carried the vessel rapidly on, and in the morning she was in sight of what was thought to be Lyra island, off which she had to beat during most of the day; that night she lay to off a narrow passage, which was entered the next day, and an anchorage reached towards evening. On inquiring of the islanders near the place, where the wreck of the European ship was, the Consul was told, "on the Eastern island." Next morning, May 1st, M. Arnaud descried in the distance the islets where the "Narwal" was finally lost, and sail was immediately set; it was about twenty miles off, and was not reached till noon. The anchorage of the lorcha was in lat. 34° 11′ N., on the west side of Fei-kin táu, or Flying-bird I., in the district of Lochau, and department of Tsiuen-lo. It is girded on three sides by bare hills rising five or six hundred feet, and partially protected from northwest winds by a bold cliff at its entrance. Two rounds were fired to announce the arrival of the party to their friends, and after some delay, which gave rise to apprehensions lest relief had come too late, the natives were seen on the ridge. The party landed and proceeded to the camp formed by the "Narwal's" crew, where they found two Corean officers, one of whom recognized their guides with apparent pleasure. Captain Rivalan and his party were at a neighboring village, whither all immediately started; the officers and their trains in company, The account of the meeting with them, and of their treatment since the departure of M. Arnaud, are here quoted:—

"After leaving the camp we climbed over a hilly ridge, and then found ourselves descending towards the central valley of the island. The slopes of the hills were bare and sandy except in those parts which were sheltered from the fury of the northern blasts, on which a scanty soil supported some tracts of stunted firs, which supply the islanders with fire-wood. Our path led down along the sandy bank of a small brook which issued from the hill, giving life to a scattered line of dwarf willows.

"One of our men had preceded us, carrying the news of our arrival to their former shipmates, and here it was that we at last beheld the crew of the lost *Narwal*. A grizzled and a motley band they seemed, as they advanced towards us with their captain at their head. A month in Corea had certainly not refined their appearance, and the meagre and broken-down looks of some of them bespoke little satisfaction with their diet of rice and aromatic fish thrice a day, varied by the addition of a small portion of beef every *seventh* day. No wonder then that they should welcome their deliverers with hearty shouts; that our party should feel the pride and gratification of success; so that when both joined, the vivas and cheers that arose made the old hills ring again. In fact, a general enthusiasm prevailed—the liberated Jacks tore off their tickets, and jumped about for joy, and even our brave captain Demetrius shouted and cheered till the tears ran down.

"It was well that relief was not longer delayed. After the escape of the first boat as already narrated, the headmen of the village induced the Captain to leave the camp and remove thither with his men. They quartered them however, not in the village, which was situated on a healthy site on the slope of a hill, but in huts at some distance in the midst of the paddy fields. The huts were three in number, two of which were appropriated to the Captain and his men, and the third to the Corean guard. Their

dimensions, like most others on the island, were on the most Lilliputian scale, the principal apartment in each measuring only about seven feet by nine; hence the twenty men to be accommodated found themselves so crowded that they could not stretch themselves at length when they laid down to sleep; and they were in every respect the most wretched places I saw on the island. There was a small courtyard around each hut, beyond the precincts of which they were strictly prohibited from proceeding. Any attempt of the sort was certain to bring down the vengeance of the *shàng-kwàn* or high officers, of the village, upon the guard, who were bastinadoed without mercy; and irksome as the confinement was, the sailors refrained from involving these poor fellows in trouble. Shortly after the escape of the boat above noticed, four more officers arrived and took up their residence at the village; the crew were then numbered from one to twenty, beginning with the captain; each man having his wooden label with the number in Chinese characters inscribed on one side, and the same number of bars cut on the other, tied to his breast. The party had understood by signs that they were in a few days to be transferred to the mainland, about a hundred miles distant; and we afterwards learned from the officials that the men were to have been taken to King-ki-tao, the capital city, there to await instructions from Peking.

"Numbers of people visited the 'distinguished foreigners' to gratify their curiosity, and by levying a regular toll in kind the sailors continued to keep up a small supply of tobacco. Some of the villagers also took lessons in the French language, in which they succeeded much better than Chinamen could have done; and it was diverting to observe them exhibiting their proficiency to us; pointing upwards, they would exclaim, "Le soleil!" and looking down cry, "La terre!" The *r* and *l*, which puzzle the Chinese of the South, are sounds too common in Corean to be difficult to them.

"We all went on to the village, where the population was in a state of unprecedented excitement, and the whole body of the *shàng-kwàn* came forth to receive us. We were led up to the principal house, which was divided into three apartments. Generally speaking the cottages are thus divided; one end compartment forms the kitchen; the middle room is the eating and sleeping-chamber, and is not incommoded with chairs, tables, or such like superfluous articles, but being raised two or three feet from the ground, the plank floor is covered with matting on which they sit; the walls are covered with a stout white paper, as also the lattice-work doors which fixed—(on iron hinges)—are about four feet in height, giving light and ventilation to the apartment; one or two boxes in the corner contain spare clothes, and in the other is a small roll of bedding. The average size is about eight feet by ten, and the height of the interior barely sufficient to admit of standing upright at the sides. The third room is devoted to agricultural implements, &c., and the eaves of the house projecting about three feet are supported by wooden posts, thus forming a verandah about three feet deep, which when floored with plank, as is often the case, affords an excellent sitting-place, being raised from the ground to a level with the floor. The cottages are warmed by under-ground stoves lighted from without, which heat the air under the floors, and in the severe colds of winter these little nests must be snug and comfortable. Each cottage is surrounded by a yard, in one corner of which is the humble cow-shed. Close by is the cabbage-yard; a clump of dwarf bamboos in the corner yields tubes for tobacco-pipes; here and there is a fruit or flowering tree; and magnificent specimens of the wild Camellia in full blossom shone conspicuous above all."

On reaching the village, a *muh-sz'*, or Village elder, and five others received the foreigners with much ceremony. A repast was spread for them in the yard of the house where they were sitting, and the Corean officials strove to render the interview agreeable. Communications were made in writing, and all well-dressed people seemed to have a knowledge of the Chinese language, sufficient for ordinary intercourse. A transcript of the British, American, and French Treaties with China was taken by them, from a copy shown them. After inviting them to visit the lorcha, the Consul and his friends left to go on board, taking the crew of the whaler with them; they made a wide circuit on their return, visiting the wreck of the lost ship in the way.

On the morrow the Corean officers came on board, "a decent, grave, and reverend body of functionaries, clad in the usual whitey-brown colored stuff; their dresses, especially at the sleeves, were of most capacious width. Their caps, of the same color as the dress, resembled in shape those of the ancient Chinese as seen on the stage; the rank of the wearer was indicated by the

number of black spots on the band surrounding his cap." They mentioned that they were in mourning for the king who died two years ago; and that the designation of his successor was Jih-ho (Sun-fire).

A few presents were made them, and they promised on their part to send off some provisions and other articles the next day. The interview passed off pleasantly, which is doubtless ascribable, in no small degree, to their full knowledge of the designs and wishes of their foreign visitors, who were, on this and most other occasions, able to make themselves understood. The next morning the presents and provisions came off as agreed upon, and during the day everything was settled to depart. The foreigners rambled about at pleasure in pursuit of game or to see the country. In one of his excursions, Mr. McD. was met by two well-dressed persons, one of whom wished to accompany him in the lorcha, proposing "to ramble over the world with him!" He afterwards met him on board, desirous of going with the crew, but they were obliged to deny him. Two Corean Christians were, however, received as passengers. The next morning, May 3d, the lorcha set sail, and reached Shánghái on the 8th, having been absent eighteen days.

A strike among the silk-weavers occurred during the spring of last year, which had been caused by one of the principal brokers endeavoring to interfere with others whom he thought were taking away his trade. It did not last long, but has been repeated again this year, and both times resulting in great embarrassment to foreigners, the fulfillment of whose contracts was thus delayed. During the month of July, the parties came to actual blows, and the following placard was issued by the enemies of Linhing to throw the blame on him. It shows a singular state of society, recalling to mind some of the scenes described in the Fortunes of Nigel as occurring among the guilds of London, but which in China are often unheeded by the authorities unless forced on their notice.

It is a common opinion that if a matter be not clearly explained, the real merits of it will be confused; if error is not brought home to the proper one, the right and the wrong can not easily be properly discriminated. That our foreign trade is now in a disordered condition is not owing to the desire or the conduct of us workmen, but to this:—In the month of July last year, the foreign merchant W—— made a contract for goods with the shopman Le Línhing (*alias* Ashí of Sanshwui), who raised the price that he might speculate, falsely telling us a different rate, so that nobody would take the contract at such a rate; tho' if they did, they must certainly reduce the wages of the workmen, or else no goods could be delivered. Afterwards other silkmen, when taking contracts, did not lower the price to the foreign merchants, but fully kept up the rates of weaving and manufacture. When the foreigners learned this, they upbraided Ashí; and he, on the other side, full of ire, schemed to stir up the men of the E-wo-hing shop in the Sixth ward, *viz.*, the unprincipled Pwán Chih, and his relatives and associates Pwán Chung and Pwán Pí, who, on their part, bribed and dictated to the members of the firms called Ningshun, Kin-ngan and Kinshing, who among themselves called upon all to strike work, and deliver no goods, so that thereby his (Ashí's) villainous scheme for speculation was successful. He also supported each of these firms that they might act as his adherents; and further bought over their former advocate or agent named Lí Kwangpang, to contrive how he could involve the workmen [who wished to work]. This man, who was himself a defaulter to the funds of these hongs for 30 taels, and cherished the remembrance of the ignominy of the urgent demands made on

him to pay up, assisted these former persons in their oppression, and took the lead in proposing a forced contribution from each loom of 8 candareens, which sum was to be applied to defray the expenses of those who had struck work. But Lí Shing and some others refused to assent to this tax, and met at the assembly-hall to discuss the matter. But Lí Kwángpang stirred up Lí Akang, Pwán Chung, and their party, and they came together to the number of several hundreds, armed with swords and shields, weapons, ash and fire grenades, with deadly intent to kill. Lí Shing and his men barred the doors of the hall and hid themselves, but the rabble burst open the doors, and inflicted many severe and dangerous wounds on them in the melée, besides injuring the building, breaking its furniture, and disgracefully pulling out the beard from the image of the god of Weaving placed there. All the people of the neighborhood saw their doings, and knew all these things.

The next day the triennial managers of the assembly-hall came together to consult on the business. Pwán Chih, fearing that they would petition the magistrates to investigate the matter, hired an old elder in the guild named Yeh Shing-chun, and four other old men, avaricious and unscrupulous, to come forward to arrange the affair; and it was agreed in a writing that he should repair the house and restore all the articles, besides having a theatrical performance and a mass, to which Yeh Shingchun of the San-fang tavern in Ko-kí, affixed his seal as evidence, and Pwán Chih implored the managers not to inform the magistrates, while he bribed the underlings of the Nánhái magistrate to quash and retard the investigation demanded by Lí Shing for an entire year.

When however, in July of this year, the officers assembled to examine the case, Pwán Chih again bribed them merely to decide that his party were no longer to hinder people from working, and to ignore the whole case relating to the wounding with weapons. The firms had no resource against this iniquitous decision, and accordingly resumed work.

But Línhing and Pwán Chih would not rest till they had made the workmen stop work, and on the 26th July got the fellow Pwán Ahang and some others to go to Tang-ching's shop, and break or destroy all his looms and silk and thread; and on Aug. 6th he set the rascal Chung Suifang and some others on Lí Shing's looms and fabrics to destroy them, wounding him and his wife very severely. On the 10th they further attacked the residences of those who had resumed work; these informed the officers of these doings, but Pwán Chih lavished his money among the underlings, so that no warrant has yet been issued against him. The next day Pwán Chih, in league with a new accomplice named Ko Saufung (*alias* the Braggart Mun) and a thousand or more fellows, all armed with weapons, shields, grenades, &c., and carrying banners, like a maniple of soldiers, worked from noon till evening for four hours, and destroyed sixteen dwelling-houses, and carried off garments, silk, thread and pieces, in all worth about two thouand taels, besides trampling to death a little girl. The sufferers petitioned for redress and begged the authorities to investigate the matter, as is on record; but Ko Saufung replied on his part, alledging falsely that these men were trying to involve him, having themselves done this damage and mischief; and this lie he circulated too in placards, desiring to show still more plainly that he has no fear for either the laws or for [the wrath of] heaven. His outrageous perversity is extreme. All this hatred has arisen from Pwán Chih hearkening to the requests and suggestions of the trader Línhing, and has eventuated in robbery and loss of life, and a case before the courts. Where are the kindly feelings of men gone! How can the powers above permit such deeds! We make this statement that all human persons and highminded gentlemen may see and examine for themselves.

A public manifesto of the silkmen taking foreign contracts for goods.

This rupture has since been settled; and in order to show goodwill, all subscribed to get up a magnificent procession, in which the tutelary idol was carried through the streets, attended by the leading men of the guild, and graced by an array of shrines and embroidered banners of the most beautiful workmanship.

The gracious examinations for the degrees of siútsâi and kŭjin appointed on the accession of the new monarch have both been held in Canton within the last few months, and have combined to render the provincial city a scene of unusual bustle. The number of candidates assembled for the first and lesser *concours* was about three thousand, and nearly seven thousand for the second. The two academicians who presided at the latter were named Wán Tsingli and Lü Kwánsun. The affair in Tungkwán hien, referred to on page 165, had been compromised by Governor Yeh, and the whole went off with perhaps more than usual interest. Of the ninety-one *kŭjin* graduates, 19 are from Nánhái, 8 from Pwányü, 16 from Shunteh, 8 from Sinhwui, 5 from Hiángshán, 2 from Hwá, and 1 each from Sinning, Tung-kwán, Sánshwui, and Tsingyuen districts; all these are in Kwángchau fŭ; 9 from Káuyáu, 4 from Hohshán, and 1 each from Sinhing, Sz'hwui, and Nganping, districts in Shauking fŭ; 5 from Kiáying chau, 2 from Háinán, 1 from Cháuchau fŭ, 2 from Hwuichau fŭ, and 1 from the department of Kwángchau. Among these 'promoted men,' 13 are under 20 years of age, 25 under 25 years, 25 under 30 years, 15 under 35 years, 10 under 40 years, and 3 under 45 years.

The themes given on the first day's trial at the examination for *kŭjin* were the three following from the Four Books, with a stanzas in poetry:—

[Confucius said,] 'Regard virtue as if it were unattainable, and look upon vice like putting the hand in boiling water:' I have seen the men who did so, and I have heard this proverb. 'Dwelling in private to learn one's talents, and then taking part in public life to exhibit one's principles:' I have heard this proverb, [but I have not seen the man who acts so].—*Hiá Lun, Sect.* 16.

The princely man must certainly be like this, and he will be early famed throughout the land.—*Chung Yung, Sect.* 29.

When Yú thought of those who were drowned, it was as if he himself had drowned them; when Tsih thought of those who were famishing, it was as if he himself had starved them; hence their zeal.—*Hiá Mang, Sect.* 8.

When the breeze on the river blows across the moon, the tide will first rise.

On the second day's trial, the five themes were each selected from one of the Five Classics.

The sun goes and the moon comes, the moon goes and the sun comes, one giving place to the other, and imparting light to all the living.—*Yih King.*

Follow the course of rivers and waters, and you will reach to the rivers Wei and Sz'.—*Shú King.*

Tie up the axle, and paint the dash-board;
Let the eight phenix-bells ring their jingle;
Obey the orders of him who can command.
The red cuirasses shine most lustrous,
And the azure pendents tinkle in the ear.—*Shí King.*

The prince of Tsin sent Sz' Kái with presents to salute [the prince of Lú].—*Chun Tsiú.*

In the intercalary month, close the left door of the palace gate, and stand in the center [of the open side].—*Lí Kí.*

For the third day's trial, the examiners themselves gave out these subjects, in order to ascertain the general knowledge of the candidates:—

The Yih King speaks thrice of "seven days;" thrice of "the moon being full;" and twice of "thick clouds not raining;" what is the purport of these phrases?

Sz'má Tsien wrote the History of Astronomy; were all the treatises on the heavenly bodies and diagrams in the possession of his family?

In former times there were no rhymes; how did they become general in composition?

The emperor Ching of the Chau dynasty had grounds of 900 *mau* overseen by husbandmen; why was he obliged to use the men of five chariots [to till them]?

How does the shape of Kwángtung excel that all the other regions named Yueh; what hills join to form its five ridges?

There is no little gambling connected with the publication of the lists of *kûyin*, which is always issued a month or so after the essays are handed in. Stakes are taken on the clans whose names will appear; one man, perhaps, writing out twenty names, and the other twenty different ones; he of whose list the most are found on the tripos wins. Stakes are also taken on the first name, or on the proportion of successful graduates in a certain number of districts or prefectures. On the night of publication, swift-footed runners stand waiting at the gates of the city, carrier pigeons are prepared, and boatmen lie on their oars, all ready to start and carry the news to the lucky aspirants, and get the reward for announcing the glad tidings; a hundred dollars are often given to the first newsman.

The death of D. W. C. Olyphant, Esq., on his way to New York, on the 10th of June last, is an event too nearly connected with our own publication to be passed by, for it was owing not a little to his advice and assistance that the Repository was established. Mr. Olyphant was connected with the trade at this port most of his active life, and it was on his return home from his fourth visit to China, that he died; he was very ill and weak when he left Canton in the April steamer, and during the passage he gradually succumbed to the force of disease, until at Cairo he died, watched and attended by his son to the last. His departure from China was hastened by the state of his health, which it was hoped the voyage would restore, sufficiently at least to reach America. When he was informed that his case was considered hopeless, and that he must prepare for death, he said, "That he had not left that matter until now, and that the Christian hope which he had maintained in life would not fail him in the trying hour. He was in the hands of a good Lord and gracious Savior, and there he was willing to leave himself." His reason remained with him during the passage up the Red Sea, and his expressions, especially when portions of the Bible were read to him, showed the peace and joy of his soul. He delighted particularly to dwell upon the character and work of Christ, and it seemed to be a peculiar source of grief with him that the followers of Christ should be satisfied with so low a standard. "O, what a puny thing a Christian is!" was his frequent exclamation as he listened to passages in the Bible enforcing upon Christians their obligation to live to the glory of Him who died for them.

The landing at Suez and journey in the vans across the Desert aggravated his symptoms and reduced his strength so much that soon after reaching Cairo, June 1st, he was delirious, and continued so with brief intervals till shortly before his death. On the 9th, he told his son that he felt his end was near, but that the approach of death gave him no alarm. His mind was weak, and he said many things in an incoherent manner; but sometimes the name of Jesus was heard, and once, in connection with it, the exclamation, "Wonder-

ful! Wonderful!" Hearing the 23d Psalm read, on coming to the verse, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me," he expressed by a significant gesture his warm assent to this precious truth. Like the patriarch Jacob, who in the same land was about to be gathered to his fathers, so could our departed friend confidently use the same words as he did when going down into the dark valley; "I have waited for thy salvation, O God." Soon after this he fell into a state of insensibility, in which he continued till death released him, at the age of 63. He was buried on the 11th in the English Cemetery at Cairo.

In the death of Mr. Olyphant, the cause of missions has lost one of its warmest supporters, and most prudent advisors. He said, shortly after he was told that he could not recover, "I do not wish to live for the sake of worldly riches or comforts; but for the sake of the missions, I could have desired to remain a little longer." This remark was prompted by no sudden impulse; it had been a principle for thirty years, and was constantly urged upon others by all the force of a consistent practice. Our own pages render a uniform testimony to his coöperation in all the benevolent enterprises set on foot for the good of China; and in these things he was warmly supported by his partners in business, especially by C. W. King, who like him died on his return home. The ships belonging to the House were frequently offered for the purpose of carrying missionaries to and from China; nearly fifty passages having been gratuitously given, during a period of twenty years. The expedition of the brig Himmaleh in 1836 on a missionary cruise in the seas of Eastern Asia was also one of the most extensive undertakings of a philanthropic nature ever set on foot by individuals in any age. In the United States, he took the same active part in all benevolent enterprises, but especially evinced his warm sympathy with foreign missions. The following extract from a notice of his character in the N. Y. Observer of July 24th, shows this:—

"After his return to this city, Mr. Olyphant's interest in the work of missions suffered no abatement. He continued to devote to this object not only his pecuniary gifts, but his time, his counsels, and his influence. A choice selection of the works of Chinese authors, amounting to nearly a thousand volumes, which had been made under his direction, was presented by him to the library of the Mission House in this city, where it remains a unique but suitable witness to his enlightened views of the missionary work. In 1838 he was elected a corporate member of the American Board, and he attended one of the annual meetings of that institution. But as a member of the Presbyterian Church, he felt a special interest in the Foreign Board of this portion of the Christian family, and for nearly eight years he was a member of the Executive Committee of this Board. For this station, his large experience in the eastern world and his judicious mind, were eminent qualifications Besides these, he brought to the assistance of his brethren on the Committee, habits of punctuality in his attendance, and of patient and careful attention to the matters under examination, while his views were always expressed with the greatest modesty. He was a man that could be relied on. His own business was never allowed to prevent his being present at the sessions of the Committee, nor were their interests postponed for the sake of his private affairs. Repeatedly on Monday mornings, at the hour in the very opening of business, at which the meetings of the Committee have heretofore been held, has Mr. Olyphant been found in his place, while the "overland" letters which had arrived on the preceding day were lying unread at his counting-room—letters often, no doubt, relating to property in distant and hazardous places, worth tens of thousands of dollars. And it is with a sad pleasure the writer remembers the cheerfulness with which his kind counsels were given, when sometimes the interests of the missionary work made it necessary to call upon him at his place of business. Everywhere, and at every

hour, the cause of Christ was first in his heart, and it was his happiness to do what he could for its promotion. Great, indeed, is the loss of such a man to our missionary work! As a wise counsellor, as a man of large views and of soundest judgment, as a man of no ordinary personal knowledge and experience in the affairs of eastern missions, as a man of a warm, affectionate, and devout spirit, we deeply mourn over his removal, even though we are sure it is to a nobler service in the Savior's immediate presence."

Every one who knew Mr. Olyphant will corroborate this testimony, and it is with sadness of heart that we recall his urbanity, his benevolence, and his pleasant countenance, which we shall no more see among us. But still, let the living gather up the example and counsel of the good who have gone before them, and take them for ensamples in doing likewise.

The death of the Rev. Charles Gutzlaff at Hongkong, August 9th, æt. 48, is an event which is in some measure connected with our own publication, he having been a frequent contributor to its pages from the first number; in fact, a strong reason for stating the Repository in 1832 was the possession of his journal of the voyage from Siam to Tientsin. We have collected the following notices of his life, which are to be taken subject to correction in respect to some of the dates. Mr. Gutzlaff was born in 1803 at Pyritz, a town of 5500 inhabitants lying in Prussian Pomerania, 30 miles southwest of Stettin. In early life he was apprenticed to a brazier, but desirous to visit foreign countries he pursued various studies to that end. He attracted the notice of the king, Frederic-William III., and was at one time engaged in the study of the Arabic and Turkish languages with the intention of ultimately joining the Prussian Legation at Constantinople. Changing his views however, he abandoned these prospects, and studied theology in the Netherlands, where he was ordained to the gospel ministry, and sent out in 1826 as a missionary under the patronage of the Netherlands' Missionary Society, with some duties as chaplain under the Dutch government connected with it. On his way out to the East, he spent some time in England, where he made some valuable acquaintances, and reached Java in 1827. He was appointed chaplain and missionary at Rhio not long after, but we can not ascertain how long he resided there. It could not have been many months, for in 1829 he left the service of the Society, and went to Singapore at the invitation of Rev. Mr. Smith. He sailed from that place in a junk, Aug. 4th, 1828, in company with Rev. Jacob Tomlin for Siam, where they arrived on the 23d. They were the first Protestant missionaries to that kingdom, and as such were kindly received, and among others by the Portuguese consul at Bangkok, Sr. Carlos de Silveira, who offered them the use of a small wooden cottage. Here Mr. Gutzlaff remained till June 18th, 1831, with the exception of visits to Singapore and Malacca. During this interval (1828-31), he was married to Miss Newell, an English lady residing at Malacca, who with her infant child died at Bangkok in 1831.

His voyage in the junk to Tientsin and back to Macao, where he landed, Dec. 13th, is described in our first Vol. Feb. 26th, 1832, he embarked with Mr. Lindsay of the E. I. Co.'s Factory in the Lord Amherst on a voyage to the northern ports, as detailed in Vol. II., p. 529; he returned Sept. 5th; and soon after (Oct. 20th) reëmbarked in the opium clipper Sylph for an extensive

voyage; from this he returned to Canton, April 29th, 1833. He continued on the coast in various vessels engaged in the same trade till about Nov. 1834. He made a rapid visit to the Straits in March 1834, where he was married to Miss Warnstall, an English lady residing with the Hon. S. Garling, then resident of Malacca. A vacancy occurring in the English Commission by the death of Lord Napier, Mr. Gutzlaff was appointed in Feb. 1835, joint Chinese Secretary on a salary of £800 per annum, the same that had been received by the Master-attendant, an office in the Commission then abolished. He resided at Macao till the breaking out of the war with England in 1839, with the exception of a trip to Lewchew and Japan in 1837, and one to Fuhkien in 1838. During the war he was employed in a great variety of ways, his knowledge of the language rendering his services everywhere useful; part of the time he was specially attached to Sir Hugh Gough's staff. He was for some time magistrate at Chusan in 1842–43, and on the decease of Hon. J. R. Morrison in Aug. 1843, he succeeded to his station as Chinese Secretary to the Government of Hongkong, which post he held till his death. In April, 1849, his wife, whose health had been indifferent for a long time, died at Singapore, where she had gone for her benefit; and Mr. Gutzlaff himself obtained a furlough in September of the same year to recruit his own health. While in Europe he visited many places, and did much in one way and another to excite an interest in China. He was married in 1850 to Miss Gabriel, an English lady, and returned with her to Hongkong in February, 1851.

Such are the leading data in the life of Mr. Gutzlaff, but they show little of the lineaments of his character, or the amount of his labors. His industry was very great, and his writings numerous. The journal of his first three voyages up the coast was published in England and America, as was also a History of China, in two volumes 8vo. China Opened is the title which was given to a series of papers he wrote at the order of Sir George Robinson on various topics relating to China for the information of the British Government; it is noticed in our Vol. VIII, page 84, etc. A brief Life of Kánghi was published as an appendix to Allom's Views in China, and notes on Chinese Grammar at Batavia; these, we believe, complete the list of his publications in English; the first named is the most valuable. His writings in Chinese comprise a great variety of works, amounting in all to nearly seventy, among which a translation of the whole Bible, a System of Theology, a History of England, a History of the Jews, a Digest of the World's history, and the Chinese Magazine, are the principal. His acquaintance with the Chinese language consisted rather in knowing many characters (for he had a remarkable facility in acquiring the words of a language) than in an accurate knowledge of its idioms; still his attainments as a sinologue were of a high order. During his life he had collected materials for a Chinese dictionary, which will be very serviceable to some future student in bringing out a complete lexicon.

[*Note.*—The delay in not publishing this number of the Repository till the 1st of November was for the purpose of inserting such communications as reached us before the work closed, and accounts for the apparent discrepancy between their dates and that of the number itself.]

THE

CHINESE REPOSITORY.

VOL. XX.—AUG. TO DEC., 1851.—NOS. 8 TO 12.

[*Note.*—With reference to the note at the foot of the preceding page, it may be stated that measures had been taken to procure the information in this article before the issue of the last number; the papers having been sent in, we have deemed it best to print them, and bring the volume to a close with a summary of events.]

ART. I. *List of Protestant Missionaries to the Chinese, with the present position of those now among them.*

Two lists, similar to that here given, have already been inserted in the Repository; they will be found in Vol. XII, page 223, and Vol. XVI, page 12. The present one embodies both those, together with the names of all who have arrived up to the end of the present year; and in addition, references are given to the volumes of the Repository in which mention is made of them, the whole forming as complete a list as our means of information enable as to give. There are, it is estimated, forty-two societies and organizations among the Protestant Churches for the evangelization of the world; the names of eighteen of them, whose agents have labored among the Chinese, are here given in full, with the year in which they commenced their missions.

1. The London Missionary Society,.....1807
2. The Netherlands Missionary Society, at Amsterdam.....1827
3. The American Board of Commissioners for Foreign Missions.....1829
4. The American Baptist Board of Foreign Missions, now known as The American Baptist Missionary Union.....1834
5. The Board of Foreign Missions of the Protestant Episcopal Church in the United States.....1835
6. The Church Missionary Society.....1837
7. The Board of Foreign Missions of the Presbyterian Church of the United States.....1837
8. The (English) General Baptist Missionary Society.....1845

9. The Evangelical Missionary Society at Basle.....1846
10. The Rhenish Missionary Society.....1846
11. The Board of Foreign Missions of the Southern Baptist Convention.1846
12. The Seventh-day Baptist Missionary Society of U. S. A.....1847
13. The Methodist Missionary Society of U. S. A.....1847

LIST OF PROTESTANT MISSION

	NAMES.	*Arrived*	*Retired*	*Died*	*SOCIETY.*
1	Robert Morrison, D. D. †	1807*	.....	1834	London mis. society,
2	William Milne, D. D. †	1813	.....	1821	London mis. society,
3	Walter H. Medhurst, D. D. †	1817*	.....	.....	London mis. society,
4	Rev. John Slater,	1817	1823	.....	London mis. society,
5	Rev. John Ince, †	1818	.....	1825	London mis. society,
6	Rev. Samuel Milton, †	1818	1825	.....	London mis. society,
7	Rev. Robert Fleming,	1820	1823	.....	London mis. society,
8	Rev. James Humphreys,	1821	1830	.....	London mis. society,
9	Rev. David Collie,	1822	.....	1828	London mis. society,
10	Rev. Samuel Kidd,	1824	1832	.....	London mis. society,
11	Rev. John Smith,	1826	1829	.....	London mis. society,
12	Rev. Jacob Tomlin, †	1826	1836	.....	London mis. society,
13	Rev. Samuel Dyer, †	1827*	.....	1843	London mis. society,
14	Rev. Charles Gützlaff, †	1827	1828	.....	Netherl. mis. society,
15	William Young, †	1828*	.....	.....	London mis. society,
16	Elijah C. Bridgman, D. D. †	1830	.....	.....	Am. b. c. f. missions,
17	David Abeel, D. D.	1830*	.....	1846	Am. b. c. f. missions,
18	Rev. Herman Röttger,	1832*	1846	.....	Netherl. mis. society,
19	Rev. Ira Tracy, †	1833	1841	.....	Am. b. c. f. missions,
20	S. Wells Williams, LL. D. †	1833*	.....	.....	Am. b. c. f. missions,
21	Rev John Evans, †	1833	.....	1841	London mis. society,
22	Rev. Stephen Johnson, †	1833*	.....	.....	Am. b. c. f. missions,
23	Rev. Samuel Munson, †	1833	....	1834	Am. b. c. f. missions,
24	Rev. Peter Parker, M. D. †	1834*	1847	.....	Am. b. c. f. missions,
25	Rev. Edwin Stevens,	1835	.....	1837	Am. b. c. f. missions,
26	William Dean, D. D. †	1835*	.....	.....	Am. Bap. miss. union,
27	Rev. Henry Lockwood, †	1835	1838	.....	Am. Ep. b. f. missions,
28	Rev. Francis R. Hanson	1835	1837	.....	Am. Ep. b. f. missions,
29	Rev. Evan Davies, †	1835	1839	.....	London mis. society,
30	Rev. Samuel Wolfe,	1835	.....	1837	London mis. society,
31	Rev. J. Lewis Shuck, †	1835*	.....	.....	Southern Bap. Con.
32	Rev. Alanson Reed, †	1835	.....	1839	Am. Bap. miss. union,
33	Rev. James T. Dickinson,	1836	1840	.....	Am. b. c. f. missions,
34	Rev. I. J. Roberts, †	1836*	1851	.....	Southern Bap. Conv.
35	Rev. M. B. Hope, M. D.	1836	1838	.....	Am. b. c. f. missions,
36	Stephen Tracy, M. D. †	1836	1839	.....	Am. b. c. f. missions,
37	Rev. Elihu Doty, †	1836*	.....	.....	Am. b. c. f. missions,
38	Rev. Elbert Nevius, †	1836	1843	.....	Am. b. c. f. missions,
39	Rt.-Rev. W. J. Boone, D. D. †	1837*	.....	....	Am. Ep. b. f. missions,
40	Rev. Robert W. Orr, †	1838	1841	.....	American Presb. board,
41	Rev. John A. Mitchell,	1838	.....	1838	American Presb. board,
42	Rev. Alexander Stronach, †	1838	.....	.....	London mis. society,
43	Rev. John Stronach, †	1838	.....	.....	London mis. society,
44	Edward B. Squire, †	1838	1840	.....	Church mis. society,

* Revisited their native land † Married

14. The Foreign Mission Scheme of the Presbyterian Church in England 1847
15. The Missionary Society of the Methodist Episcopal Church, South..1848
16. The Missionary Society at Lund.....1849
17. The Cassel Missionary Society.....1850
18. The Berlin Missionary Union for China.....1851

ARIES TO THE CHINESE.

	STATION	REMARKS
1.	Canton.	—Vol. III. p. 177; and X. p. 28.
2.	Malacca.	—Vol. I. p. 316.
3.	Malacca, Batavia, Shánghái—	Vols. III. p. 438; XI. p. 231; XVIII. p. 516.
4.	Batavia.	—Commenced the mission
5.	Penang.	—Vol. III. p. 222.
6.	Singapore.	—Resided in Singapore after 1825, and died there in 1849.
7.	Malacca.	
8.	Malacca.	
9.	Malacca.	—Published a translation of the Four Books.
10.	Malacca.	—Appointed Professor of Chinese in King's College, London.
11.	Singapore.	
12.	Singapore, Siam, Malacca—	In 1845 published an account of his residence.
13.	Penang, Malacca	—Vols. II. p. 477; and XII. p. 553.
14.	Rhio.	—Went to Siam, and thence to China. Vols. I. 16, &c.; XX. p. 511.
15.	Batavia, Amoy.	
16.	Canton.	—At present in Shánghái, revising SS.
17.	Bangkok, Amoy.	—Vol. XVIII. p. 260.
18.	Rhio.	—Was also chaplain for the Dutch government.
19.	Singapore.	—Commenced the American mission at Singapore in 1834.
20.	Macao, Canton.	—Superintendent of the press.
21.	Malacca.	—Principal of the Anglo-Chinese College. Vol IV. p. 88.
22.	Bangkok, Fuhchau.	
23.	Indian Archip.	—Vol. III. p. 307, &c. The village of his assassins was afterwards destroyed by their countrymen, on account of this murder.
24.	Canton.	—Resides in Canton, and carries on the hospital.
25.	Canton.	—Vol. IV. p. 308; Vol. V. p. 513.
26.	Bangkok, Hongkong.	—First Mrs D. died at Singapore. Vol. XII. p. 207.
27.	Batavia.	—Returned on account of ill-health.
28.	Batavia.	
29.	Penang.	—Published a life of Rev. S. Dyer, after returning to England.
30.	Singapore.	—Died in Zamboangan. Vol. VI. p. 315.
31.	Macao, Shánghái.	—Mrs. Shuck died at Hongkong, Nov. 1844. The second Mrs. S. at Sháughái, Nov. 1851.
32.	Bangkok.	—Vol. VI p. 548.
33.	Singapore.	—Was after a teacher in the Singapore Institution three years.
34.	Macao, Canton.	—Came out under the China Mission and Roberts' Fund Society in Tennessee; then joined the mission of the Am. Bap. Miss. Union, and afterwards was taken by the Southern Baptist Convention.
35.	Singapore.	
36.	Bangkok.	
37.	Borneo, Amoy.	—Vols. VIII. p. 283; XVI. p. 174.
38.	Borneo.	
39.	Batavia, Amoy, Shánghái.	—Vol. XI. p. 504; XVIII p. 520.
40.	Singapore.	—Returned on account of Mr. Orr's ill health.
41.	Singapore.	—Mr. M's. health began to fail on his voyage.
42.	Singapore, Amoy.	
43	Singapore,	—Resided at Shánghái since 1847; Vol. XVI. p. 177.
44	Singapore, Macao.	—Was sent out to ascertain what openings existed.

	NAMES	Arrived	Retired	Died	SOCIETY.
45	Rev. Dyer Ball, M. D. †	1838	.....	.....	Am. b. c. f. missions,
46	Rev. George W. Wood, †	1838	1840	.....	Am. b. c. f. missions,
47	Rev. William J. Pohlman, †	1838	. ....	1849	Am. b. c. f. missions,
48	William Lockhart, M. R. C. S. †	1839	.....	.....	London mis. society,
49	Rev. Samuel R. Brown, †	1839	1846	.....	Morrison Ed. society,
50	Rev. Josiah Goddard, †	1839	.....	.....	Am. Bap. miss. union,
51	Rev. Nathan S. Benham, †	1839	.....	1840	Am. b. c. f. missions,
52	Rev. Lyman B. Peet, †	1839	.....	.....	Am. b. c. f. missions,
53	William B. Diver, M. D.	1839	1841	.....	Am. b. c. f. missions,
54	James Legge, D. D. †	1839*	.....	.....	London mis. society,
55	Rev. William C. Milne, †	1839*	.....	.....	London mis. society,
56	Benjamin Hobson, M. B. †	1839*	....	.....	London mis. society,
57	Rev. Thomas L. McBryde, †	1840	1843	.....	American Presb. board,
58	James C Hepburn, M. D. †	1841	1845	.....	American Presb. board,
59	Rev. Walter M. Lowrie,	1842	.....	1847	American Presb. board,
60	W. H. Cumming, M. D.	1842	1847	.....	
61	Daniel J. Macgowan, M. D. †	1843	.....	... .	Am. Bap. miss. union,
62	Rev. James G. Bridgman,	1844	.....	1850	Am. b. c. f. missions,
63	Richard Cole, †	1844	. ....	.....	London mis. society,
64	Divie B. M'Cartee, M. D.	1844	.....	.....	American Presb. board,
65	Rev. Robert Q. Way, †	1844	.....	.....	American Presb. board,
66	Rev. T. T. Devan, M. D. †	1844	1847	.....	Am. Bap. miss. union,
67	Rev. William Gillespie, †	1844*	1850	.....	London mis. society,
68	Rev. John Lloyd,	1844	.....	1848	American Presb. board,
69	Rev. A. P. Happer, M. D. †	1844	.....	.....	American Presb. board,
70	Rev. M. S. Culbertson, †	1844	.....	.....	American Presb. board,
71	Rev. A. Ward Loomis, †	1844	1849	.....	American Presb. board,
72	Rev. George Smith,	1844	1846	.....	Church mis. society,
73	Rev. Thomas M'Clatchie, †	1844	.....	.....	Church mis. society,
74	Rev. Hugh A. Brown,	1845	1847	.....	American Presb. board,
75	Samuel W. Bonney,	1845	.....	.....	Am. b. c. f. missions,
76	Rev. H. W. Woods, †	1845	1846	.....	Am. Ep. b. f. missions,
77	Rev. R. Graham, †	1845	1847	.....	Am. Ep. b. f. missions,
78	Rev. Thomas H. Hudson,	1845	.....	.....	Gen. Baptist miss. soc.
79	Rev. William Jarrom, †	1845	1850	.....	Gen Baptist miss. soc.
80	Rev. William Fairbrother, †	1845	1846	.....	London mis. society,
81	Rev. Edward W. Syle, †	1845	.....	.....	Am. Ep. b. f. missions,
82	William A. Macy,	1846	1850	.....	Morrison Ed. society,
83	Rev. John F. Cleland, †	1846	1850	.....	London mis. society,
84	Rev. E. N. Jencks, †	1846	1848	.....	Am. Bap. miss. union,
85	Rev. Samuel C. Clopton, †	1846	.....	1847	Southern Bap. Conv.
86	Rev. George Pearcy, †	1846	.....	.....	Southern Bap. Conv.
87	Rev. William Speer, †	1846	1849	.....	American Presb. board,
88	Rev. John B. French, †	1846	. ....	.....	American Presb. board,
89	Rev. John W. Quarterman,	1846	.....	.....	American Presb. board,
90	Rev. Edward C. Lord, †	1847*	.....	.....	Am. Bap. miss. union,
91	Rev. Solomon Carpenter †	1847	.....	.....	Seventh day Bap mis so.
92	Rev. Nathan Wardner, †	1847	.....	.....	Seventh day Bap mis so.
93	Rev. John V. N. Talmage, †	1847*	.....	.....	Am. b. c. f. missions,
94	Rev. Moses C. White, †	1847	. ....	.....	Am. Meth Epis. miss,
95	Rev. J. D. Collins,	1847*	.....	.....	Am. Meth Epis. miss,
96	Rev. Francis C. Johnson,	1847	1849	.....	Southern Bap. Conv.
97	Rev. William Muirhead, †	1847	.. ...	.....	London mis. society,
98	Rev. B. Southwell, †	1847	.....	1849	London mis. society,
99	A. Wylie, †	1847	.....	.....	London mis. society,

	STATION	REMARKS
45.	Singapore, Canton.	—Mrs. Ball died at Hongkong, June, 1844.
46.	Singapore.	—Mrs. W. died in 1839. Mr. W. is in the mission in Turkey.
47.	Borneo, Amoy.	—Vols. XVI. p. 174; XVIII. p. 51.
48.	Macao, Shánghái.	—Reports of medical operations, Vols. XVIII. p. 550 &c.
49.	Hongkong.	—Reports of the school, Vols. X. to XVIII., passim.
50.	Bangkok, Ningpo.	—Published a Vocabulary of the Tiĕchiú dialect.
51.	Bangkok.	—Drowned in the Meinam, Vol. IX. p. 84.
52.	Bangkok, Fuhchau.	
53.	Macao.	—Returned from ill health.
54.	Malacca, Hongkong.	—Principal of the Anglo-Chinese College.
55.	Ningpo, Shánghái.	—Resided at Ningpo till his visit to England in 1844.
56.	Macao, Hongkong, Canton	—Mrs. Hobson died at sea, Vol. XVI. p. 178.
57.	Singapore, Amoy, Macao.	—Returned from illness.
58.	Singapore, Amoy	—Returned for Mrs. Hepburn's health.
59.	Ningpo.	—Vol. XVI. p. 462; Vol. XIX. p. 491.
60.	Amoy.	—For his medical reports, see Vol. XVII. p. 250
61.	Ningpo.	—Commenced the first permanent mission at Ningpo.
62.	Hongkong, Canton.	—Joined the mission in 1845; Vol. XV. p. 328; Vol. XIX. p. 680
63.	Ningpo, Hongkong.	—Came out under the Am. Presb. Board; joined the mission at Hongkong in 1848; Vol. XX. p. 282.
64.	Ningpo.	
65.	Ningpo.	—First went to Singapore.
66.	Hongkong, Canton.	—Vol. XV. p. 527. Dr. Devan has since joined the Baptist mission in France.
67.	Hongkong, Canton.	—Mrs. G never came to China.
68.	Amoy.	—Vol. XVII. p. 651.
69.	Macao, Canton.	
70.	Ningpo.	—At present lives at Shánghái, assisting in the revision of SS.
71.	Ningpo.	—Left on account of Mr. L.'s health.
72.	Visited the five Ports, and published an account of the Visit. Now Bishop of Victoria.	
73.	Shánghái.	
74.	Amoy.	—Returned on account of ill-health.
75.	Canton.	—Was in the service of Mor. Ed. Society for nearly a year.
76.	Shánghai.	
77.	Shanghai.	
78.	Ningpo.	—Mr. Joseph Hudson accompanied his father as assistant.
79.	Ningpo.	—Mrs. Jarrom died at Ningpo, Vol. XVII. p. 160.
80.	Shánghai.	—Mrs. Fairbrother died at Shánghái, Vol. XVI. p. 178.
81.	Shánghái.	
82.	Hongkong.	—Returned after the M. E S. had discontinued its school.
83.	Canton.	—Had charge at Hongkong during Dr. Legge's absence.
84.	Bangkok.	—Mrs. Jencks died on the return passage to U. S.
85.	Canton.	—Vol. XVI. p. 368. Mrs. C. returned home.
86.	Canton, Shánghái.	
87.	Canton.	—Mrs. Speer died at Macao. Vol. XVI. p. 208.
88.	Canton.	
89.	Ningpo	
90.	Ningpo.	—At present in U. S. on account of Mrs. Lord's health.
91.	Shánghái.	
92.	Shánghái.	
93.	Amoy.	—Visited U. S. to accompany Miss Pohlman on her return.
94.	Fuhchau.	—First Mrs. White died at Fuhchau, Vol. XVII. p. 320.
95.	Fuhchau.	—At present in U. S. on account of ill health.
96.	Canton.	
97.	Shanghái.	—Vol. XVII. p. 151.
98.	Shanghai.	—Vol. XIX, p. 333. Mrs. Southwell returned to England.
99.	Shánghái.	—Superintends the press. Mrs. Wylie died at Shánghai, Vol. XIX p. 332.

	NAMES	Arrived	Retired	Died	SOCIETY.
100	Rev. Phineas D Spaulding,	1847	.....	1849	Am. Ep. b. f. missions,
101	Rev. Thomas W. Tobey, †	1847	1850	.....	Southern Baptist Con,
102	Rev. M. T. Yates, †	1847	.....	.....	Southern Baptist Con,
103	Henry J. Hirschberg, M.R.C.S.†	1847	.....	.....	London mis. society,
104	Rev. Battinson Key, †	1847	1849	.....	London mis. society,
105	Rev. Theodore Hamberg, †	1847	.....	.....	Evan. mis. soc. Basle,
106	Rev. Rudolph Lechler,	1847	.....	.....	Evan. mis. soc. Basle,
107	Rev. W. Köster,	1847	.....	1847	Rhenish mis. society,
108	Rev. Ferdinand Genaehr,	1847	.....	.....	Rhenish mis. society,
109	Rev. John Johnson, †	1848	.....	.....	Am. Bap. miss. union,
110	Rev. Robert S. Maclay, †	1848	.....	.....	Meth. epis mission,
111	Rev. Henry Hickok, †	1848	1849	.....	Meth. epis. mission,
112	Rev. Seneca Cummings, †	1848	.....	.....	Am. b. c. f. missions,
113	Rev. Caleb C. Baldwin, †	1848	.....	.....	Am. b. c. f. missions,
114	Rev. William L. Richards,	1848	.....	1851	Am. b. c. f. missions,
115	J. Sexton James, M. D. †	1848	.....	1848	Southern Bap. conv.
116	Rev. William Farmer,	1848	.....	1849	Church mis. society,
117	Rev. R. H. Cobbold, M. A.	1848*	.....	.....	Church mis. society,
118	Rev. W. A. Russell, B. A.	1848	.....	.....	Church mis. society,
119	Rev. Thomas Gilfillan,	1848*	.....	.....	London mis society,
120	Rev. William C. Burns,	1848	.....	.....	Soc. Presb church, Eng.
121	Rev. Wilhelm Lobscheid,	1848*	.....	.....	Rhenish mis. society,
122	James Hyslop, M. D. †	1848	1851	.....	London mis. society,
123	Rev. Charles Taylor, M. D. †	1848	.....	.....	Meth. Ep. ch. South,
124	Rev. B. Jenkins, †	1848	.....	.....	Meth. Ep. ch. South,
125	Rev. Henry V. Rankin, †	1849	.....	.....	American Presb. board,
126	Rev. J. K. Wight, †	1849	.....	.....	American Presb. board,
127	Rev. Brayfield W. Whilden, †	1849*	.....	.....	Southern Baptist conv,
128	M. S. Coulter, †	1849	.....	.....	American Pres. board,
129	Rev. A. Elgquist,	1849	.....	.....	Swedish mis. society,
130	Rev. Carl J. Fast,	1849	.....	1850	Swedish mis. society,
131	Rev. John Hobson, †	1849	1851	.....	Church mis. society,
132	James H. Young, M. D. †	1850	.....	.....	Soc. Presb church, Eng.
133	Rev. Fred F. Gough,	1850	.....	.....	Church mis. society,
134	Rev. W. Welton, M.R.C.S.	1850	.....	.....	Church mis society,
135	Rev. Robert D. Jackson,	1850	.....	.....	Church mis. society,
136	Rev. E. T. R Moncrieff, LL. D.	1850	.....	.....	Church mis. society,
137	Rev. Justus Doolittle, †	1850	.....	.....	Am. b. c. f. missions,
138	Rev. R. Krone,	1850	.....	.....	Rhenish. mis. society,
139	Rev. Carl Vogel,	1850	.....	.....	Cassel mis. society,
140	Rev. Samuel N. D. Martin, †	1850	.....	.....	American Presb. board,
141	Rev. W. A. P. Martin, †	1850	.....	.....	American Presb. board,
142	Rev. William Ashmore, †	1851	.....	.....	Am. Bap. miss. union,
143	Rev. James Colder, †	1851	.....	.....	Am. Meth. Epis mission,
144	Rev. John W. Wiley, M. D. †	1851	.....	.....	Am. Meth. Epis mission,
145	Rev. George Pearsy,	1851	.....	.....	
146	Rev. Rob. Neumann, †	1851	.....	.....	Berlin miss. society,
147	Rev. J. Von Gennap,	1851	.....	.....	
148	Rev. Cleaveland Keith, †	1851	.....	.....	Am. Ep. b. f. missions,
149	Rev. —— Nelson, †	1851	.....	.....	Am. Ep. b. f. missions,
150	—— Poynts,	1851	.....	.....	Am. Ep. b. f. missions,

	STATION	REMARKS
100.	Shánghái.	—Lost at sea in the Coquette; Vol. XIX. p. 334.
101.	Shánghái.	—Returned on account of Mrs. T.'s health.
102.	Shánghái.	
103.	Hongkong.	—Conducts a hospital connected with the mission.
104.	Hongkong.	—Went to Australia.
105.	Hongkong.	
106.	Hongkong, Namoa.	—Resides on the mainland opposite Namoa I.
107.	Hongkong.	—Died at Hongkong of fever.
108.	Saihéung, a village near Tungkoo in Sin-ngan hien.	
109.	Hongkong.	—Mrs. Johnson died at Hongkong, Vol. XVII. p. 320.
110.	Fuhchau.	
111.	Fuhchau.	—Returned on account of ill health.
112.	Fuhchau.	
113.	Fuhchau.	
114.	Fuhchau.	—Died at sea, on his return home.
115.	Shánghái.	—Drowned near Hongkong, Vol. XVII. p. 207.
116.	Shánghái.	—Died at sea on his return to England.
117.	Ningpo.	—At present in England.
118.	Ningpo.	
119.	Canton, Amoy.	—At present in England.
120.	Canton, Amoy.	—Resided a year at Hongkong.
121.	Hongkong, Saihéung.	—At present in Germany.
122.	Amoy.	—Resides in Amoy since leaving the mission.
123.	Shánghái.	
124.	Shánghái.	
125.	Ningpo.	
126.	Shánghái.	—Connected with the Ningpo mission at first.
127.	Canton.	—Mrs. W. died in Canton; Vol. XIX. p 112; Mr. W. is now in U.S.
128.	Ningpo.	—Superintendent of the press.
129.	Fuhchau, Hongkong	
130.	Fuhchau.	—Killed near Fuhchau; Vol. XIX. p. 623
131.	Shánghái.	—Now resides at Shánghái as British chaplain.
132.	Amoy.	—Resided in Hongkong before joining the mission.
133.	Ningpo.	
134.	Fuhchau.	—Has a hospital under his care, Vol. XIX. p. 460.
135.	Fuhchau.	
136.	Hongkong.	—Acted as colonial chaplain for nearly two years
137.	Fuhchau.	
138.	Saihéung.	
139.	Hongkong.	
140.	Ningpo.	
141.	Ningpo.	
142.	Bangkok.	
143.	Fuhchau.	
144.	Fuhchau.	
145.	Hongkong.	
146.	Hongkong.	—Has charge of the Christian Union.
147.	Hongkong.	
148.	Shánghái.	
149.	Shánghái.	
150.	Shánghái.	

Of these 150 persons, 73 are now in China, and five are absent on account of health or other reasons, *viz.*, Rev. Messrs. Collins, Cobbold, Whilden, Lobscheid, and Gilfillan. Twenty-five died in the field of labor, or on their passage home; of these, Messrs. Munson, Lowrie, and Fast, were killed by violent hands among the natives; Messrs. Benham, James, Pohlman, and Spaulding were drowned; Messrs. Ince, Collie, Wolfe, Richards, and Farmer, died during the voyage taken for restoration of health. The remaining thirteen died at their station, or when absent in the prosecution of their missionary labors. Twenty-five revisited their native land, Dr. Abeel having returned twice; forty-eight have retired, most of whom did so on account of their own ill health, or in their families; five of those who have retired are still in China, more or less engaged in missionary work, *viz.*, Messrs. Parker, Roberts, Hyslop, J. Hobson, and Bishop Smith. One hundred are, or have been married, according to this list, but satisfactory data in all cases have not been obtainable on this point; eleven of this number married again after entering the service of their missionary society. Nineteen of the whole number were physicians, and eight of these were clergymen at the same time. Four are printers. Of the hundred who were married, twenty-four lost their wives while at their stations or in foreign lands, showing a far greater percentage of deaths among females than males, being nearly $\frac{1}{4}$ to $\frac{1}{5}$, including the seven males who died by casualties or violence. Of these twenty-four ladies, Mrs. James is the only case of casualty. In addition to the list of missionaries and their families, eighteen unmarried females have been sent out as assistants to various missions, seven of whom have married after their arrival.

The total number of years of labor of the twenty-five who have died in the field is 134, or an average of $5\frac{1}{2}$ years to each; but four of this number aggregated seventy years, leaving an average of only 3 years to the remaining twenty-one. The total number of years of the forty-eight who have retired from the service of their society or from missionary labors among the Chinese, is 202, or an average of about $4\frac{1}{2}$ years to each. Some of these have been induced to retire, in addition to other reasons, by the little progress they made in learning the Chinese language; and fully three years may be deducted from the period of serviceable labor of every missionary as time spent in learning the language. Of the persons named in the list, the Messrs. Tracy, Stronach, and Martin, are brothers; Mr. Milne is the son of Dr. Milne. Most of those persons in the employ of the London Missionary Society are Congregationalists; and in that of the Am. Board

they are Congregationalists or Presbyterians, except the members of the mission to Amoy, all of whom belong to the Reformed Dutch Church. The designation of the Society in other cases sufficiently indicates the particular denomination. Most of those from the Continent are Lutherans.

Of the whole number, forty-seven were Englishmen, eighty-eight were Americans, and fifteen were from the Continent; of those now in China, including the five absent, forty-four are Americans, twenty-three are Englishmen, and five are from the Continent. The London Missionary Society has sent from the commencement thirty-four laborers; the Am. B. C. F. Missions, twenty-six; the Board of F. M. of the (Am.) Presb. Church, twenty; the Am. Bap. Missionary Union, nine; the Board of F. M. of the Bap. Southern Convention, nine, two of whom were originally under the preceding Society; the Am. Episcopal Board of F. M., ten; the Church Missionary Society, eleven; three other American societies, ten in all; two other English societies, four; and five missionary societies on the Continent, fourteen in all; two (Rev. S. R. Brown and Mr. Macy) are enumerated in the list who were supported in China by the Morrison Education Society; and three who supported themselves.

In giving a general view of the present state of the Protestant Missions to China, we shall confine ourselves to such data and statistics as we have been able to obtain from the several missions, none of which are as full, however, as we wish they were. It is unnecessary to repeat what has been said in former volumes, and to those of our readers who are not familiar with the subject, previous articles may be read with advantage in this connection.

The Mission at Canton is the one which has been longest established, Rev. Dr. Morrison having occupied it alone from 1808 until Feb. 1830, with the exception of about a year when Rev. Dr. Milne was with him. The total number of missionaries who have been stationed at this city is fifteen, of whom nine still reside here; two of them, Rev. Messrs. Parker and Roberts are disconnected with their societies, and one (Rev. Dr. Bridgman) is temporarily absent at Shánghái. Rev. Messrs. Bridgman and Ball, and Messrs. Williams and Bonney are connected with the Am. Board C. F. Missions; Rev. Messrs. Happer and French with the Presbyterian Board; and Doct. Hobson with the London Missionary Society. Doct. Parker has charge of a large hospital under the patronage of the Medical Missionary Society in China; and Doct. Hobson conducts one in the western suburbs, at Kan-li fau, principally attending to day-patients, and receiving

very few in-door cases. Docts. Ball and Happer also receive patients at their houses, to such an extent as their time and room allow, thus making in all four places where medical aid is gratuitously dispensed to the Chinese. The average daily attendance at all of them together is about 225, the number in summer being much larger than in winter. Several reports of the two first hospitals are given in our previous volumes, to which the reader is referred.

Nine stated services in all are held every Sabbath, at each of which attentive audiences are assembled, who listen to what is said with decorum. Doct. Happer has a flourishing boarding-school of 30 scholars, and a day-school of 20 boys; Doct. Ball has a boarding-school of 15 boys. Mr. Bonney has resided at Whampoa for eighteen months, and itinerated among the neighboring villages, distributing books; he has generally been well received. The inhabitants of Canton have been inimical to foreigners, but they are becoming better acquainted with the objects of those who are engaged in teaching and preaching; though they are still averse to familiar intercourse. Some encouraging attempts have lately been made to collect females for instruction.

The Mission at Hongkong has been established since the cession of the island in 1844. Rev. I. J. Roberts first settled there in 1840, and at no time has the station since been vacant. There are now ten missionaries residing at Hongkong. Connected with the Am. Missionary Union, are the Rev. Dr. Dean and Rev. John Johnson. They have three congregations under their care, one at Hongkong, one at Chekchu, or Aberdeen, and one on Long Island, a small islet lying near Lantoa I. west of Hongkong. Four schools are connected with the mission; one at Chekchu, one on Long Island, one at Tsien-shá-tsui, opposite Hongkong, and one at Tú-kia wan; fifty boys are in daily attendance at all these schools. The labors of these two brethren are principally given to the Chinese who speak the Tiéchiú, or Cháuchau fú, dialect.

Connected with the London Missionary Society are the Rev. Dr. Legge, who has charge of the school and theological seminary; Doct. Hirschberg, who has a hospital under his care, where medical aid is gratuitously rendered to the Chinese; and Mr. Cole, who superintends the press. Two regular congregations are connected with the mission, besides religious services with the patients in the hospital. The school and seminary contain fifty pupils. Large editions of tracts and portions of the New Testament have issued from the printing-office, all of them printed with metallic type; but we have not the statistics of their kinds and numbers.

Rev. Mr. Hamberg resides at Hongkong, but Mr. Lechler from the same Society (the Evan. Miss. Society at Basle) lives at Cháuchú on the River Han, nearly opposite the island of Namoa, in the eastern extremity of this province. Rev. Messrs. Elgquist, Neumann, and Vogel, also reside for the present at Hongkong; Rev. George Pearsy an English Wesleyan, and Rev. Mr. Von Gennap from Holland, are also in the colony, occupied in the study of the language; the two last are not connected with any Society. Rev. Dr. Moncrieff has been associated with the Bishop of Victoria in educational labors connected with St. Paul's college. This institution contains about fifty pupils, and promises to be of lasting service in Chinese missions. All these brethren are engaged in the study of the language, while carrying on their labors.

The Rev. Messrs. Genaehr and Krone reside at Sai-héung, a village about 20 miles from Hongkong. Mr. Genaehr has a school under his charge of thirty or forty pupils; and Mr. Krone visits the people. Missionary excursions are often taken in the country north of Hongkong, so that the people thereabouts have become quite familiar with the presence of foreigners. Rev. W. C. Burns resided in one village for some months, during the year 1849.

The Mission at Amoy was commenced in 1841 (see Vol. XI. p. 505), and since that time the station has been constantly occupied. Sixteen missionaries in all, connected with five Societies, have resided there, of whom eight are now residing at the station; two of these (Messrs. J. Stronach and Gilfillan of L. M. S.) are temporarily absent. The missions of the Am. Episcopal and Presbyterian Boards at this place, have been discontinued.

Rev. Messrs. Doty and Talmage, and their families, form the mission of the Am. B. C. F. Missions; they hold two religious services in Chinese, one at the church lately built (Vol. XVIII, page 444); the united congregations in both these places vary from 150 to 400 auditors, besides scholars; there are twelve native church members, six of whom are females, and six of their children have been baptized.

Rev. A. Stronach and Mr. Young carry on the mission of the London Mission; they have one chapel, at which an average congregation of one hundred persons attend; eight males form the native church. One boarding-school for boys containing ten pupils, and one for girls containing about twenty, are under their charge.

Rev. W. C. Burns and Doct. Young have lately commenced a mission of the English Presbyterian Church. Doct. Young has opened a dispensary, and assisted by Mrs. Young, conducts three day-schools.

where 65 scholars are under Christian instruction. Mr. Burns engages in preaching so far as his knowledge of the language enables him. Large numbers of religious books have been distributed on the island of Amoy and those near it, and many excursions taken to places on the mainland, so that the Chinese in the neighborhood of Amoy have become tolerably well acquainted with foreigners, and always evince pleasure in seeing them, more especially when they can converse with them in their own tongue. They are also generally and favorably acquainted with missionary operations; and in disseminating gospel truth, the labors in the hospitals under the care of Docts. Cumming, Hepburn, and Young, have greatly contributed.

The Mission at Fuhchau was permanently commenced in Jan. 1847 by Rev. S. Johnson, of the A. B. C. F. M. (see Vol. XVI. page 483), though Rev. George Smith (now Bishop of Victoria) had made an exploring visit to the city in Dec. 1845 (see Vol. XVI. p. 185). There have been sixteen missionaries laboring at this place, eleven of whom are now resident at the station, and one, Rev. J. D. Collins, is absent for the restoration of health.

The Rev. Messrs. S. Johnson, Peet, Baldwin, Cummings, and Doolittle, and their families, form the mission of the A. B. C. F. M. Mr. Johnson has a day-school of 19 pupils, and conducts regular religious services in Chinese. Mr. Peet has a service on the Sabbath, at which 30 to 40 persons are present; also one on Thursday afternoon for females alone; the care of a day-school of 26 boys, and a daily service at the chapel, occupies his time during the week. Mr. Cummings has charge of a day-school of 25 girls, and Mr. Baldwin of a school of 15 boys and 9 girls; in addition to their regular Chinese service on the Sabbath, and daily labors at the chapel, they have made a weekly itinerating tour among the villages in a valley on the south side of the river Min.

The Rev. Messrs. White, Maclay, Colder, and Wiley, and their families, form the Methodist Mission. Under their care, are two day-schools, one of 25 boys, and one of 12 girls. Four congregations regularly assemble to hear the Gospel, and excursions are frequently taken in the outskirts of the city. One is described in Vol. XVIII, page 445, which extended up the river Min. The dwellings of all these brethren are outside of the city walls, some of them on the main street leading from the Min to the city, some on the island in the river, and others in the suburb called Ato, across the river. By this means, a large population is reached, and at present no serious difficulty is found in obtaining houses.

Rev. Messrs. Welton and Jackson of the Church Miss. Society still occupy houses within the walls, near the British Consulate. Doct. Welton opens his Dispensary to relieve the sick, and in this manner is endeavoring to remove the prejudice which was manifested against him and Mr J. on their first occupying this place, as mentioned in Vol. XIX. page 460. Since that date, there has been some popular exhibitions of ill-will, and in December of this year, Doct. W.'s house was attacked on a festival day, and some damage done. The city authorities afterwards compensated him for the losses, and did something to repress the people; so that personal violence is not feared. A few extracts from the reports of the brethren at Fuhchau are given in connection with this brief notice of their labors; they will afford a better idea of their actual position, than any mere statistics can do, and will also apply, in a measure, to all other missionary operations among the Chinese.

The following paragraphs describe Mr. Baldwin's chapel, and his manner of conducting religious services:—

"The rooms for my chapel and school are small, and very humble in appearance, sufficiently so to gratify the taste and meet the wishes of the most unaspiring. They were Chinese shops, and are so still in general appearance. The narrow doors of the chapel, front and back, turn on wooden hinges—or rather wooden sockets receive projections from the last of the slabs of which the doors are made. The room is about eleven feet wide and thirty deep. It has no windows, but there are wooden slats occupying a portion of the front at the side of the door. Inside shutters are let down over these at night. The sides of the room are partly of bamboo plaster-work and partly of boards. Between the doors are ranged the seats, most of them placed across the room. A few are a kind of bamboo settee; but they are generally pine benches without backs. They are such as the Chinese use; and they may be seen at the refreshment-places on the street, where public readers pamper to the taste for foolish and filthy tales.

"The most imposing object in the room is the desk, which stands against the back door. It is made of smooth planed pine boards, and is of a square form. It stands, not on pillars, but on the posts which form part of its frame-work. The floor is elevated one or two feet above the general level of the room. In front of the speaker is a board or shelf for the books that may be needed in the service. In the tiled roof over the pulpit are a few pieces of glass, or some substance closely resembling glass. They are of a hemispherical form, from two to four inches in diameter at the base; and are neatly fitted into openings in the tiles. The desk may be moved farther into the room in warm weather, and the back-door can then be opened, so as to admit the breeze from the river which flows in the rear of the building.

"The minuteness of the above description, it is hoped, will give you some idea of a missionary's chapel, and show that the term, as often used in China,

is borrowed, or at least has reference less to the room than to the use to which it is put. Such chapels, however, answer our purpose. When properly fitted up, and of a convenient size, they are good enough for any missionary. In such places the word of life is held forth; and in such we hope to see poor sinners coming to Christ.

"The duties of the missionary in his chapel are various; and the ordinary exercises are not the most difficult part of his work. Other circumstances being favorable, that part might be attended to with much comfort and even credit to himself, as is the case at home. But his congregation, he will soon discover, is not a Christian congregation. He must invite and urge persons to sit; request them to be still during prayer; strive to check levity and laughter; and make known his great design in coming here. He must do these things again and again, and at the same time be in danger of becoming confused and disturbed, on finding that the discharge of his supernumerary duties is apparently in vain. This statement will show that his task is unenviable, and very difficult to be performed successfully.

"But another circumstance tends to render the embarrassment still greater; I refer to the mode of preaching in Chinese. To many it seems preferable, for the present at least, to preach without notes, or at least with but few. But such a course has this disadvantage, that it exposes the speaker to much inconvenience, when obliged to pause in his remarks, and attend to the several duties already mentioned. Preaching in China, then, is not what it is in America; if we look at our preaching, in its nature and relations, perhaps we should say that this term, as well as "chapel," is borrowed, or has, as in the other case, a restricted meaning and application.

"It is exceedingly difficult to make the Chinese understand the spirituality of our services. As their worship is all form and ceremony, almost the first question is, what ceremonies do you perform before him or his image? It seems to them that worship consists of ceremonies, and that ceremonies are worship. On one Sabbath, a man came in at the close of the exercises, as I was in the act of removing a map which had been hung over the pulpit to illustrate my remarks. He inquired of me, 'What divinity or idol is that?' Perhaps he was an illiterate man, as there were large characters on the map showing it to be a map of the World. Or on the supposition of his being able to read, he might still suppose the map to be an object of worship; so necessary does it seem to this poor people to have some visible representative in their religious rites.

"When I visit the chapel on week-days, the time is spent as may seem best in the circumstances; sometimes in familiar conversation, which is by no means the least profitable mode; and sometimes in extended remarks, either in general or on some passage previously selected for the occasion. According to the first plan, the missionary is enabled to meet the errors of heathenism more directly, and confute and rebuke them to some purpose. At such times too, he discovers more fully the many misconceptions of the people in respect to Christianity. He hears, for instance, such questions as these: 'You speak of believing in Jesus, of reverencing him; how is this to be

done?' 'Do you burn incense, or light candles before him?' 'Where is he?' 'When you pray to him, can you see him?' 'When you beg favors, or call him, does he come and appear to you?'*

* The force of these questions on the part of a Chinese, and the propriety of having the services so conducted as to meet such inquiries, will be better seen by the folowing extract, showing the kind of worship a Chinese is accustomed to see in this own temples; and in this case, very near the people to whom the extract refers. We suppose it was written by some traveler, who was lodging at the Káu Shán (or Kú-sáng) Monastery not far from Fuhchau, and from the manner in which he writes, we infer that he was gratified with, and almost approved, what he saw.

"Anxious to see the whole of the service, I determined to be in good time, and took my station in one of the passages leading to the large temple a few minutes before the priests assembled. I had not been stationed long before an old priest walked past me to a huge block of wood, carved in the form of a fish, which was slung from the roof of one of the passages. This he struck several times with a wooden lever, and a loud hollow sound was given out, which was heard over all the monastery. The large bronze bell in the belfry was now tolled three times; and the priests were observed coming from all quarters, each having a yellow robe thrown over his left shoulder. At the same time an old man was going round the monastery, beating on a piece of square board to awaken the priests who might be asleep, and to call the lazy ones to prayer.

"The temple to which the priests were hurrying was a large building, fully a hundred feet square. Its roof was about sixty feet high, and supported by numerous massive wooden pillars. Three large idols—the Past, the Present, and the Future Budh, each at least fifty feet high,—stood in the middle of the temple. An altar was in front of them; and more than a hundred hassocks were on the floor in front of the altar for the priests to kneel on during the service. Ranged on each side of this spacious hall were numerous idols of a smaller size, said to be the representatives of deified kings and other great men who had been remarkable for piety during their lifetime.

"Entering the temple with the priests, I observed a man lighting the candles placed upon the altar and burning incense. The smoke of the incense as it rose in the air filled the place with a heavy yet pleasing perfume. A solemn stillness seemed to pervade the place. The priests came in one by one, in the most devout manner, scarcely lifting their eyes from the ground; and arranged themselves on the right and left sides of the altar, kneeling on the hassocks, and bending down lowly several times to the idols. Again the large bell tolled, slowly and solemnly at first, then gradually quicker; and then everything was perfectly still.

"The priests were now all assembled, about eighty in number; and the services of the temple began. I took a seat near the door, and in order that no part of the services might be omitted in this notice, took out my note-book to put down what I saw. The priests nearest to the altar now rang a small bell, another struck a drum; and the whole eighty bent down several times upon their knees. One of them then struck a round piece of wood, rather larger than a man's skull, and hollow inside, alternately with a large bronze bell. At this stage of the ceremonies a young priest stepped out from amongst the others, and took his station directly in front of the altar, bowing lowly and repeatedly as he did so. Then the hymn of praise began. One of the priests, apparently the leader, kept time by beating upon the wooden skull just noticed, and the whole of the others sang or chanted the service in a most mournful key. At the commencement of the service, the priests who were ranged in front of the altar, half on the right side and half on the left, stood with their faces to the large images. Now, however, they suddenly wheeled round and faced each other. The chanting, which began slowly, increased in quickness as it went on, and at the quickest part suddenly stopped. All was then silent for a second or two. At last, a single voice was heard to chant a few notes by itself, and then the whole assembly joined and went on as before.

"The young priest who had come out from amongst the others now took his station directly in front of the altar, but near the door of the temple, and bowed lowly several times upon a cushion placed there for that purpose. He then walked up to the altar with slow and solemn steps, took up a vessel which stood on it, and filled it with water. After making some crosses and gyrations with his hand, he sprinkled a little of the water upon the table. When this was done, he poured a little from the vessel in a cup; and retired slowly from the altar towards the door of the temple. Passing outside, he dipped his fingers in the water, and sprinkled it on the top of a stone pillar which stood near the door. I could not help being particularly struck with this part

Mr. Cummings refers to his own labors, and those of his brethren, in a few words, and from his statements in these paragraphs, we can perceive a sensible improvement in the feelings of the people of Fuh-chau towards foreigners during the last four years:—

"Until Mr. Johnson's removal to Po-na-sang, he continued preaching at his chapel in Ato regularly on the Sabbath. Since that time he has gone into the streets, preaching to the people wherever he could gather them around him and gain their attention. On the Sabbath, and occasionally on other days, he has engaged in efforts of this kind, and has generally been encouraged by the result. Sometimes he has addressed groups of more than a hundred, and they have apparently listened with a good degree of interest. A few tracts have been occasionally distributed, and in all cases eagerly received; but more, it is to be feared, from curiosity than from a desire to know the truth.

"Mr. Peet has held divine service in Chinese at his house regularly on the Sabbath; and he has visited his chapel daily during the week, with but few interruptions. The number of his hearers has not been large at either place; but we may hope that good has been done. In April last, with Mrs. Peet's assistance, he established a weekly meeting for females. The movement met with considerable opposition at first, which has not yet been fully over-

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of the ceremony. It brought vividly to mind the passage in the XIIth chapter of Exodus, vs. 22, 24:—'And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side-posts with the blood that is in the bason. * * And ye shall observe this for an ordinance to thee and to thy sons for ever.'

"While this was going on, the other priests were still chanting the service. The time of the music frequently changed:—now it was fast and lively, now slow and solemn, but always in a plaintive key. This part of the service being ended, all bent lowly before the altar; and when they rose from their knees, a procession began. The priests on the right of the altar filed off to the right, and those on the left to the left; each walking behind the other up the two sides of the spacious hall, and chanting as they went a low and solemn air, time being kept by the tinkling of a small bell. When the two processions met at the farther end of the building, each wheeled round and returned in the same order as it came. The procession lasted for about five minutes, and then the priests took up their stations in front of the altar, and the chanting went on as before. A minute or two after this the whole body fell upon their knees, and sang for a while in this posture. When they rose, those on the left sang a part of the service by themselves, and then knelt down. The right side now took up the chant, and having performed their part, also knelt down. The left side rose again; and so they went on for ten minutes, prostrating themselves alternately before the altar. The remainder of the service was nearly the same as that at the commencement, which I have already described.

"The striking ceremony had now lasted for about an hour. During the whole time a thick screen had been hanging down in front of the large door of the temple, to keep out the sun's rays. Just before the conclusion of the service the curtain was drawn aside, and a most striking and curious effect was produced. Streams of ruddy light shot across the temple, the candles on the altar appeared to burn dimly, and the huge idols seemed more massive and strange than they had done before. One by one the priests slowly retired as solemnly as they came, and *apparently* deeply impressed with the temple services in which they had been engaged.

"Prayers being ended, nearly all the priests adjourned to the refectory, where dinner was served immediately. This is a large room furnished with a number of cross tables and forms, and capable of dining at least 200 persons. The Budhists eat no animal food, but they manage to consume a very large quantity of rice and vegetables. I have been perfectly astonished at the quantity of rice eaten by one of these priests at a meal. And yet, generally, they look like poor and emaciated beings, which is probably owing as much to the sedentary lives they lead, as to the nature of their food."—*Athenæum.*

come. Some of the neighboring females, having been invited to attend, were forbidden by their fathers and husbands to do so; others shut their doors to prevent being invited; while others framed the most trifling excuses for staying away.

"Mr. Baldwin and myself, about two months since, began to visit the neighboring villages, for the purpose of preaching the gospel and distributing tracts. We have generally visited one village a week; and in every instance we have been treated civilly, while in some cases we have spoken to pretty large assemblies, who listened quite attentively for Chinese. On the whole therefore, our slight experience in itinerating has encouraged us."

He further remarks upon the effects of the opium trade at Fuhchau: after stating the value of the total import of opium into China for 1849, which was about twenty-seven millions of dollars, he adds, describing its effects on the consumers:—

"Such is the sum which this poor people, already crushed to the earth under the burdens heaped upon them by their idolatry and superstition, are paying for a drug that brings them no profitable return whatever. Neither the opium-seller nor the opium consumer can point to a single advantage to the country resulting from the use of the article. The most that any one has ever pretended to say in its defense, so far as we know, is that it is an innocent luxury. It is not as mere political economists, however, that we look at this subject. Opium inflicts other injuries upon this people of infinitely greater moment; and it is in view of these that we lift up our voice against it. It undermines health, ruins character, and destroys life. Its victims become useless members of society, and a burden to their friends. They lose all regard for their own comfort, or that of their families. They even sell the clothes of their children and their wives, and finally they part with their own, to obtain the means for gratifying their appetite. And when all other sources fail, children and wives must themselves be sacrificed. These are mercilessly sold, that, with the price of human flesh, their husbands and fathers may be able to obtain opium. Such is the effect of the drug upon the family! Its influence upon character is equally disastrous. It begets in its victims a perfect recklessness in respect to moral principle; and there is no species of dishonesty to which they will not resort. They soon become addicted to the commission of crime; and they persevere in their course of wickedness, till an outraged community casts them out; after which they wander as vagabonds through the streets, begging the means of subsistence, and finally lie down and die of cold or starvation."

During the past year, the mission has lost a promising member in the death of Rev. W. L. Richards, who left China in March, and died of consumption at sea, June 5th, 1837. He remained three months in Canton and Hongkong before embarking, and endeared himself to all who knew him; one strong desire of his heart was that he might live to reach New York. The following notice of him is extracted from the New-York Observer:—

"Mr. Richards was the son of a missionary. His father, Rev. William Richards, was one of the earliest members of the Sandwich Islands' mission, having arrived at Lahaina in May, 1823. Our young brother was born at the Islands, December 3, 1823; where he resided till Dec. 9th, 1836; at which time he embarked for the United States with his father. He pursued his collegiate studies at Canonsburg, Pennsylvania, and his theological in New York city. He was licensed by the Brooklyn Presbytery, April 29th, 1847, and ordained by the same body, October 14th of the same year. On the 11th of November following, he sailed for China in company with Messrs. Cummings and Baldwin, and their wives. After his arrival at Fuhchau he labored diligently and successfully in acquiring the Chinese language; and high hopes were indulged in regard to his usefulness, till he was laid aside from his work.

"Mr. Richards went down to the grave with the calmness and cheerfulness of the mature believer. It was his privilege to have a ministerial brother, Rev. George Loomis, at his bedside in his last hours. On the 1st of June they had a free conversation in relation to that event which had begun to cast its dark shadows upon them. 'He talked about death,' Mr. Loomis writes, 'as a subject which was familiar to his mind. There were no fears, no alarms. At his request I read to him the third chapter of Lamentations. He referred to some of the passages as affording him great comfort. I prayed with him, and he then said, 'My trust is in God. I had hoped to see my mother once more, more on her account than my own.' 'On the last morning of his life, as the crisis was obviously near, Mr. Loomis asked him if his Savior was still precious. The reply was, 'Yes; precious.' A few minutes afterwards, he breathed his last."

The *Mission at Ningpo* was permanently commenced in 1844 by D. J. Macgowan, M. D., of the American Baptist Missionary Union, though Rev. W. Milne had resided there seven months during the two previous years, as stated in Vol. XIII, pp. 14, 77, &c. There are now fourteen missionaries stationed at the city, and one lady engaged in female education; of these, two are now absent, *viz.*, Rev. E. C. Lord and R. H. Cobbold.

The Rev. Josiah Goddard and Doct. Macgowan form the mission of the American Baptist Miss. Union. Mr. Goddard resided in Siam till 1845; he has been much engaged in translating the Scriptures, and has published a vocabulary of the Tiéchiú dialect. There is a day-school of 30 scholars connected with the mission, and two chapels, where meetings are held; also a hospital assisted by the Medical Missionary Society, which is made to subserve the cause, and in which religious services are held. Three males and one female constitute the native church connected with this mission.

The mission of the Presbyterian Board of F. M. consists of Doct.

McCartee, Rev. Messrs. Way, Rankin, S. Martin, W Martin, and their families, Rev. J.W. Quarterman, and Mr. Coulter and family. Rev Mr. Culbertson is at present in Shánghái as a delegate on the revision of the Old Testament; and Rev. Mr. Loomis and Mrs. L. are in the United States, and will probably not return to China. There is a boarding-school of 40 boys, and one for girls containing 30 pupils, and five day-schools averaging about 70 pupils, connected with the mission. A church has lately been erected, and it has now nine places in the city and suburbs, where religious sevices are held at least once a week. In the printing-office under Mr. Coulter's superintendence, there are two presses, and two fonts of Chinese type. Since its establishment in 1844, twenty-one millions of pages have been printed, of which nearly three millions were issued during the past year. A church was organized in 1845; of its six members, two have been suspended and one has died.

The Rev. T. H. Hudson and his son, Mr. Joseph Hudson, form the mission of the English General Baptist Society. They have two day-schools of 60 pupils, and two chapels for meetings, under their care; one convert has been baptized.

The Rev. Messrs. Russell and Gough form the mission of the Church Missionary Society; the latter has but recently arrived. They have two day-schools under their charge, containing 50 pupils, and two places for Chinese worship; two male members have been added to the church.

Besides these, Miss Aldersey has a flourishing boarding-school of 53 girls. She receives aid from the English society for Promoting Female Education in the East, and is assisted by Miss M. A. Liesk. Miss C. M. Selmer of Stockholm, who formerly assisted in this school, was married to Rev. S. Johnson of Fuhchau, Sept. 17th, 1849. The number of girls receiving the rudiments of Christianity and science is greater at Ningpo than at any other port in China. The persevering efforts of Miss Aldersey in this branch of philanthropy are worthy of all praise.

In addition to this synopsis of missionary efforts at Ningpo, we are enabled to introduce some extracts from the report of Doct. Macgowan to the Medical Missionary Society for the year 1851. The medical practice of Doct. McCartee is now chiefly confined to the families of such persons as request his advice, he having suspended his general dispensary. After speaking of the general appreciation by the people of medical aid afforded by foreigners, and the good done by such practice, Doct. Macgowan remarks:—

"The public health has suffered greatly in this province for several years past. During the autumn of 1848, rubeola or measles prevailed epidemically; in Ningpo, the malady did not assume a malignant form, nevertheless fatal cases were not rare. This epidemic prevailed in the maritime districts of the east coast of China, and throughout the whole Pacific coast, till it reached the Samoyedes, amongst whom it was particularly fatal. A Russian captain reported, "We had throughout all our colonies the measles, and great numbers of the inhabitants were taken off. Some of our islands in the Aleutian chain lost most of their population. In Sitka, amongst a population of 600, we had in one month eighty deaths, if not more; nearly all, except the Europeans, were sick, so that all the town was in sorrow from fear and dread."* The islands of the Pacific suffered severely from the same disease, and at the Sandwich Islands it was very destructive amongst the aboriginal inhabitants. In China it affected both natives and foreigners. It is remarkable that whilst rubeola was traversing this region of the earth from the tropic of Cancer to the frigid zone, the cholera was pursuing a western course from the Volga to the Mississippi.

"This alluvial marshy district is fruitful in fevers of nearly every type; seldom, however, has disease been known so rife as in the spring and summer of 1849. It was preceded by a period of almost unprecedented moisture, the rain in the early part of the year had been excessive, falling with but slight intermissions for four months. Fevers of a violent intermittent form first appeared, and subsequently those of a low typhoid character. The latter were particularly fatal, many villages were decimated, and of those among the natives who took the disease very few recovered. Foreigners suffered also, but none fell victims to the malady. Last year also, intermittents were very numerous; and finally that modern scourge, 'whose symptoms begin with death,' cholera asphyxia, has been in our midst. In its eastern march, this disease reached China through the Straits in 1820. During the summer of that and the following year, Ningpo, like other portions of the empire suffered severely. Since the last named period it has not prevailed epidemically, though few years pass by without the occurrence of sporadic cases. On its reappearance this autumn, it was instantly recognized as the *kioh-kin-tiáu* 脚筋吊 or the disease which 'contracts the tendons of the leg,' the name given to cholera soon after it was first observed. Its appearance occasioned but little alarm or excitement. A short time before its disappearance, the gods were carried in procession through the streets and propitiatory offerings made in various places. There was one gratifying circumstance connected with the prevalence of the cholera, which I mention with much pleasure. Great pains were taken by the benevolent to make public those remedies which were considered best adapted to arrest the disease in persons attacked. Placards were posted in every quarter, giving directions for the treatment of the malady in its different phases. All recommended substantially the same mode of treatment, which seems to have been taken from a

* "The Friend," a journal printed at the Sandwich Islands.

small monograph on cholera by a physician of Kiahing, Sü Tsz'mi. Dr. Sü states that on the first appearance of the disease, medical men took it for ordinary cholera, and treating it accordingly, failed to save one in a hundred of their patients; but observing that the disease arose from derangement of the three *ying* (stomach, lungs, and kidney), he reversed the practice, and employed remedies for warming, or stimulating the vessels. He regarded the disease to arise from 'morbific cold,' disturbing the harmony naturally subsisting between the dual powers of the system. His professional brethren contended that 'accumulated heat' destroyed the equilibrium subsisting between these two powers, and whilst he relied on stimulants, the others resorted to cooling remedies. Our author's system of course prevailed, for though it often failed to cure, it never killed the patient, which the rival system could not fail to do.

"To impart vital energy and warmth to the body, the juice of fresh ginger was given, and to this pungent stimulant, various aromatics and bitters were added. Ginger and ginseng entered into every formula employed, but it was generally stated that the latter being expensive might be dispensed with. As a preliminary step, sternutatories were employed, and if the patient could be made to sneeze, he was considered to be in a more favorable condition than if insensible to such stimulants. Counter-irritants also were resorted to, composed of salt and garlic, which with moxa, were applied over the abdomen, and for the same purpose foot-stoves were used for the extremities. The feet and legs also were rubbed and shampooed. Thus, despite their fanciful theories, Chinese physicians pursued the same therapeutic course, which in the West has been found most efficacious. Some attached considerable importance to acupuncture, in dangerous cases piercing the tips of the tongue, fingers, and toes, but particularly the popliteal space. It was stated that the tendon in that place, would present a livid appearance for the space of an inch, if it were a case of pure cholera. A silver needle was to be thrust to the depth of the eighth of an inch, and left in during the space of time occupied in six inspirations, and the dark blood which would flow from the incision would tend to restore the equilibrium of the dual powers.

"By relying on such means, native practitioners afforded relief to many patients, but they were utterly powerless in attempting to treat the consecutive fever, and hence the mortality was very great. The cases which came under my observation presented all the marks of Indian cholera in a most striking manner; vomiting and purging of a congee-like fluid, painful cramps, low hoarse voice, livid skin, rapid prostration, sunken eyes, restlessness, shriveled appearance of the whole body, cold perspirations, and collapse. How far the disease has extended this season in China, it is impossible at present to ascertain. It prevailed at Hángchau several weeks before it reached the prefecture of Ningpo. Somewhat later it is said to have been seen in the neighborhood of Shánghái. It is remarkable that the villages of the plain of Ningpo suffered most, affording another evidence that in this part of China at least, the cities are the most healthy portions of the land. The fevers so common here, whether intermittent, remittent, or typhus, are far more fre-

quently met with in the rural districts, than in the cities. As regards my patients suffering from these diseases, above 80 per cent. have been countrymen and villagers; much of this may be owing to the greater destitution of the suburban population, which impels them to apply to me for relief, but it is mainly owing to the less salubrious state of the country. The filthy condition of the city, its stagnant canals, exposure of nameless ordures, the number of dead left in coffins above ground in almost every vacant space, would seem to render this like other Chinese towns the very focus of malaria; but while this state of things is unfavorable to longevity, it has not, so far as observation extends, caused them to be peculiarly obnoxious to epidemics. In the cities, drainage is more perfect than in the country; and citizens possess a larger share of domestic comfort and better means of subsistence than the inhabitants of secluded places. Generally speaking, the most salubrious sites are those immediately adjacent the cities, and sufficiently removed from fields and gardens.

"Cases of small pox have not been unfrequent; inoculation at one time proved frequently fatal. The Chinese have been slow in availing themselves of the blessings of vaccination, although it has been largely practiced at Canton for many years. When at Hangchau, I met with an advertisement of a physician who devoted himself to this art; and a few months since, an itinerant doctor visited this city, but met with no better success than foreign physicians in attempting to introduce the practice.

"The most interesting part of my labors in a moral, if not professional point of view, has been the treatment of opium patients, several hundreds of whom are living witnesses to the success of the means employed for their relief. Not a few of these are of several years standing; men too, who are occupied all day in labor requiring great muscular activity, and from whom every vestige of the characteristic features of the opium victim have been effaced. Some, whose vital powers were nearly exhausted, are now stalwart chair-bearers disenthraled from the deadly vice, and once more in the enjoyment of existence. This success has been mainly owing to the stringent conditions with which they are compelled to comply in order to their reception as patients. Only the most resolute, or those who, impoverished by the expensive vice, are outcasts, and destitute alike of means of procuring the drug, and even the necessaries of life; persons who have no other resource, and to whom existence is a burden, are found willing to submit to the ordeal. No opiate is ever administered to assuage the agony which the immediate and total deprivation of the charming stimulus occasions, except Dover's powder, which is given to check the wasting diarrhea, an inevitable sequence of abstinence from opium in the habitual smoker. The agony of the poor creatures is indescribable; yet animated by hope on one side, and terrified at the prospect of an early and miserable death on the other, a majority of them endure it all, until a natural appetite for wholesome nourishment is excited, when they may be considered safe. During this period they are sustained by various stimulants. It is quite possible to effect the cure of an opium smoker by administering opiates in doses gradually reduced, which is the method pursued

by native practitioners, but persons who have been relieved of the habit in this manner, are prone to relapse, making their condition more hopeless than ever.

"It is evident that the medical treatment of opium smokers, however successful must be futile as a means of stemming the torrent which threatens to overwhelm in remediless ruin both state and people; nor can legislative enactments or diplomatic skill contribute materially to this end. The desolating curse of intemperance in Western lands has been stayed through the agency of Temperance Societies; but were such means in accordance with the spirit of the Chinese government, they would prove of no avail. There is wanting that nice moral sense in public opinion, which renders the violation of a pledge dishonorable, and on which the temperance reformation is based; nor does there exist in China that public spirit, leading to sacrifice and self denial for a principle, which is the mainspring and support of that blessed movement. The philanthropist, who desires the melioration of this large portion of the human family, can confide only in the divinely appointed remedy revealed in the Gospel; hence, our hopes are fixed upon the successful prosecution of the missionary enterprise, which is the only effectual antidote to the bane, and which of itself can improve their moral and physical condition. Subordinate to this grand design are the labors of the medical missionary.

"I have made repeated efforts to be allowed to prescribe regularly for the inmates of the Ningpo prison, but the authorities have uniformly shown themselves unfavorable to the design, and I have obtained access only under peculiar circumstances. On the last occasion I attended at the request of the district-magistrate to see a Fuhkien pirate, who had been wounded in the action in which he was captured. His capture, and that of his comrades, had been reported at the provincial capital, where they were to be sent for decapitation. My patient had a compound fracture of the knee-joint and lower half of the thigh, in which some of the balls were still lodged. The officers imagined that the removal of the balls, and the application of foreign medicines, would fit the prisoner for his fatal journey; removal in his present state they found impracticable. More than two weeks had elapsed since the injury, and the limb was in such a state of putrefaction, emitting such a sickening fetor, and presenting such a hideous spectacle, that no one would undertake to cage him; or if once thrust within the small cage in which culprits are carried, none could be found to bear such a burden; no police-man would attend him, nor would any boatman receive such a passenger. The poor creature lay under a shed on the damp ground, a few wisps of straw had been placed under him when first brought in, and these were decomposing from the quantity of pus and filth with which they were saturated. He was even unable to turn himself from side to side; no one approached him, his wound had never been washed or covered, and the miserable fare of the prison was shoved within his reach. When I had myself washed the man, and dressed his wound, a prisoner was sent to aid me in placing him in a comfortable position. Amputation of the thigh at the upper third was evidently called for, but I did not think him a legitimate subject for the surgeon's

art; his knife would be debased were it employed to render facile the ax of the executioner. The authorities were therefore informed, that immediate amputation would afford the prisoner a chance for his life, and that I would gladly perform the amputation, provided, that in the event of his surviving the operation, he should be set at liberty; otherwise, I could do nothing. The reply was that my 'proposition should be considered;' a mere polite refusal. The culprit had doubtless justly incurred the extreme penalty of the law, but the ends of justice would have been better answered by his life than by his death. Some of the police called on me a week afterwards, making a sort of complaint of my prognosis; 'You said the fellow would die in four or five days, and he is still alive!' I succeeded in convincing them, that I could not have been far out in my reckoning, and they went away satisfied. The poor man lingered several days longer. His companions in crime, several in number, were soon after beheaded at Hangchau. No pen is adequate to describe accurately the horrors of a Chinese prison. Suffice it to say that they would surprise and shock even those who are best acquainted with the sordid and cruel character of this people. Truly, in China a prison is a mine of wretchedness and wo, 'sister to the tomb.'

"In operative surgery, with the exception of the ophthalmic department, little has been accomplished. Cases requiring capital operations are rarely met with, and there exists, moreover, a greater repugnance to the knife in this part of China than at Canton. Tumors are comparatively uncommon. The greater part of operations on the eyes have been for entropium, which is remarkably prevalent.

"An unusual number of gunpowder injuries have been treated. In their pyrotechnic amusements and in military exercises, the Chinese are careless and awkward. One of the cases was that of millionaire in a neighboring city, who with his wife and two concubines were blown up by the explosion of his magazine. He was in an arbor, exhibiting to his household the addition he had just made to his means of enjoyment in the purchase of a fowling-piece. All were looking forward with delight to his appearance as a sportsman, but he unhappily dropped some of his powder, which one of the women stooping to gather, ignited it by her pipe; the flash extended to the whole stock, and produced a fearful explosion. I spent several days at their residence, affording all the assistance in my power. The master and his wife died from the injury; the other females survive, blind and dreadfully disfigured.

"Another case of interest occurred at Chusan. Instead of firing a morning and evening gun, as is done in the yamun of most cities, they there fire a rocket from a perpendicular iron tube. One morning it failed to go off, when a poor cripple dragged himself near to see the cause and as he was looking into the tube it went off, destroying both his eyes, carrying away part of his forehead, and destroying a portion of *brain*. Notwithstanding this severe injury and the loss of the latter substance, he soon recovered without apparently impairing his mental faculties; but he remains an object piteous to behold. The matchlocks used by the military are a fruitful source of accidents of this nature.

"The following summary gives the leading classes of diseases treated during the year.

Ophthalmic cases	3856	
Diseases of the ear	15	
Surgical diseases	725	
Cutaneous affections	1989	
Intermittent fever	411	
Remittent fever	105	
Diseases of the chest	219	
Diseases of the Digestive Organs	554	
Miscellaneous	82	Total, 7956

"A prominent object of professional pursuit here, has been the instruction of native practitioners and students in anatomy, and the sciences of the healing art. Heretofore this has been done to a limited extent only, owing to the want of a lecture-room. With the exception of missionary chapels, which are inappropriate for such objects, the city affords no suitable accommodation. The rooms of Moon Lake College have been placed at my service, and have been occasionally employed for delivering astronomical lectures, illustrated by a magic lantern; but even for this purpose it is ill adapted. It was impossible to exercise any control over the admittance of spectators. The college rooms were as public as a market-place, and were soon filled with noisy crowds, to the exclusion of those who could appreciate such instruction."

The *Mission at Shánghái* is the largest at any one of the five ports, there being now twenty-one missionaries with their wives, and four female assistants, residing at this place. There is not much to remark in addition to the full details given in Vols. XVIII. p. 515, and XIX. p. 330, *et seq.* Miss Morse, belonging to the Am. Episcopal Mission returned to the United States in August; this mission has lately been reinforced by the arrival of Rev. Messrs. Keith and Nelson and their wives, and Mr. Poynts; they reached Shánghái, Dec. 25th, 1851. Miss Philip, of the London Miss. Soc., returned to England in company with Mrs. Lockhart and her children in November. Rev. John Hobson has been appointed British chaplain at Shánghái, and in consequence become disconnected with the Church Miss. Society, though he still continues his labors among the natives. In addition to the societies formerly mentioned, the Presbyterian Board has lately established a mission at Shánghái, the Rev. J. K. Wight and Rev. M. S. Culbertson and their families residing here; the latter acts as a member of the Committee of Delegates on the revision of the Old Testament.

The two Committees, which are now engaged in revising the Old Testament in Chinese as stated on page 221, are still pursuing their labors; and the efforts of both will doubtless promote the cause of missions among the Chinese. We have no details of the number of

converts, places of worship, kinds of schools, or books printed at Shánghái, during the past year; but in all these branches of labor there has been progress, light has been diffused, and the "glorious glad tidings of a crucified and risen Savior," have been made known to thousands who before have never heard of them.

Many publications of value have been issued in Chinese by Protestant missionaries, besides versions of the Scriptures, and comments on separate books, and religious tracts, but we have no list of them. A general History of the World, histories of England, of the United States, and of the Jews, treatises on commerce, a monthly periodical, a mélange of useful information called Family Instructor, compends of geography, astronomy, arithmetic, and a number of almanacs, may be mentioned among these publications, all designed to impart useful knowledge not strictly of a religious character. Some of these have already been noticed in former volumes. Their number will doubtless increase, and if they furnish information to, and stimulate the inquiries, of such men as Sii Kí-yú, to produce other works like his Compend of Geography, they will be highly beneficial. Among those lately issued from the mission presses, we may mention a Treatise on Physiology by Doct. Hobson of Canton, which he calls *Tsiuen-ti Sin Lun*, 全體新論 a New Account of the Body. It contains 71 octavo leaves, and is illustrated with numerous lithographic plates delineating all the principal organs, the skeleton, the sanguineous and generative systems, and is executed in a style as far superior to the Chinese drawings in art as they are in accuracy. The work has probably excited more interest among the reading men of Canton, proud and supercilious as they are as a class in regard to everything done in this line by foreigners, than any work ever before published by foreigners. The arrangement of the book is thus described by the compiler in an English preface:—

"This is a humble attempt to put the interesting and well established truths of human physiology into Chinese, and illustrate them to a small extent by comparative anatomy. The work is divided into three parts. The 1st Part describes those organs and functions of the body, such as the bones, muscles, nervous system, and the five senses, which have relation to the external world. The 2d Part treats on the digestive, circulating, and respiratory systems, including the blood, animal heat, and the secretions subservient to the preservation of life. The 3d Part is on the reproductive organs. The last chapter contains a short account of the history of man, varieties of color, height, &c., and concludes with remarks upon his moral nature, and proofs of the unity, wisdom, and design of God in creation. Practical reflections are also interspersed as occasion presented throughout the book. It has been the aim of the Editor by collating different physiological works to form a popular and useful compendium for Chinese physicians and scholars, who have often expressed an interest on this subject. Without the valuable aid of an intelligent native, the work could not have been put into good and idiomatic Chinese: an anatomical model from Paris has been of the greatest service in making anatomical descriptions intelligible to him. There has been much difficulty experienced in fixing upon new terms, and finding suitable words for unnamed or impro-

perly described parts of the human body; it is hoped that those chosen will be found appropriate. The diagrams taken from various sources have been drawn on transfer paper (the greater part by a kind friend), and lithographed and printed at the press attached to the hospital: their want of unformity in size and appearance will be more easily rectified in subsequent editions. The work is printed from wooden blocks after the Chinese style, and can throw off several thousand impressions. This first issue is 1200. If any interested in the object should wish to encourage the publication by donations to assist in defraying the expense, their contributions will be thankfully received, and faithfully applied by the undersigned. B. HOBSON.

Agent of the London Missionary Society.

Kum-li-fau Hospital, Canton, Oct. 1851.

The *Mission at Lewchew* must not be overlooked in this brief survey. For five years, Doct. and Mrs. Bettelheim have remained at Napa, as it were on the sides of the world, and almost shut out from Christendom, doing what they could to make known the truth. Since the publication of his journal in our last volume, several visits have been made to Napa by British vessels of war, and in one of them the Bishop of Victoria paid Doct. B. a visit. These attentions on the part of Her Majesty's government, and a dispatch sent to the authorities of the island have afforded sufficient intimation of its desire that he be permitted to remain unmolested. Letters have lately been received from him, stating that the truth has been received in faith by one or two natives, both of whom have been harshly dealt with on account of their profession. We are allowed to make an extract from one of these late letters, which is dated in March of this year. On one occasion, Doct. B. was attacked by the emissaries of government in a house he had entered, and left senseless in the street; one of his servants saw him in this situation, and with the assistance of Mrs. B., for whom he ran to the house, managed to carry him home. The injury proved not to be serious. The extract here given will be read with interest, and we hope those who are looking for the dawn of Christianity in the land of the Rising Sun, will commend Doct. and Mrs. B. and their efforts to the blessing of God, and pray that the Sun of Righteousness may soon arise upon that dark land.

"One of our guards, an intelligent young man, aged about 22 years, called Satchi Hama (*i. e.* Front Shore), nephew and namesake of a professor of Christianity, whose fate is recorded in the reports of the Lewchewan Naval mission, was discovered by myself and Mrs. B. in a dark prison, the unfortunate man himself calling us as we passed. We found him with his feet put in the stocks, and bound to a heavy beam on the ground, so that he could not change his position. He stated that he was repeatedly beaten with a stick on the head, by order of the mandarins; his food, of the worst condition, was gradually diminished; and no tobacco or tea allowed him (a great privation for a Lewchewan); in short, that he was condemned to a lingering, ignominious death by beating and gradual starvation. And why? Because he avowed his faith

in the Lord Jesus Christ. He was daily urged to recant, but—a touching instance of Divine grace—he remained faithful. He begged our aid, prayers, and books. On one of those he had studied in the guardhut being produced, to see the sufferer's joy at it, to hear him repeat by heart several passages as soon as he caught sight of them, and listen to his prayer offered up with feeling earnestness to the God and Savior of man, left no doubt on our mind that Satchi Hama rationally believed in the Lord Jesus. Imagine our joy at this discovery, and our sorrow at his sufferings, and more still at the utter impossibility of doing anything for him. We could not hide from him, and in fact he alone saw it, that if the authorities were written to, his case would become still worse. All we could do was to comfort, relieve, and pray with our dear brother, and assure him, that as soon as a ship came he would find ready help. This happened Nov. 24th, 1850; and to show the sufferer's state of mind at that time it suffices to mention, that when I offered to unloose his feet, at least for the hour we were with him, he would not have it done, saying 'his father had bound him, and he would not rebel.'

"December 29th, same year, we once more found it practicable to see the sufferer. He was greatly reduced in body, but the same in mind. He stated that he was declared mad; his punishments, called 'remedies to bring him to his senses,' were regularly inflicted. Books, and whatever had been left with him, were taken from him; as also every slip, and a fan on which he had written some Christian sentences, and he was forced to read in Confucian books. We again consoled him with word and prayer, and with deep pain once more were obliged to tell him we could do nothing for his relief. His Confucian attachment to his family was quite overcome. He begged to be sent to England, and we joyfully engaged to do so as far as in us lay whenever a ship came. A third time, Jan. 26th, 1851, we again thought it possible to find our way to our brother. We reached indeed the prison, but Satchi Hama was gone. His step-father stated he had been removed to the north of the island, because of illness. On being urged, for the consolation of the sufferer, to send him some books I had with me, he said, '*these books were declared the cause and proof of his madness; how can I dare accept them?*'

"There was now nothing more to be lost, and I wrote a very respectful letter, dated Jan. 27th, in which I laid the case before the authorities, and urgently requested immediate permission to see the convert; no answer was returned, a circumstance in itself sufficient to show that they knew and approved of what had been done, even if we suppose that they had not ordered all things relative to this case. I then intimated to Satchi Hama the father, that if he did not definitively state the whereabouts of the convert, he would be made responsible for all consequences, as soon as a foreign ship arrived. Since then no trace of either father or son is to be found.

"March 13th, 1851, we heard through our todzies of the death of the martyr. I say martyr, on the painful circumstances which myself and Mrs. B. were eye-witnesses of, and on the admission of the todzies, that he had been tortured on his hands and feet, though they added, this had been done to cure him of his madness."

One of the British ships of war has recently been sent to Napa, and we suppose their presence now and then will do something to prevent the recurrence of personal violence to Doct. B. or any of his family.

In addition to the preceding notices of Protestant missions among the Chinese at the present time, we are happy in being able to introduce François Valentyn's account of the efforts of the Dutch chaplains and ministers in Formosa during the occupation of that island by the Dutch from 1624 to 1662. The synopsis here given from the Dutch original has been kindly furnished us by R. Browne, Esq., and will be read with interest in connection with the notice of Formosa given in Vol. II. page 413.

"The Dutch East India Company settled on the island of Formosa, and commenced trading there with the Chinese, in the year 1624. Shortly after, measures were adopted to provide for the religious interests of the Dutch settlers, and to propagate the Gospel among the native heathens. At first, only sick-visitors * were sent, of whom Michiel Theodori appears to have been the first. He arrived in Formosa with Commander Reyerszoon in 1624, and was relieved the year after by Dirk Lauwrenszoon; besides whom the sick-visitors, Cornelis Jacobszoon de Jong and Herman Bruyning, were sent in 1625 and 1626 to Formosa, to officiate there as clergymen.

"George Candidius, however, was the first ordained minister, who was appointed to the settlement on the 4th May, 1627. He took with him the sick-visitor Jan Jansz. van Tekkeren, and by unwearied exertions, succeeded in establishing among the savage native population, the foundation of the church, which since so marvelously flourished. Having first applied himself to master the language, and fully understand the idolatrous worship of this blinded people; he next, as a faithful and zealous apostle, endeavored to lead them to the true way of salvation; and his labors were blessed in the conversion of several natives. Candidius applied to be relieved in 1629, in consequence of which Robert Junius was on the 31st March, appointed as his successor. The latter arrived at Formosa in the same year. Candidius, however, seeing that his own presence was still much required, did not leave the settlement untill 1631.

"On the 3d of April of that year; the sick-visitor Jan de Lange reached Zelandia, and on the 3d of July, 1631, it was resolved that the licentiate † Petrus Bonnus should receive the same destination from Batavia. Meanwhile, the zealous minister Junius was unremitting in his exertions, not only to learn the language of Formosa, but also to compose catechisms and tracts in that tongue for the instruction of the natives. It is even said that parts of

* In Dutch, *zieken-trooster* or *kranken-bezoeker*, literally sick-comforters, or sick-visitors, under which name the chaplains on board the Dutch ships were anciently designated.

† *Proponent* is the Dutch name by which a deacon or licentiate, a candidate for holy orders is called

the Holy Scriptures were translated by him into the Formosan language. Although Candidius had now been appointed as minister for Batavia, still his heart so clung to his beloved congregation in Formosa (for, however zealous Junius might be, it was impossible that one clergyman could perform all the work required to be done), that on the 5th of May, 1633, he accepted a second appointment to the village of Sakam in Formosa—this being the place where his colleague Junius was now also located.

"On the 15th of June, 1634, the Church-council of Batavia resolved to delegate the sick-visitor Cornelis Carre to take the place of Andries Dirkszoon on Formosa; and on the 22d of March, 1635, Pieter Douweszoon returned after a short residence, to Batavia.

"In this year (1635), Candidius and Junius had by their joint and zealous labors so far progressed, that about 700 natives of Formosa had been baptized by them. But still more gratifying intelligence reached Batavia on the 24th April, 1636, by a letter from Candidius and Junuis dated the 11th of March, in which they stated that the opportunities for propagating the gospel in Formosa were so favorably increasing, that according to their opinion, employment might be found even for ten or twenty clergymen. They in consequence earnestly begged that new laborers might be destined to so promising a field; whereupon, on the 28th April, 1636, Assuerus Hoogesteyn, and on the 26th July following, Joannes Lindeborn, were appointed as ministers to Formosa. They departed for their destination in different vessels: Lindeborn reached Formosa in November, viâ Desima; where his wife, who accompanied him, had excited the wonder of the Japanese, as no European lady had ever been seen in their country.

"Candidius returned to Batavia on the 30th of April 1637, and it appears that he soon after proceeded to Europe, having been disappointed in his expectation of being re-appointed minister there, as had been promised to him when he went to Formosa the second time. Considering the great proficiency of Candidius in the Sakam, or Sinkara, language, his departure was a great loss to the cause of religion in Formosa. Both Hoogesteyn and Lindeborn having died within the first two years of their assuming office, they were replaced by Gerardus Leeuwius and Joannes Schotanus. Neither of these however, served for a long time, as Leeuwius died about the end of 1639, and Schotanus, not having given satisfaction, was recalled to Batavia.

"In 1640, Joannes Bavius was sent as minister to Formosa, whither the sick-visitors Balbiaan and Viverius had already previously been delegated; and on the 9th May 1641, the worthy clergyman Junius arrived in Batavia. He, however, returned to his former station in October of the same year, having engaged to serve for two years longer in Formosa. After the expiration of this time, Junius proceeded viâ Batavia to his native country in December 1643, where he died about 1656. Since 1641, Junius and Bavius had been joined by the ministers Mirkinius and Agricola, who were both well versed in the Formosan language, Simon van Breen, Hans Olef, and the sick-visitor Gillis Joosten. Agricola, who returned to Batavia in 1644, was replaced by Joannes Happartius, who conveyed orders from Batavia, that a Sakam dictionary

should be composed, to be followed by a general vocabulary in the Malay, Portuguese, Sakam, and Dutch languages.

"From a general statement concerning the Christian church in Formosa in the year 1646, it appears that Bavius was at that time located at Soelang, and superintended the congregations at the neighboring villages Mattaum, Dorco, Finoccen, and Tevorang; that Van Breen officiated at Favorlang and adjoining villages; and that Happartius was established as clergyman in the Fort of Zelandia, superintending at the same time the villages of Sakam, Favocan, and Baklowang. Olef was officiating in the southern villages, but this district, ranging from Pangsona to Favorlang, being much too wide a range for him, application was made for one more minister. Bavius died in the beginning of 1647, and Van Breen went home about that time. Their places were filled by Jacobus Vertrecht and Daniel Gravius; the latter was a man of much talent, and generally esteemed and beloved in Batavia, where he was clergyman; he felt a special call to abandon his more comfortable and lucrative situation, in order to devote himself to the conversion of the heathen in Formosa. His numerous friends in Batavia were unable to dissuade him from this purpose, and he accordingly removed to Formosa, where he remained four years until 1651, during which time he made great progress in the Formosan language, and rendered eminent services to the church. After having remained two years longer as clergyman in Batavia, he went home in 1654; and in 1662 published in Holland an epitome of the Christian religion in the Formosan and Dutch languages.

"In 1648, Antonius Hambroek; in 1649, Gilbertus Happartius and Joannes Cruyf; in 1651, Rutger Tesschemaker and Joannes Ludgens; and in 1652, Gulielmus Brakel were sent as ministers to Formosa. About the end of 1652, G. Happartius came to Batavia, but he returned to Formosa a few months after, since it was deemed, that now at least six ministers were required for the service of this flourishing church. To replace some of the clergymen, who had meanwhile deceased (the period of their deaths not being exactly recorded), Joannes Bakker was sent to Formosa in 1653, Abraham Dapper and Robert Sassenius in 1654; Marcus Masius, Petrus Mus, Joannes Campius, Hermanus Buschof, and Arnoldus a Winsem in 1655; Joannes de Leonardis and Jacobus Ampzingius in 1656; and Gulielmus Vinderus in 1657. Masius was established in Kelang, an island near Tamsuy on the north coast of Formosa, where the Dutch had some settlements or fortifications.

"Owing to some differences with the Dutch authorities in Formosa, Hambroek had proceeded to Batavia in 1661; but he must have returned very soon to his station, as it is recorded that in the same year Hambroek, with his wife and two children, and five or six of his colleagues, were taken prisoners by Koxinga, and sent by this pirate chief to Fort Zelandia, that he might persuade the Governor and the Council to surrender the fortress. Hambroek on the contrary, and although conscious of the fate which awaited him, exhorted the besieged to defend their position to the utmost; and regardless of the intreaties of all his friends and of his two daughters who were in the Fort, he according to the promise he had made to Koxinga, mag-

nanimously returned to the camp. In giving an account of his mission to the pirate chief, he sternly assured Koxinga, that strengthened by the advice he had felt in duty bound to give them, the besieged had resolved to sacrifice their last drop of blood in the defense of the Fort. This so incensed Koxinga against the Dutch generally, and more particularly against his captives, that he soon sought and found a pretext for their execution. A party of the Formosan people having successfully attacked Koxinga's followers, he, although unjustly, laid the blame of this event on the prisoners, and ordered that forthwith all the men should be put to the sword. So furious was the onset, that many of the women and children shared the same fate. Hambroek was decapitated, together with his colleagues, Petrus Mus, minister at Favorlang, Arnoldus a Winsem, minister at Sakam, Jacobus Ampzingius and Joannes Campius. The clergyman de Leonardis was among the prisoners, but he, with about twenty others, seem to have escaped the general slaughter. He was still living in 1663–64, when Bort went for the second time with a fleet to China. Much trouble was on that occasion, although unsuccessfully, taken to procure the release of the clergyman de Leonardis and his wife, with some other prisoners then surviving. Most of the women of the Dutch who had fallen into Koxinga's hands, had been given away by him among the Chinese, and were doomed to slavery, if not worse ignominy.

"After the troops which Bort landed in 1663, had gained some advantages at Quemoy under Capt. Poleman, and were then preparing to attack the city, Koxinga's son sent word to the Dutch, that there were residing at Sakam the widow of Jacobus Valentyn (late magistrate in the Dutch service), the minister de Leonardis and his wife, and many other Dutch prisoners, altogether numbering near a hundred persons. He offered to surrender them, and to allow the Dutch to trade in Formosa, for which purpose a place of residence would be given to them, either at Tamsuy on the north coast, or on the island of Kelang in its vicinity. He attempted to dissuade the Dutch from trusting to the Tartars, adjuring them to believe in his sincerity. If the proposals of Koxinga's son had been agreed to, the Dutch would at least have effected the release of their captive countrymen, and they would not have exposed themselves to be deluded by the vain promises of the Tartars regarding admission into Formosa, and liberty to trade with China.

"In 1684, about twenty of the Dutch prisoners and their descendents then surviving in Formosa were released, amongst whom was Alexander van Schravenbroek; he, during his captivity of twenty-two years, having become very proficient in the language, was afterwards employed as interpreter by Paats and de Keyzer. After the conquest of Formosa by Koxinga, all that had been effected in this beautiful island during thirty-seven years of toil and labor, soon dwindled away; and the native population gradually returned to idolatry and heathenism. It is to be deplored that the blood of so many worthy and zealous ministers has in vain been sacrificed.

"The following is a list of the clergymen, who have served in Formosa, stating (so far as it is recorded) the period of their arrival in that island, and the date of their departure or death.

	from	till		from	till
Georgius Candidius,	1627	1631	Joannes Cruyf,	1649	1662
Robertus Junius,	1629	1641	Rutger Tesschemaker,	1651	A few years before 1662 or about that time.
Georgius Candidius,	1633	1637	Joannes Ludgens,	1651	
Assuerus Hoosgeteyn,	1636	1637*	Gulielmus Brakel,	1652	
Joannes Lindeborn,	1637	1639	Gilbertus Happartius,	1653	
Gerardus Leeuwius,	1637	1639*	Joannes Bakker,	1653	
Joannes Schotanus,	1638	1639	Abrahamus Dapper,	1654	
Joannes Bavius,	1640	1647*	Robertus Sassenius,	1654	
Robertus Junius,	1641	1643	Marcus Masius,	1655	1661
N. Mirkinius,	1641		Petrus Mus,	1655	1662†
Simon van Breen,	1643	1647	Joannes Campius,	1655	1662†
Joannes Happartius,	1644	1646	Hermannus Buschhof,	1655	1657
Daniel Gravius,	1647	1651	Arnoldus a Winsem,	1655	1662†
Jacobus Vertrecht,	1647	1651	Joannes de Leonardis,	1656	1662
Antonius Hambroek,	1648	1661†	Jacobus Ampzingius,	1656	1662†
Gilbertus Happartius,	1649	1652	Gulielmus Vinderus,	1657	1659*

* Deceased in Formosa this year. † Beheaded by Koxinga.

So far as we know, no traces of Christianity have ever been found among the natives of Formosa since the triumphs of Koxinga cut off their intercourse with Christendom; but it would be premature to say that none will ever be found. The islanders now bear a most infamous character for savageness and rapine, and the government at Peking regards Táiwán fú as one of the most turbulent parts of its domains,—a reputation the Chinese officers have no doubt done much to increase and strengthen by their cruelty towards the aborigines. An interesting relic of the labors of the ministers whose names Valentyn has preserved to us, is the Dictionary of the Favorlang Dialect of the Formosan Language, written by G. Happart in 1650. This was found preserved in the archives of the Church Council at Batavia by Rev. W. R. van Hoëvel, nearly two hundred years after it was written, and was decyphered and published by the Batavian Society of Arts and Sciences; a translation was made in English, and printed by Rev. Dr. Medhurst in 1840. In a note appended to it, reference is made to the list of Sideish-Formosan words given by Klaproth in his Mémoires relatifs a l'Asie, Vol. I. pp. 354–374, copied from an original work of Gravius; and to another list found in the University of Utrecht by Dr. Vandervlis, containing 1072 words. These two lists, agreeing in many respects among themselves, differ so much from Happart's, which was probably spoken at the southern end of the island, that it is evident that those who spoke the two must have been unintelligible to each other, more so even than the tribes among the North American Indians.

ART. II. *Topography of the province of Honán: its boundaries, rivers, cities, productions, &c.*

THE province of Honán is reckoned among the four northern provinces, though its borders nowhere reach the frontiers. It is bounded north by Shánsí; northeast by Chihlí and Shántung; east by Kiángsú; southeast by Ngánhwui; south by Húpeh; and west by Shensí.

Its form approaches a triangle, the department of Kweiteh in the eastern corner only being left out, if one side of the triangle be drawn from Wú-ngán hien in the north to Sháng-ching hien in the southeast. One name for this province is Chung-hwá 中華 or Central Flower, applied to it from its fertility, and its ancient fame as the seat of government for many centuries. The appellation of Central Flowery Land has from this also been extended and applied to the whole of China by its writers, when comparing it with other kingdoms.

Its area of 65,104 square miles is exactly the same as that of Shántung, which naturally throws some discredit upon the accurate measurement of them both; the average population of 420 to a square mile is rather less than that of Shántung. In respect of size, Honán is the tenth, and in that of population the ninth, among the eighteen. It is called HONÁN, or *River's South*, because it lies south of the Yellow River; an ancient province, called Hopeh about A.D. 200, is now merged in Shánsí.

The rivers of Honán are all tributaries of the Yellow river, except a few branches of the Hán R., which water Nányáng fú in the southwest. Beginning at the western borders, the first large river which flows into the Hwáng ho, is the Loh ho 洛河, which rises within the borders of Shensí, and runs in an easterly direction over a hundred miles, and joins the main stream nearly opposite Hwaiking fú. This river drains a small extent of country inclining to the north, which lies between the Hwáng ho and the Hiung-'rh shán; it is a fertile and populous part of the province, and is regarded by the Chinese as the seat of the progenitors of their race. Opposite the mouth of the Loh ho, the Yellow R. receives four streams, whose waters swell its volume to its full size, as it receives no more affluents in its course to the ocean, except the inflow of the Hungtsih lake at the crossing of the Grand Canal. In the notice of the course of the Yellow River (Vol. XIX. page 505), mention is made of the probability of the deluge of Yú having been caused by the change of the bed of the Yellow river at this place.

The northern part of the province, lying between Shánsí and Chihlí, is drained by the headstreams of the Wei ho 衛河, which rise in Shánsí, and flow east and northeast to Lintsing chau in Shántung, where they join the Grand Canal. More than half of Honán is drained by the Hwái ho 淮河, no less than thirty-two of its tributaries being laid down in the large map of the Empire. The most important of these affluents, beginning at the north, are the Sui ho 睢河, the Kwái ho 滄河, the Ko ho 渦河, and the 芡河 Kien ho, the three last being joined by cross streams or canals. The Ying ho 潁河, or Shá ho 沙河, is the next and largest branch of the Hwái R. its headstreams spreading out like a fan among the valleys of the Hiung-'rh Mts., and forming a means of transit to remote cities. South of this flows the Hung ho 洪河, which is joined by the Jü ho 汝河 at Sinchái hien, and the two, under the last name, pour their contributions into the Hwái, which comes in at the edge of the province, bearing the drainings of the south-east districts. All these rivers flow through the great Plain, and fertilize one of the finest parts of China. In the southwest, the Tán ho 丹, the Peh ho 白, and the Táng ho 唐, and their numerous streams, form a communication, through the Hán kiáng 漢江 with the Yángtsz' kiáng.

The greater part of Honán lies within the great Plain. In the western departments, the Hiung-'rh shán 熊耳山 or Bear's Ear Mts., form the continuation of the 秦嶺 Tsin-ling in Shensí, and part of the great range of the Peh-ling. This spur forms the watershed between the basins of the Yellow and Yángtsz' Rivers, and are of moderate elevation compared with the snow-clad summits of the Peh-ling. Three or four peaks are noted on the map, but the region is rather hilly than mountainous. The climate varies with the elevation of the country. Those departments which lie in the western half are more salubrious than the eastern districts, where the freshes of the rivers occasionally cover the low lands, and many portions give out malaria. As a whole, few parts of China are more healthful than Honán, and the observation in Du Halde is still applicable:— "The ancient emperors, invited by the beauty and fruitfulness of the country, fixed their seats here, and indeed the air is temperate and very healthful. Here, everything that one can wish is to be found, as wheat, rice, pasture, a great number of cattle, oranges of all sorts, pomegranates, and many kinds of fruit that grow in Europe, in such abundance that they cost a trifle; insomuch that one shall have three

pounds of meal for a penny. It is, moreover, so well watered with brooks, springs, and rivers, that for delightfulness no country can compare with it."

The province is subdivided into nine fú, and four chau departments, comprising 103 districts, or only one more than it had in the reign of Kánghí. There are, however, numerous marts and manufacturing towns which have grown up in later years, while some of the walled towns have decayed. The names of the latter are given from the Hwui Tien.

I. *K'áifung fú* 開封府, or the Department of K'áifung, contains seventeen districts, viz., one ting, two chau, and fourteen hien.

1 祥符 Tsiángfú hien,
2 蘭陽 Lányáng hien,
3 儀封屬 Ifung ting,
4 通許 Tunghü hien,
5 陳留 Chinliú hien,
6 杞縣 Kí hien,
7 中牟 Chungmau hien,
8 鄭州 Ching chau,
9 滎澤 Yungtseh hien,
10 滎陽 Yungyáng hien,
11 汜水 Sz'shwui hien,
12 尉氏 Weishí hien,
13 鄢陵 Yenling hien,
14 洧川 Yúchuen hien,
15 新鄭 Sinching hien,
16 密縣 Mih hien,
17 禹州 Yú chau.

II. *Chinchau fú* 陳州府, or the Department of Chinchau, contains seven hien districts.

1 淮寧 Hwáining hien,
2 沈邱 Shinkiú hien,
3 太康 Táikáng hien,
4 西華 Síhwá hien,
5 項城 Hiángching hien,
6 商水 Shángshwui hien,
7 扶溝 Fúkau hien.

III. *Kweiteh fú* 歸德府, or the Department of Kweiteh, contains eight districts, *viz.*, one chau, and seven hien.

1 商邱 Shángkiú hien,
2 夏邑 Hiáyih hien,
3 永城 Yungching hien,
4 寧陵 Ningling hien,

5 睢州 Sui chau,
6 柘城 Chéching hien,
7 鹿邑 Luhyih hien,
8 虞城 Yúching hien.

IV. *Chángteh fú* 彰德府, or the Department of Chángteh, contains seven hien districts.

1 安陽 Ngányáng hien,
2 內黃 Nuihwáng hien,
3 臨漳 Lincháng hien,
4 湯陰 Yángyin hien,
5 林縣 Lin hien,
6 武安 Wúngán hien,
7 涉縣 Sheh hien.

V. *Weihwui fú* 衛輝府, or the Department of Weihwui, contains ten hien districts.

1 汲縣 Kih hien,
2 延津 Yentsin hien,
3 封邱 Fungkiú hien,
4 考城 Káuching hien,
5 滑縣 Siun hien,
6 滑縣 Hwáh hien,
7 淇縣 Kí hien,
8 獲嘉 Hwohkiá hien,
9 新鄉 Sinhiáng hien,
10 輝縣 Hwui hien.

VI. *Hwáiking fú* 懷慶府, or the Department of Hwáiking, contains eight hien districts.

1 河內 Honui hien,
2 溫縣 Wan hien,
3 武陟 Wúpú hien,
4 原武 Yuenwú hien,
5 濟源 Tsíyuen hien,
6 修武 Siúwú hien,
7 陽武 Yángwú hien,
8 孟縣 Mang hien.

VII. *Honán fú* 河南府, or the Department of Honan, contains ten hien districts.

1 洛陽 Lohyáng hien,
2 登封 Tangfung hien,
3 宜陽 Íyáng hien,
4 嵩縣 Sung hien,
5 永寧 Yungning hien.
6 偃師 Yensz' hien,
7 鞏縣 Kung hien,
8 孟津 Mangtsin hien,
9 新安 Sin-ngán hien,
10 澠池 Minchí hien.

VIII. *Nányáng fú* 南陽府, or the Department Nányáng, contains thirteen districts, *viz.*, two chau and eleven hien.

1 南陽 Nányáng hien,
2 野新 Sinyé hien,
3 唐縣 Táng hien,
4 沘陽 Píyáng hien,
5 桐柏 Tungpeh hien,
6 南台 Nánchái hien,
7 葉縣 Yeh hien,
8 舞陽 Wúyáng hien,
9 裕州 Yü chau,
10 鎮平 Chinping hien,
11 內鄉 Nuihiáng hien,
12 鄧州 Tang chau,
13 浙川 Sihchuen hien.

IX. *Jüning fú* 汝寧府, or the Department of Jüning, contains nine districts, *viz.*, one chau and eight hien.

1 汝陽 Jüyáng hien,
2 正陽 Chingyáng hien,
3 羅山 Loshán hien,
4 西平 Síping hien,
5 新蔡 Sinchái hien,
6 確山 Hohshán hien,
7 信陽州 Sinyáng chau,
8 上蔡 Shángchái hien,
9 遂平 Suiping hien.

X. *Hü chau* 許州, or the inferior Department of Hü, contains four hien districts.

1 臨潁 Linying hien,
2 長葛 Chángkoh hien,
3 鄢城 Yenching hien,
4 襄城 Siángching hien.

XI. *Shen chau* 陝州, or the inferior Department of Shen, contains three hien districts.

1 靈寶 Lingpáu hien,
2 閿鄉 Wanhiáng hien,
3 盧氏 Lúshí hien.

XII. *Kwáng chau* 光州, or the inferior Department of Kwáng, contains four hien districts.

1 固始 Kúchí hien,
2 商城 Shángching hien,
3 光山 Kwángshán hien,
4 息縣 Sih hien.

XIII. *Jŭ chau* 汝州, or the inferior Department of Jŭ, contains four hien districts.

1 寶豐 Páufung hien, 3 魯山 Lúshán hien,
2 郟縣 Kiáh hien, 4 伊陽 Íyáng hien.

I. The *department of K'áifung* lies on the south of the Hwáng ho, between the departments of Kweiteh on the east, and Honán on the west, the three stretching almost across the province; Chinchau fú lies on the south. This city was the metropolis of China during the Liáng and Sung dynasties, and is still a city of note. In 1642, it was overthrown by beating down the dykes of the Yellow river; and since it was rebuilt it, has frequently received serious injury. The recent visit paid to the remnant of Jews here (pp. 436,466) has furnished additional interest to the city.

II. The *department of Chinchau* lies southeast of K'áifung, and once belonged to that department; on the east it borders on Ngánhwui, and on Jining fú on the south, lying on the Shá ho or Sand river, in one of the most level parts of the province. This and the adjacent districts, and in fact most of this province, have been the scenes of many of the most stirring events and noted battles in Chinese history.

III. The *department of Kweiteh* occupies the eastern part of the province, bordering on Shántung, Kiángsú and Ngánhwui, on the south bank of the Yellow R. All the rivers in its borders flow to the southeast, though some of them rise within a few miles of this great artery, showing a remarkable inclination of the land to the southeast in the Plain.

IV. The *department of Chángteh* lies between Shánsí and Chihlí on both sides of Hang ho 洹河, and Cháng ho 漳河, branches of the Wei ho. The country is fertile, and the streams abundant in fish. Fastnesses and citadels are seen among the hills, and one town near Lin hien is erected on the top of a scarped hill, to which the people of other places fly in times of danger and war for security.

V. The *department of Weihwui* lies between the preceding and the Yellow R., having Hwáiking fú on the west, and bordering on Shánsí, Chihlí, and Shántung. The chief town was formerly the capital of the feudal state of Wei 衛, and the river Wei bears the same name. The whole department lies in a low sandy country, subject to overflow from the rivers running through it, and consequently is not so densely peopled as some more hilly portions.

VI. The *department of Hwáiking* occupies all the province west of the last named department, north of the Yellow river. It is rough in the western districts, but in the main, is level and well watered by the Tsin and Tán rivers, and their branches, which flow into the main trunk through many mouths. The uplands are fertile, and produce timber and grain.

VII. The *department of Honán* is one of the largest, lying west of Káifung fú, and north of Nanyáng fú and Jü chau, having the Yellow River on the north. It is regarded by the Chinese as the centre of the empire, though probably chiefly because it is the spot where their chieftains, Fuhhí and his successors settled, rather than from an idea of its being the geographical centre. The district town of Tangfung is famed as the residence of Duke Chau, where he had an observatory. Lohyáng, the capital of Fuhhí, was in this department, and the name is still retained in the chief district. There are several noted mountains within the borders of the department, and the whole region is celebrated as the scene of many historical events.

VIII. The *department of Nányáng* is the largest in the province, occupying all to the southwest of the Hiung-'rh shán. Its rivers all flow into the Yángtsz', and the fertility of the soil supports a large and industrious population. It is the most salubrious portion of the province, and under the Tsin dynasty was itself a separate state. Among the productions, the spotted serpents found in the hills are famous, and when steeped in spirits, are used for curing the palsy.

IX. The *department of Jüning* lies across the mountains, east of the preceding, and south of Chinchau fú, in the southeastern part of the province, partly in the level plains, and partly in the uplands. The numerous streams which irrigate and fertilize this extensive department all unite in the R. Hwái, and enable the inhabitants to carry their produce to market, one of the chief articles being tea. Near Jüning is a small sheet of water, called *Si hú*, where the rich and profligate inhabitants delight to congregate to enjoy the scenery, and near which are many mansions of the opulent.

X. The *inferior department of Hü* formerly belonged to K'áifung fú, and is situated between that and Chinchau fú, and north of the preceding. It is pleasantly situated on the junction of the Chú and Ying rivers, which unite with the Shá ho on its eastern limit.

XI. The *inferior department of Shen* lies south of the Yellow river in the extreme west of the province. It is a small department, set off from Honán fú, for better jurisdiction of the frontier, and presents similar features to that in its climate and scenery.

XII. The *inferior department of Hwáng* has been in like manner set off from Jüning fú, and occupies the extreme southeastern corner of the province, along the banks of the river Hwái and its tributaries, in one of the pleasantest parts of the Plain.

XIII. The *inferior department of Jū* is situated among the hills, bordering on those of Káifung, Honán, and Nányáng, about the headwaters of the R. Jü. Many noted defiles are contained in its circuit, and the department has been the scene of many strifes during the civil wars.

The productions of this province are varied and valuable. Near Íyáng hien in Honán fú are copper mines, which have been worked so long that no record is left when they were opened. Silken, hempen, and cotton fabrics, carpets, tea, porcelain, musk, lydian stones, gems, iron, and medicines, are among the articles exported, though in none of the manufactured articles do the people attain the excellence of some of the other provinces. As a whole, Honán is one of the middling provinces in respect of its productions, and in the enterprise and skill of its inhabitants, is decidedly inferior to the maritime.

ART. III. *Journal of Occurrences: resumé of the principal events in China from Nov.* 1850, *to Dec.* 1851.

Nov. 2*d*, 1850. Ching Tsúshin, governor of Kwángsí, degraded for his inertness and want of success.

21*st*. Kíying and Muhchangah, members of the Cabinet, degraded and deprived of their offices.—*See page* 49.

22*d*. H. E. S. G. Bonham, governor of Hongkong, &c., &c., made a Knight-commander of the Bath.

Dec. 4*th*. Sáishángah made a junior minister in His Imperial Majesty's Cabinet.

19*th*. The Bishop of Victoria returned to Hongkong in H. M. screw-steamer Reynard from a visit to Lewchew and the northern ports.

22*d*. Sáishángah promoted to the office of premier in room of the degraded Muhchangah.

28*th*. A coal-laden junk from Formosa pillaged near Saiwan, and robbed of over $800 and most of her cargo.

Jan. 1*st*, 1851. A trading-boat attacked opposite Saiwan, and the crew turned ashore by the pirates.

2d. Hon. Major-Gen. Staveley issues orders to the troops at Hongkong what to do in case of fires in the cantonment or in the town.

3d. A Chinese in the employ of Mr. McMurdo at Amoy beaten to death by the táutái for an alledged charge of sedition, and his body carried to the British Consulate.—*See page* 49.

4th. Lí Singyuen, late governor-general of Liáng Kiáng, appointed imperial commissioner in Kwángsí.

9th. The following paper appears in the *China Mail* of this date, showing the relationship between the various branches of trade at Canton. It is introduced here as an explanatory statement of previous articles in our pages relating to the opium trade. The manner in which "the paramount importance of opium in our transactions with China," and how injurious all interference with it proves to the whole trade, as stated in it, ought to be contrasted with the evils the drug is inflicting on its consumers, and the effects of tea on *its* consumers—a contrast not at all favorable to the foreign party.

The following statement has been arranged from those published by the General Chamber of Commerce of Canton; the year 1836–37 being selected as the most suitable of the only two years in which accounts of both the British and American trade were kept, and both having been compiled from authentic information furnished by the individual merchants. The American trade is so intimately mixed up with the British in exchange operations, that any statement which did not include it would be incomplete. The object of the statement is to endeavor to prove the paramount importance of opium in our transactions with China, so that any interference with it, however partial, is sure to injure the whole general trade of the locality where it occurs.

BRITISH DIRECT TRADE.

Exports.

In the commercial year ending 30th June 1837, the total value of Exports to Great Britain, consisting of tea, raw silk, silks, cassia, &c., was,			$21,376,343
Imports.			
Against which were imported from England, manufactures, metals, cochineal, &c., &c., value,		4,933,599	
Balance,		16,442,744	
Deduct treasure imported that year, from England and West Coast of America, &c. *viz.*, Gold,	$5,912		
Plata-pina,	87,393		
Bar Silver,	70,226		
Dollars,	307,409	470,939	
Turkey Opium,		178,412	649,352
Excess of British Exports over Imports,			15,793,392

AMERICAN TRADE.

Within the same period the American Trade was, *Exports.*			
Tea,		5,125,270	
Silk piece-goods,		2,487,529	
Miscellaneous,		413,070	8,025,869
Imports.			
Piece-goods, metals, Straits' produce, &c.,		2,938,805	
Opium,		275,921	
Treasure; Dolls. 428,485; and Plata Pina,	35,485	463,970	3,678,696
Excess of Exports			4,347,763
Total excess in British and American Exports,			$20,141,155

BRITISH EASTERN TRADE.

Imports.				
Straits' produce, Indian commodities, rice, &c., &c.,..			1,799,372	
Cotton,.....			8,225,513	
Opium; Bengal, 7,354,101; and Bombay 11,938,725....			19,292,826	
			29,307,711	
Exports.				
Raw silk, silk piece-goods, and all other articles exported to India, Straits. &c.,.....	3,962,941			
Treasure, Gold,.....1,032,096				
Sycee,.....3,002,350				
Dollars,..... 794,650	4,829,096	8,802,037		
Total excess in British Eastern Importation,.....				20,515,674

The total value of teas exported in 1836–37 to England, America, and elsewhere, was $20,225,065; and the total value of opium imported $19,746,759. These sums may be considered respectively to represent the balances shown by the statement as apparently due by Great Britain and the United States to China on the one hand, and by China to India on the other.

It must therefore be obvious that if by any means the sale of opium could have been suddenly and utterly quenched that year, the American trade would have been less by $4,347,173, and the British trade by the difference, namely $15,399,586. The whole system by which the opposing balances are adjusted by means of bills of exchange would have become extinct, and supplies of tea limited by the value of such articles as the Chinese rulers permitted the people to take from us in barter, including specie.

The extensive influence of opium seems even more strongly illustrated by the trade of 1837–38, that year being the first in which the Chinese took any earnest measures to check the trade in the article; and the result seems to have been, that the value of the general trade diminished from thirty-eight and a half millions of dollars in 1836–37, to a little more than twenty-six and a half, the actual falling off being $12,745, 293; but it is a remarkable coincidence that the diminution of the trade in tea and opium should have been so nearly the same in proportion,—

The Imports of Opium were lessened.....	$6,184,464
Exports of Tea were lessened.....	6,720,049

and the values of each respectively were,—

Opium.....	$13,562,295
Tea.....	13,535,016

The opium trade at Hongkong has hitherto been subjected, first to a farm monopoly, and now to a complicated system of licenses; the injudiciousness of which may be illustrated by the three proprietary bridges that span the Thames at London, and the surrounding population. On each of these bridges there is the small tax of a halfpenny for toll; yet even this small sum is found to be quite sufficient to send the whole current of passengers round to the bridges that are free. In Hongkong, licenses have a similar effect, and without diminishing the consumption in China by a single chest, they drive the whole of that trade to Canton, and to the Coast; but not opium only, for the general trade in goods and the exchange operations, by which the balances of twenty millions are adjusted, all have gone with it.

Opium and tea have several points of resemblance: they are the articles of greatest and the most equal importance in the China Trade; both are articles of luxury; both employ a vast number of the inhabitants of the countries where they are produced; both employ a larger number of ships than any other two articles; and they both cease to exist the moment they come into use.

It may be supposed that the trade from which the above statement is made has been much changed since 1837; and so it has, but only in degree. If the required information could be obtained, many articles would be found wanting in the list, few or none added; and while smuggling continues the rule rather than the exception, the consular returns are in some respects worse than useless. The quantities of leading articles have greatly increased. The export of tea to England in 1836-37 was thirty-four millions *lbs*; in 1849-50, it was fifty-four millions; raw silk in the same period has increased from 4412 bales to

16,154. The Bengal opium alone, produced in 1836-37, amounted to 17,259; next year it will be 34,417 chests; and Malwa opium has also increased greatly. The greatly increased import of British manufactures has probably lowered their price in the same proportion. Long-cloths, valued in 1836-37 at five dollars, are now quoted from $1.80 to $2.85 per piece; while opium, which has doubled in quantity, has generally maintained its price.

10th. A deputation sent from Shánghái to visit the Jews at Kaifung fú in Honan return with some manuscripts.—*See page* 437.

19th. Mariner's Church at Hongkong opened for Divine service for seamen, by the Bishop of Victoria.

24th. H. E. Francisco A. G Cardoza, governor of Macao, arrives, and is received with the customary salutes.—*See page* 49.

24th. Bamboo Town at Whampoa destroyed by fire; there were about 200 houses of all sorts burned; loss estimated at $60,000.

25th. The P. & O. Str. Canton struck on a rock near Cumsingmoon, and bilges. She was afterwards got off by the Chinese, and towed to Hongkong for repairs.

Feb. 3*d.* Gov. Cardoza issues his inaugural proclamation to the "Noble Inhabitants of Macao, and Soldiers of all Arms."—*p.* 110.

16th. Sii Apú (Chui Apò) seized on Chinese territory, and carried to Hongkong from Canton in the Str. Phlegethon.

20th. Some piratical boats pursued by the Chinese revenue and government boats into Aberdeen, and there seized.

21st. The 13th Annual Meeting of the Medical Missionary Society in China held at Canton.

27th. Hon. Major-gen. W. Staveley, C. B., leaves Hongkong with his family.—*See page* 110.

28th. Died at Fuhchau fú, William Connor, H. B. M. Vice-consul in charge at that port.

Feb. A Chinese junk from Formosa is boarded by the captain of a Portuguese lorcha, and her captain obliged to ransom himself for $1000.

March 2*d.* Two Americans, Messrs. Cunningham and Manigault, attacked by ruffians near the White Cloud Hills, and robbed.—*p.* 161.

10th. Chui Apò tried for the murder of Capt. Da Costa by the Supreme Court of Hongkong, and condemned to transportation for life.

April 1*st.* Chui Apò strangles himself in the Hongkong jail.—*See page* 164.

2*d.* The clipper schooner Iona launched from Lamont's ship-yard in Hongkong.

3*d.* An Ordnance passed the Legislative Council, providing that the jurisdiction of the Hongkong courts does not extend to civil actions between Chinese subjects when originating out of the Colony.

4th. The ship Ardaseer burnt off Penang; the fire is supposed to have originated in the spontaneous ignition of kittisols. The ship Lord Stanley lost on the Paracels.

7th. Two Chinchew trading boats attacked in the Cap-shui moon passage and robbed.

7th. Fire at East Point in Hongkong. Property destroyed valued at about $2000.

April 14th. Major-general W. Jervois, K. H., arrives at Hongkong to take command of H. B. M. forces in that colony, and takes his seat next day as Lieutenant-governor.

15th. Alexander Bird, Esq., appointed British Vice-consul at Whampoa.

May 2d. The ship Charles Forbes lost on the South Sands in the Straits of Malacca.

4th. Three survivors of the crew of the British ship Larpent taken off Formosa by the Antelope.—*See page* 285.

4th. Trinity Church at Shánghái reöpened for Divine service; the roof had fallen in nearly a year before this date, which had made it necessary to rebuild almost the whole edifice.

5th. H. B. M. screw-sloop Reynard anchors off the Bridge at Fuh-chau, being the largest vessel which had ascended thus far in the River Min.

6th. A circular of Mr. Alcock, H. B. M. Consul at Shánghái, intimates the appointment of Rev. John Hobson to be chaplain at that place.

8th. M. de Montigny returns from his cruise to Corea, having succeeded in rescuing the survivors of the crew of the French whaler Narwal, lost April 3d.—*See page* 500.

17th. The British brig Velocipede, Capt. Walsh, wrecked on the Pratas shoal; part of the crew reach Hongkong in the longboat.

31st. H. B. M. screw-sloop Reynard, Capt. Cracroft, lost on the Pratas shoal, when going to the rescue of the remainder of the crew of the Velocipede.—*See page* 286.

June 21st. Meeting at Shánghái of the shareholders of the New Park to take into consideration the difficulties which prevented the execution of the work.

26th. Meeting held at Shánghái to propose measures for procuring a steam-tug boat to ply on the Wúsung river.

July 8th. The captain of the Portuguese armed lorcha Adamastor, killed on the East coast by the crew of a piratical boat commanded by a foreigner.

11*th*. H. B. M. Str. Salamandar visits Formosa to reward those natives who had befriended the survivors from the crew of the Larpent, and pay certain sums promised them.—*See page* 286.

19*th*. The fifth annual meeting of the Hongkong Society for the relief of Destitute Sick held; Expenditures for the year, $1643; Receipts, $1637,51; persons relieved, 41.

20*th*. A deputation sent a second time to make inquiries among the Jews in Honan return after two months' absence to Shánghái, bringing with it two Jews and several MSS —*See page* 439.

21*st*. Dr. Bowring, H. B. M. Consul at Canton, communicates to the Collector of Customs, that henceforth he will not interfere in the collection of duties owed by British merchants.

22*d*. The P. & O. St. Nav. Co.'s steamer Pacha sunk near Mt. Formosa, by coming into collision with the steamer Erin.

30*th*. Violent placards issued at Shánghái by certain Fuhkien men against the foreigners, in relation to opening a new road.

Aug. 2*d*. Linkwei, the intendant of circuit at Shánghái, issues an edict reciting the stipulations of the Treaty in relation to the occupation of land.

9*th*. Died at Hongkong, Rev. Charles Gutzlaff, Chinese Secretary to the Colonial Government.—*See page* 571.

15*th*. Mr. N. Baylies appointed harbor-master in the Wúsung river by the Táutái.

14*th*. New custom-house regulations issued by the Chinese officers, at Shánghái.

20*th*. The salt and stone-quarrying farms put up at auction in Hongkong, but no one would take them at the upset price.

30*th*. A royal charter of incorporation granted to the Oriental Bank, under the style of the Oriental Bank Corporation.

Sept. 2*d*. Died at Macao, the Rev. C. J. W. Barton, M. A., the British Chaplain at Canton.

3*d*. A court-martial held at Penang on Capt. Cracroft for the loss of the Reynard, resulted in his acquittal, with an admonition.

13*th*. A recaptured deserter from the garrison at Macao receives 1500 lashes, while tied to a cannon.

16*th*. The American clipper ship Memnon lost in Gaspar Straits near the Alceste Rock.

24*th*. The following regulations for the Port of Shánghái are published by the Intendant of Circuit, after consultation with the foreign consuls:—

1. *Boundaries.*—The boundaries of the anchorage for foreign vessels shall be as follows:—To the North a straight line running directly East from the southern bank of

the Wúsung kiang (Súchau Creek) at low water mark, into the stream of the Hwangpú river. Buoys will be placed at the northern and southern extremities of the anchorage, in order to establish the line of boundary, and it will be obligatory upon all vessels to anchor within the defined limits, and not on any account to pass so far on to the eastern bank of the river as to obstruct the general navigation. A free passage moreover will be maintained along the western bank of the stream to facilitate the passage of cargo boats to and fro, and the examination of goods, and to leave a fair way for the towing of the grain junks up and down the river.

II. *Harbor Master.*—A harbor-master shall be appointed, whose duty it is to berth all foreign ships arriving at the anchorage at Shanghai, to superintend their mooring and unmooring, and to take them safely out when ready to depart; for which services a fee of ten dollars has been authorized as the charge for all vessels above 150 tons. No master of a vessel may shift its berth without the harbor, master's authority, and his directions as to mooring of vessels under every flag without distinction are to be strictly followed. The harbor-master for the time being shall enter into securities for 1,000 dollars, to make good any damage which shall be proved to have been caused by either carelessness or incompetence on his part.

III. *Gunpowder or Combustibles.*—No vessel or boat under any foreign flag, and no Chinese junk or boat having a cargo of gunpowder or ther combustibles on board, shall be permitted to anchor among the foreign vessels or in their near vicinity, ships-of-war of course excepted.

IV. No citizen or subject of any foreign state shall be allowed to open either boarding or eating-house for sailors at the port, without the express authority of the consular representative to whom he may be entitled to apply, nor without good security that such party shall give no harbor to any seaman who is a deserter, or who can not produce his discharge accompanied by the written sanction of the said Consul for his residence on shore. Every boarding or eating-house keeper will further be held responsible for the good conduct of all who come to his house. It is understood that no Chinese subject under any pretence whatever shall be permitted to open either grog shop or boarding-house for foreign sailors to drink, debauch, and gamble in. They will not be restricted however from keeping shops for selling provisions and sundries, or any other legitimate articles of merchandize to the natives.

V. *Discharge of Sailors.*—No sailors from a foreign vessel can be discharged or left behind at this port without the express sanction of the Consul reporting the vessel, nor until good and sufficient security shall have been given for his maintenance and good behavior while remaining on shore.

VI. *Future Modifications.*—Hereafter in all these matters determined upon in accordance with Treaty, should any correction be requisite, or should the meaning not be clear, the same must always be consulted upon and settled by the Intendant and the several Consuls in communication together.

(Signed) W. H. MEDHURST, *Interpreter.* *A True Copy,* FRED. HOWE HALE.

30*th.* A severe tyfoon off the West Coast in which the strs. Pekin and Sphynx, and H. B. M. ship Hastings, 74, are in jeopardy.

Oct. 5*th.* The crew of the British bark Fawn mutiny, killing capt. Rogers and his officers, drowning his wife and the passengers, and firing the ship, after running her ashore.

8*th.* The British bark Triad lost on the north of the Paracels.

9*th.* Great loss of life occurred at Fuhchau on the bridge between the suburb Ato and the island Chung-chau. A crowd on the bridge was looking at a fire in the suburb, when the pressure against the stone-balustrade, caused by the coming of a cortége of officers behind, forced it aside, and many persons were precipitated into the water. Those behind pushed forward to see, while those near the chasm held back, and in the melée, nearly seventy more were trampled to death. A coroner's inquest held next day reported 230 deaths by the casualty.

10*th.* A fire at Canton, in which about 200 shops are destroyed, near the Taiping Gate; loss of property estimated at about four lacs

of dollars. The shops consumed on this occasion were among the most valuable in the city, and before Jan. 1st, were mostly rebuilt in even a more substantial manner than before.

21*st*. The British ship Bintang lost on Pescadore Is. Five of the crew drowned by wreckers off the islands.

29*th*. H. E. Sir Geo. Bonham leaves Hongkong in the Str. Salamander for the northern ports. He returned Nov. 24th.

Nov. 6*th*. A passage-boat attacked by pirates in the Capshui moon passage, one passenger killed, and about $1950 carried off in the boat.

11*th*. The new governor of Macao, Capt. Guimaraës of H. F. M. corvette Dom João 1°, sworn in at the Monte Fort with the customary honors.

Dec. 1*st*. Messrs. Murrow, Stephenson, & Co.'s powder boat robbed of 148 kegs of powder in Hongkong harbor.

10*th*. The English ship Victory, Capt. Mullens, bound for Callao, having on board about 350 coolies, who had been engaged as laborers, and received an advance on their wages, is taken possession of by them, when four days out from Cumsing-moon; the captain, 2d mate, cook, and one sailor murdered, and the rest of the crew compelled to navigate the ship. Most of the coolies landed at Pulo Obi; and at the island of Kamoo, in the Gulf of Siam, the rest left her, and the mate carried the vessel to Singapore.

15*th*. The Portuguese schooner Aurora wrecked in Pinghoi Bay, and completely plundered by wreckers. The Chinese authorities restore some guns taken from her, and treat the crew with kindness.

28*th*. A fire broke out about 10 P. M., in the western part of Hongkong, and destroyed 472 houses, including most of the Chinese bazaar in Shang-wan, *viz.*, the Lower Bazaar and Queen's Road. The number of lives lost, principally children, among the Chinese, was supposed to be over 30; and Lieut.-col. Tomkyns and Lieut. Lugg of the Royal Artillery, were killed in a building they were endeavoring to blow up to arrest the progress of the flames.

31*st*. Up to this date, the disturbances in Kwángsí have been increasing, and the insurgents have strengthened their side by the capture of Yung-ngán chau 永安州 a superior-district town in Pingloh fú, about 40 miles west of the Cassia River, and southwest from the chief town of the prefecture. Their real force and position are difficult to ascertain, for the authorities in Canton have taken particular pains to prevent the publication of all news relating to the out-break. It is estimated that upwards of 30,000 Imperialists have been sent to the province to suppress this rising.

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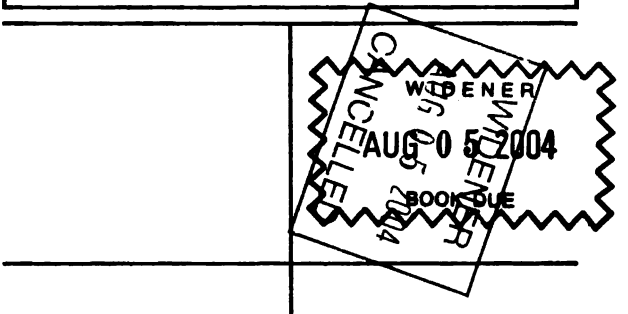

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